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**PRESBYTERIAN
RECORD**

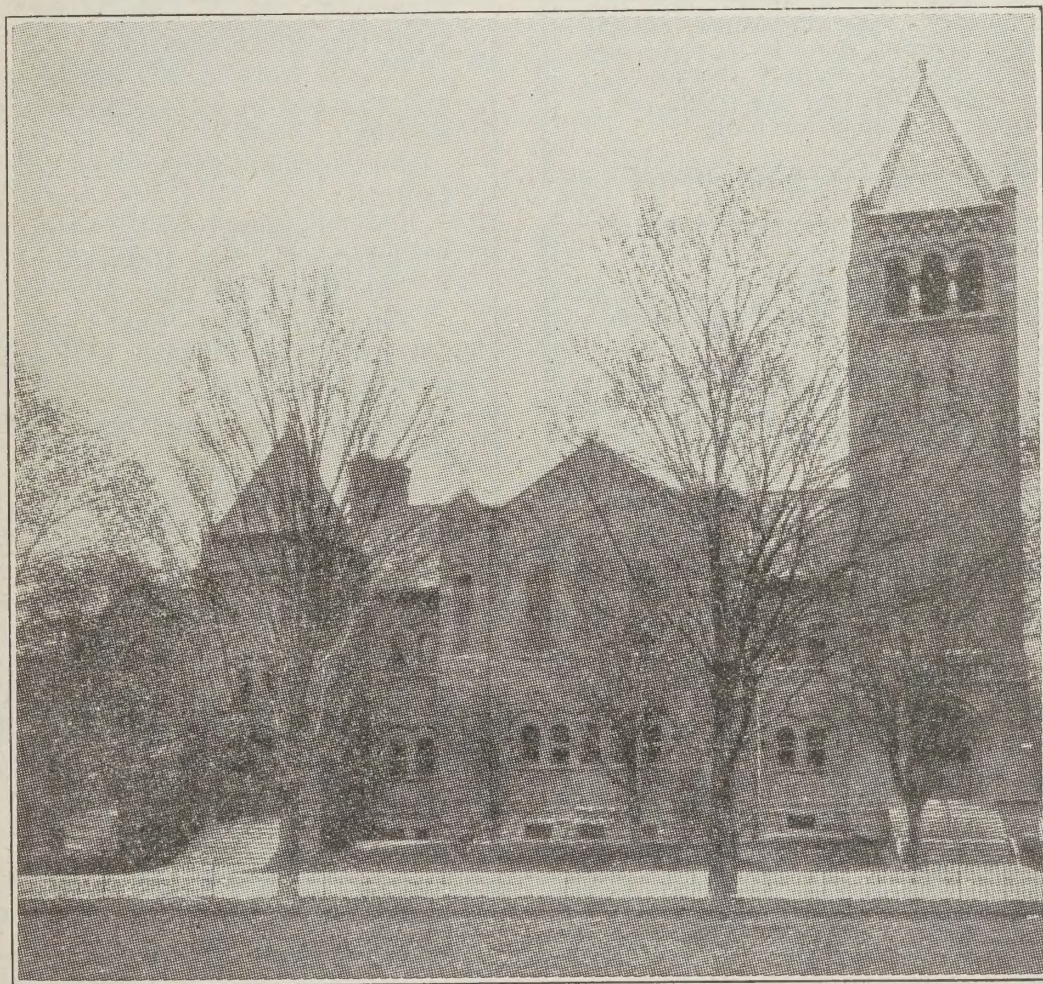
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THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

VOL. LX

TORONTO, JANUARY, 1935

No. 1



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The Presbyterian Record

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No. 1

BY THE EDITOR

THE NIGHT COMETH

THAT is a declaration of the inevitable and of what is known to be inevitable. None can avoid the night or thrust it aside. Since time began night has unfailingly closed the day. The day may be long or short, it matters not, it will end in night.

Life has its night as well as day, and it too is inevitable, and to this the speaker refers when he says the night cometh. He meant not the darkness that ends the day but death, the night that follows life. As night puts an end to toil, so death brings our earthly activities to a close; and He who used these words justified Himself in zeal and prompt endeavor by the consideration that life was confined to narrow limits and what should be done must be done quickly.

That is a motive in general control of humanity. Every day we find one and another hastening under the spur of limited opportunity. One must catch a train, complete a task, prepare for an examination, deliver a message, tend the sick, attempt a rescue, do a deed of kindness, and so through the great variety of human occupations and opportunities. We need a stimulus. We may require to be sorely prodDED, to be goaded to a more lively pace. We work best under pressure.

He who spoke of the night coming could not let pass this great opportunity to bring sight to the blind for that was peculiarly His work. While in the world He was the light of the world and must be instantly and wholly true to His high mission.

Contrary to what we might expect, these are the words of a young man, a man in his early thirties. For men advanced in years to talk after this fashion does not surprise us. We are accustomed to think of life as covering a span of years, seventy to eighty years with moderate allowance for exceptions who, by reason of strength, creep up to the ninetieth or even the hundredth year. From them therefore, for whom the shadows in life begin to lengthen, we may expect to hear "the night cometh." Hardly do we look for such a message from young men.

To serious minded people however, time is the essence of life and is most precious, whether it is regarded as long or short. We may ask did Jesus speak thus under the consciousness that but a brief interval lay

between him and night. Whether or not he does not indicate. The belief however that life is soon to end, that one's days are numbered, has spurred many to almost superhuman endeavor. Not a few instances will occur to the minds of our readers. One outstanding example of consecration to and concentration on a great task in view of the near approach of death is that of Henry Martyn, the missionary to Persia, whose career ended in his thirty-first year. Almost a complete physical wreck, he made his way to Shiraz, in Persia, and there undertook to translate the story of Jesus from the Greek into the Persian tongue. Here, notwithstanding relief from incredible hardships incidental to the journey, and finding a kind friend, a garden, cooling fountain, delicious fruits, he never wavered for a moment in his resolution. The story is told thus:

"All day long and every day, ill as he was, he toiled stubbornly over his Persian Testament. As he worked many came to him who had learned of his superhuman efforts to reach Persia with the Gospel. He became famous as a holy man. He could not however be diverted from his task. He could neither eat nor sleep if it took him from the task he must finish before death claimed him. Every day in exquisite Persian characters he wrote a few more pages of the New Testament, and in seven months finished the task. Then he wrote out in his clear, beautiful chirography copies of the book to be presented to the Shah of Persia, and to his son, the Crown Prince. Then having sent his manuscript to the printer, started home for England, but was never to see his native land. Travelling on horseback, he pressed on, but finally yielded to the inevitable. The last words of his journal were:

"I sat in the orchard and thought with sweet comfort and peace of my God. In solitude my Company, my Friend, my Comforter."

Thus he died, his task finished.

Perhaps this New Year upon which we have entered will be more profitably and more fully occupied if we keep in mind that the night cometh, and, even at the latest, comes soon. It becomes us to study and to follow Christ who clearly understood His mission and steadfastly bent His energies to His task.

DIAMOND JUBILEE

OUR Church approaches her Diamond Jubilee, and preparations for a fitting celebration have been in hand for some time. On the 15th of June, 1875, at a General Assembly held in Montreal, a union of Churches took place, which marked the beginning of history for The Presbyterian Church in Canada.

The bodies uniting to consummate the union were:

The Synod of The Presbyterian Church of the Lower Provinces; Synod of the Maritime Provinces of British North America; Synod of The Presbyterian Church in Canada in Connection with the Church of Scotland; and Synod of the Canada Presbyterian Church.

The following statement taken from McNeill's book, *The History of The Presbyterian Church in Canada, 1875 to 1925*, indicates very clearly, not only the main streams which combined to form this union, but those smaller tributaries joining one or other of these main streams prior to the general union

In 1860 The Presbyterian Church of Nova Scotia and The Free Church of N. S. united to form the Presbyterian Church of the Lower Provinces, and into this body came The (Free) Presbyterian Church of N. B. in 1866. Two years later the Church of Scotland in N. S. and P. E. I. united with the Synod of N. B. in Connection with the Church of Scotland to form the Synod of the Maritime Provinces. Seven years prior, in 1861, a union was effected between the Free Presbyterian Church of Canada and The United Presbyterian Church of Canada.

From the same source we take the following account of the proceedings on this momentous occasion:

"The union of the four Churches was formally consummated June 15, 1875. For some days previously their supreme courts had all been in session in Montreal. By mutual arrangement all proceeded to Victoria Hall, a building chiefly used as a rink, and suitable in size to accommodate the large assemblage that gathered to witness the impressive scene. At eleven o'clock, the commissioners, who reached the imposing number of 560, were seated in ranks regularly mingled from the several courts. The moderators, ex-moderators, and clerks occupied the platform erected for the purpose.

"At the conclusion of the service of worship the Basis of Union was read, and was then subscribed by the four moderators. The right hand of fellowship was given, and the senior moderator, Dr. P. C. McGregor, of the Synod of the Lower Provinces, declared the four churches to be united, forming The Presbyterian Church of Canada. The gifted and venerable Dr. John Cook of Quebec was fittingly chosen

Moderator of the new General Assembly. His dignity and spiritual eloquence were worthy of that great hour. . . . The afternoon was given to a service of prayer in St. Paul's Church. In the evening the citizens of Montreal, to the number of 3,500, entertained the members of Assembly in Victoria Hall, when the opening number in a long program of oratory was an address of welcome and congratulation by the Principal of McGill University, Dr. (later Sir) William Dawson. About thirteen congregations in the Maritime Provinces, and twelve in the Canadas forsook their brethren. The Synods formed by the Kirk Anti-Unionists East and West functioned for some years, but one by one their congregations passed into the united Church. The full stream formed by the meeting of the tributaries has flowed on in ever-increasing volume since."

Another feature of the celebration of the Diamond Jubilee will be the recognition of the 10th anniversary of the formal decision to maintain The Presbyterian Church in Canada by refusing to enter the United Church of Canada, a landmark in the Church's history.

The General Assembly at its meeting in Knox Church, Toronto, in June, 1934, approved measures for the suitable recognition of these two anniversaries by adopting the report of a special committee with one section modified.

This report as amended is as follows:

(a) That the Assembly, looking forward to its meeting in June, 1935, which will be the Diamond Jubilee of the formation in Montreal of The Presbyterian Church in Canada and the tenth anniversary of the solemn Covenant (decision) made in Toronto to maintain its constitution, traditions, and work unchanged, take immediate steps for the due and proper celebration of those events.

(b) That a committee with power be named by the Moderator, which shall represent the officials, the ministry, and the people, and issue the whole matter.

(c) That it be an instruction to said committee to serve The Presbyterian Church in Canada on the following lines and in such additional ways as it may deem best:

1. That said celebrations be considered Providential opportunities for the refreshing from on high of the whole Church.

2. As a means to that end, while the regular ministry of the Word and Sacraments comes first, due place be given to the preparation and use of literature of an historical character; to inspirational gatherings; and educational programs for stated days to be used throughout the Church.

3. To make it possible for a longing Church to feel again the thrill of a true and

tried faith, a real brotherhood in Christ, we suggest the holding of congresses within the bounds of the various Synods.

4. That the Church so inspired, be led to accept the challenge of the new age, by a shoulder to shoulder movement forward, freeing itself of debt and deficit and gripping the work with loyalty in all ranks and to the limit of its sacrifices.

(d) That the Committee on Correspondence with other Churches be instructed to use whatever opportunities it may find to give notice of these historical events, the character and purpose of the celebrations, and the traditional friendship of The Presbyterian Church in Canada with all denominations.

The committee appointed in charge of the preparations for the celebration met in the Church offices and among other steps taken arranged to have a series of articles to appear in the Record for the purpose of informing the Church with respect to the events concerned in this celebration and the main features of the Church's history.

Six articles were chosen to appear in the Record from January to June inclusive. The first appears in this issue, *Pioneers of Presbyterianism*, by Dr. Frank Baird. In February will be *The Union of 1875*, by Dr. T. Wardlaw Taylor; March, *The Opening of the West*, Dr. J. S. Shortt; April, *Foreign Mission Expansion*, Dr. W. M. Rochester; May, *The Union Movement*, Dr. D. J. Fraser; June, *The Spiritual Emphasis of the Diamond Jubilee*, Rev. W. F. McConnell.

THE ROYAL WEDDING

“ALL the world loves a lover.” This saying seems to have found confirmation in the interest taken in the royal wedding of November 29th. It was a topic of universal conversation and the people of the globe were in attendance upon the ceremony, so far as the privilege of the radio and knowledge of the English language permitted. That fact led the Archbishop of Canterbury to remark in his address to the wedded pair:

“Never in history, may we dare to say, has a marriage been attended by so vast a company of witnesses, for by a new and marvellous invention of science countless multitudes in every variety of place and home are joining in this service. The whole nation, nay the whole Empire, are wedding guests.”

There were other significant aspects of this wonderful occasion.

It was a marvellous display of affection on the part of the British people for the King and the Royal Household. This cannot be said to be unique except in extent, and perhaps in degree, for Britain is the greatest monarchy of to-day. In this af-

fection lies the security of the throne. It is “strong-based upon a people's will.”

The great pageant, whether one has regard to the procession or the throng that crowded about it, was unmarked by a single infelicitous incident. The only outbreak was that of goodwill, the cheers that expressed loyalty and affection. There was tumult, but it was tumultuous joy.

The welcome to the Princess was universal and wholehearted. Prior to the marriage it was evident she was taken into the affections both of the Royal Household and the nation, and of this she was bounteously assured on her wedding day; and she seems to have deserved it and to have fairly won the hearts of all.

There was something of the fairy tale about it also, for it was known that the aftermath of the War meant loss and hardship to the fair lady. She was of high estate but depleted resources. That ceremony in Westminster Abbey introduced her to the best and richest that membership in the Royal Family of Great Britain could assure.

The most striking feature of the occasion however, to us, was the obliteration of rank in the religious ceremony. There was rich pageantry, beautiful and costly apparel, dignitaries of State and Church in proud array, and Royalty was at the altar, but when the solemn questions were put, it was not “Prince and Princess,” “but “George Edward Alexander Edmund, Will you?” and “Marina, Will you?” There in the church, in the presence of God, they were but folks, part and parcel of common humanity, and the venerable Archbishop in his address used no “Your Royal Highness,” but “Dear Bride and Bridegroom” and, further, “You Sir,” and “Dear Bride.”

That address must have appealed strongly to the great radio audience, as well as to those who heard it directly. How fitting, fatherly, and faithful was the counsel to this man and woman, regarded as any other pair entering upon life together, setting before them its rich possibilities, its joys and sorrows, its temptations and trials.

We were of those who arose betimes that morning and joined the host of listeners, and when we heard that kindly, paternal advice, we said, “That, in part at least, shall have a place in the Record.” We did not get it in full but the pith of it appeared in the press.

“ . . . We all wish you happiness, but our wishes cannot give it. Nor can it come from outward circumstances. It can only come from yourselves, from the spirit that is within you.

“You cannot choose what changes and chances are to befall you in coming years. But you can choose the spirit with which you meet them. Let it be the spirit of the

noble vows in which you just plighted your troth each to the other . . .

"To-day your separate lives—with their own memories, hopes, temptations and trials—are merged in one. Will you bring into this new life, each for the sake of the other, the best that you can be?"

"Let your deepest bond of union be in that inward region of the soul where conscience and true ideals dwell. For there you come near to God and God comes near to you.

"Keep there the reverent remembrance of Him. Then His protecting hand will guide you and by His eternal love the love you bear each other will be ever strengthened and enriched.

"You, Sir, have already and fully taken your place in the service of the community. You, Dear Bride, as your husband's comrade, will find new happiness in sharing the joys and sorrows and ministering to the needs and to the good of the British folk who already, with a warmth so swift, so spontaneous, have taken you into their heart. I am sure that that heart is now speaking through my words as I say God bless you both; God guide you; God keep you always."

For this report we are indebted to the Toronto Telegram.

PRESBYTERIAN PIONEERS IN CANADA

REV. FRANK BAIRD

I. The Huguenots

THOUGH it may not generally be known, it was those stout and resolute French Presbyterians, the Huguenots, who first planted the Burning Bush in Canada; and the planting of it at the beginning, followed upon legislative injustice, coercion, and cruel wrong. Persecuted in France, our spiritual ancestors had to seek safety in other lands. The idea of thus circumventing the plans of the ecclesiastical coercionists of the day was, as is well known, first proposed by the famous Admiral Coligny, the great leader of the Huguenots, who was slain for his testimony to the Presbyterian faith at the Massacre of St. Bartholomew in 1572.

In point of time, the contact of the spirit of Coligny with Canada was in 1604, when, with the double purpose of colonizing and of Christianizing the Indians, DeMonts, with a party of Frenchmen, the great bulk of whom, like himself, were Huguenots, landed on the island in the St. Croix River, a few miles above the town of St. Andrew's in the south-west corner of the province of New Brunswick. As a colonizing venture the enterprise failed, as did similar attempts in Brazil, South Carolina, and Florida, but the significant thing about it for Presbyterians to-day is that it marks the historic priority of their Church, in spirit and doctrine at least, over all others

in the land; and it gives us a Plymouth Rock and a group of Pilgrim Fathers peculiarly our own.

But it has done more than this. Though this settlement failed and though the island on which these pioneer Presbyterians first set foot shrinks yearly by the wasting tide, their spirit lives, and others who came later, and settled in more favoured parts of the land, are with us, in their descendants, as members of The Presbyterian Church in Canada where alone they are at home, and where only they can find the faith of their fathers living still. There are names in Picou, at River John, Tatamagouche, in other parts of Nova Scotia, and in Quebec, that are traceable directly to the days of the Reformation, and whose coming to Canada is clearly known to be due to the revocation of the Edict of Nantes in 1685 by Louis XIV. Their ancestors were, as shown by d'Aubigne's History of the Reformation, associated with Farel in the establishment of Protestantism at Wurtemberg which was later annexed to France.

Names Significant

Their names are highly significant and revealing. Many in the Church to-day will recall the name Patriquin as associated with the recent Supreme Court decision given at Ottawa. It is a name of pure Huguenot origin, and Eliza Patriquin, of Tatamagouche, by her will and the resulting legal boon that has come to our Church, has revealed the ancient strain that characterized our Huguenot Presbyterian pioneers of immortal memory. Other names such as Gratto, Tattrie, Mattitall, Langille, Des Brisay, and many more might be cited as links that bind us, at the beginning of things ecclesiastical in Canada, to the spiritual aristocrats of the world. It should strengthen the fibre, and warm the hearts of the Presbyterians of to-day to recall the inheritance we have in the descendants of the Huguenots of France.

II. The Dutch Calvinists

Next in point of time, and as making a contribution to Presbyterian beginnings, reference may be made to the so-called Dutch Calvinists who, in 1753, settled at Lunenburg in Nova Scotia, some sixty miles to the southwest of Halifax. Moved by the same spirit as the original Huguenots, and having lighted their torch at the same central flame in the old land, these immigrants, some of them from Holland, some from Germany, France, and Switzerland, were Calvinistic in doctrine and mainly of the Reformed Church, though there were Lutherans also among them. Those holding to the Presbyterian form of polity early organized a congregation, and by 1770, with one of their number, Mr. B. R. Comingoe, chosen as minister, we have the first ordination according to Presbyterian practice in Canada. In 1840 we find this Reformed

congregation formally associating itself with the Synod of the Church of Scotland in Nova Scotia. From this source also our Church at the beginning drew elements of strength, both in the spheres of doctrine and church government. As pioneers the Dutch Calvinists should not be forgotten in this our Diamond Jubilee year. In other parts of Canada as well as in Nova Scotia they have made a large and a valuable contribution to the life and work of our Church. As foundation stones in our present ecclesiastical house, and as links with a shining and glorious past, they should have a generous place in our thoughts and affections.

III. New England and Ireland

Passing from the continental contributions to the beginnings of our Church, a glance may next be taken at New England and Ireland as sources from which The Presbyterian Church in Canada of to-day drew initial life. By 1764 there were dwelling in the neighborhood of what is now Truro, sufficient Presbyterians, mainly from New England and Ulster, to apply for a minister of their own faith. The request which had been directed to the Presbytery of New Brunswick, New Jersey, was acceded to, and the Rev. James Lyon, of Irish extraction, but a recent graduate of Princeton, was sent to Nova Scotia, where he remained several years as an itinerant missionary, teaching and preaching at Halifax, Onslow, Truro, Pictou, and other places.

IV. The Scottish Period

The Scottish period of our Church's early life may be said to have begun in 1762, when applications were made to the two Synods of the Secession Church, namely the Burgher and Anti-Burgher sections. Both of these bodies responded to the appeals of the people, and between the years 1765 and 1786, we have such workers as Messrs. Kinloch, Cock, Smith, Graham, and Macgregor from Scotland, and Messrs Murdoch and Gilmore from Ireland, appearing on the scene, with the formation of the first Presbytery (Burgher) in Truro in 1786, and the second in Pictou (Anti-Burgher) in 1795, the latter following upon the arrival in the country during that year of Messrs. Ross and Brown.

From this point on the story of the pioneer days comes to partake more of the character of better-known and more recent days. The Church of Scotland comes into the record and growth and increase on all sides, and in all parts of the Maritime Provinces, and in Newfoundland, is manifested. In due time wise and sane unions are proposed and effected, the basis of course, always being the Confession of Faith, and the Presbyterian form of church government. With the home field supplied, and the land possessed, by 1846 the great mis-

sionary obligation of the Church is realized, and John Geddie is sent forth to the New Hebrides, the first missionary from any British Possession to a foreign land. As early as 1816 an academy is organized at Pictou, and in 1820 a theological seminary established, both the enterprise of Dr. Thomas McCulloch, later the Founder and Principal of Dalhousie University.

Looking upon it all, who cannot say that the pioneers, alike of East, West and Centre, did well, and wrought nobly, and are entitled to all the honor we can bestow upon them in this our Diamond Jubilee year?

THE MODERATOR'S ITINERARY

WITHIN two hours of the close of the General Assembly I was on my way to Oshawa to lay the corner stone of our new church there, which has since been completed and duly dedicated. On the following Sunday I conducted the centennial services at Newmarket. During the months of July and August, before my official itinerary began, I took the opportunity of visiting many congregations in the Presbyteries of Bruce and Maitland, including Walkerton, Chesley, Wiarton, Tara, Burgoyne, Port Elgin, Kincardine, Paisley, Tiverton, Ashfield, Kinlough, Lucknow, Dungannon and Wingham. Also in this period there were visits to Kintail and Glenmohr Summer Schools, Centennial services at Nottawasaga and at Niagara-on-the-Lake the celebration of the 140th anniversary.

On the first day of September the Moderator's official itinerary began with visits to Montreal, including services in Melville Church, Westmount, and Verdun, a public meeting in Melville Church and an address to the united W.M.S. gathering. Later I was able to visit the Presbytery of Montreal and take a week-night meeting in the Campbell Memorial Mission. In Ottawa I was present at the Jacques Cartier banquet as guest of the Dominion of Canada, and on the following Sunday conducted services at Cornwall, Dunvegan, and Maxville. On September 16th I was in Quebec at the 175th anniversary of St. Andrew's Church, a notable occasion. While in Quebec, in company with Rev. Dr. Gordon, the Moderator was privileged, at the gracious invitation of Lord Bessborough, to spend a pleasant hour with their Excellencies at the Citadel.

Returning to Ontario for the following Sunday I continued my itinerary by a visit to the Maritimes, where, first, I attended the Annual Meeting of the W.M.S. (E.D.) at Fredericton, and delivered an address. Then I proceeded to Pictou and New Glasgow for a conference with Dr. Frank Baird and Dr. H. Munroe, and for a visit to the Boys' Residence. On Sunday, September 30th, I took the morning service at

Halifax, then at 3 p.m. a service at Truro, and preached in the evening in St. Andrew's Church, Pictou, to both congregations. On Monday morning I crossed the straits to Prince Edward Island, and in the evening participated in a social re-union in celebration of the opening of the new church at Murray Harbor South. The next evening the Synod of the Maritime Provinces opened at Charlottetown, and on Wednesday night the Moderator and Dr. Grant addressed that body in a public session at which the assembly filled the church.

Returning from the Maritimes I had the privilege of addressing a gathering of Sunday School superintendents, teachers, and officers in Victoria Church, Toronto, and of conducting the 114th anniversary services in Knox Church on the Sunday following, leaving the same night for Vancouver in order to be present at the meeting of the Synod of British Columbia.

My activities at the Coast included an address to the Synod in public session in the evening and addresses at week-night meetings in four churches in Vancouver and North Vancouver. Sunday services were conducted in Central Church, Vancouver, and St. Paul's and St. Andrew's, New Westminster. On Vancouver Island I conducted Sunday services in St. Andrew's Church, Victoria, in our church at Sooke, and Knox Church, Victoria, and on Monday addressed a W.M.S. gathering and a public meeting in Nanaimo on Tuesday evening.

Returning to Alberta, rallies were held at Calgary in Knox Church, at Lethbridge, and Macleod. On Sunday, October 28th I conducted the morning service in Grace Church, Calgary, Olds at 3 p.m., and Innisfail anniversary services in the evening. My next engagement was at the Synod of Alberta meeting in Red Deer. Thence I proceeded to Edmonton for the following Sunday. There I took the anniversary service in the morning in St. Andrew's Church, and conducted a Communion service in the evening in First Church, in which the other Presbyterian congregations in the city participated.

Leaving Edmonton the first stop was at Lloydminster for a meeting on Monday night, and the second at Prince Albert, Sask., where the Synod of Saskatchewan was in session. The Moderator was given right of way for his address on Wednesday evening, enabling him to leave for Regina by the night train. There I had the pleasure of addressing the Men's and Women's Canadian Clubs at a joint meeting and luncheon and in the evening of attending a great re-union of Bruce Old Boys and Girls at which the Moderator, himself an old Bruce boy, was the guest of honor and chief speaker, a most enjoyable occasion indeed. At Saskatoon on the following

night an address was given in St. Andrew's Church in association with Rev. W. G. Brown. Returning south I conducted on Sunday, November 11th, anniversary services in Weyburn, Rev. W. A. Cameron, minister, and on Monday was driven by him on a sixty-mile tour through the dried-out area. At Weyburn an address was given at a Rotarian Club luncheon, and in the evening I was the guest at a men's banquet in Moose Jaw. The next day found me on my way to Winnipeg and the Synod of Manitoba, which was held in First Church. Here on Wednesday night I had the privilege of addressing our Synod. On Thursday evening there was a reception and a social hour and on Friday I spoke in St. James' Presbyterian Church. On Saturday I was the guest at a Queen's Alumni re-union and luncheon. Leaving the same night for Brandon I conducted on Sunday the anniversary service in the morning in First Church, and returning by an afternoon train took the evening service in First Church, Winnipeg.

Early next morning I was off for Morden for a meeting there on Monday night, Boissevain Tuesday night, and Melita Wednesday night. Here I had an opportunity of seeing the dried-out portion of Southern Manitoba, having been driven for about eighty-five miles by Rev. M. P. Floyd of Melita.

Many farms with fine buildings in this district were deserted, the people having moved north. Returning I spoke in Portage la Prairie on Thursday night, Kenora Friday night, and visited the Cecilia Jeffrey Indian School on Friday afternoon. On Saturday I went on to Fort William and Port Arthur, where on Sunday I conducted three services—Knox Church, Port Arthur, in the morning, West Fort William in the afternoon, and St. Andrew's Church, Fort William, at night. On Monday night I addressed a large gathering of the men of the Twin Cities in St. Andrew's Church and then left next morning for Toronto and Barrie.

This is in mere outline the itinerary, but many interesting incidents featured the trip, of which perhaps more anon. I returned, however, greatly encouraged and heartened about our Church's life and work.—J. S. S.

Written in the East, these characters live for ever in the West; written in one province, they pervade the world; penned in rude times, they are prized more and more as civilization advances; product of antiquity, they come home to the business and bosoms of men, women, and children in modern days. Then is it an exaggeration to say that the "characters of Scripture are a marvel of the mind"?—R. L. S.

The Moderator's Message

I HAVE been asked to send, through the medium of the Record, a message of greeting for the New Year to the ministers, members, and adherents of The Presbyterian Church in Canada. This is indeed a pleasant task, and I trust that it may be, in part, a means of saluting, across the intervening distance, those with whom I had such pleasant fellowship during my tour through Canada. Though many churches and districts could not be visited this fall through lack of time I wish to include all in this message and to say how wonderfully inspiring and encouraging it was to have the opportunity of seeing our Church in action from coast to coast. It was a great pleasure to bring the greetings of the General Assembly to so many congregations of our Church and to assure each one that, whether great or small, it was an indispensable link in the chain of congregational units all across Canada.

As I consider the religious outlook I am led to believe that we are now on the borders of a new Promised Land to which God is guiding us, a land of far vistas leading to the Kingdom of God, a land where, as we possess it, we are moved to say, surely the Lord is in this place. The age whose outstanding characteristic was the pre-eminence of scientific achievement in the realm of the seen and temporal seems to be giving way to a new era in which spiritual values are being recovered and given their rightful place and when we see the horizons of life, not shutting us in, but ever lifting as we approach, beckoning us on to possess the realm of God. I believe that there is among our people to-day a new feeling of wistfulness and longing for renewed fellowship in Christian experience. How is this to be realized except by a closer walk with God, leading on to a readiness to bear one another's burdens and so fulfil the law of Christ?

With the opening of a New Year comes a new spirit of hopefulness and a desire for the realization of that peace on earth and good-will toward men promised of old. Many are seeking its achievement in a new social order, but there is vagueness and uncertainty as to how such a new order can be brought about. I know of no remedy for the ills and injustices of life where

Man's inhumanity to man

Makes countless thousands mourn

except in a change of heart, a determination, born of the "expulsive power of a new affection" to put off the old man, selfish and corrupt, and to put on the new man created anew in Christ Jesus. It seems vain to hope that new alignments, new social and economic systems will change a number of selfish and unregenerate individuals into a Christian society. Still the old prayer rings true, "Begin a revival, O Lord, and begin it first in me."

I do feel that there is a clear call to the people of Canada to-day to seek and to find a new and blessed fellowship with God and with His Son, Jesus Christ. Only let everything that is fine and tender and Christlike be uppermost in our thoughts and in our hearts, then shall the New Year be a time of blessing and of joy to us all.

Yours very sincerely,

J. S. SHORTT,
Moderator.

Life and Work

THE CHURCH IN REVOLT

A sermon preached in St. Andrew's Church, Ottawa, Sunday morning, October 21st, by the minister, Rev. W. H. Leathem, M.A., D.D. It finds a place in the Record upon request of a member of the congregation.

But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten; and ye shall be brought before rulers and kings for my sake, for a testimony against them.—St. Mark 13:9.

IT is difficult to judge the values of contemporary events. What are thought to be the most important of them have their places in our newspapers, a paragraph for this, a column for that, a page it may be for something which in the scales of history is utterly insignificant, a few lines, it may be, for that which is earth-shaking in its ultimate consequences. The fulfilments of these words of our text, the confirmations of our Lord's vision of the future, have often seemed of little moment in the great pomp and noise of material things. Yet history judging long after the event has heard in them, perhaps, the resounding strokes of destiny that would echo and re-echo for centuries, when the pride and boast of power, and the travail of countless labors, had long since been stilled in oblivion.

In these days in which we live, days of strange and terrible happenings, days of bitter and torturing problems, the mind is beset by the turmoil of things said and done, and cannot easily judge what is great and what is small in the judgment of abiding truth. But it may be that if we had eyes to see and hearts to feel, we should dimly recognize that recent Church events in Germany, and the most recent of all in Bavaria, stand up like a towering mountain peak among the world-events of the period since the great war. This is not something local, restricted to a limited sphere, the concern of one nation only. It is the stupendous outbreak into modern life of something that the world was in danger of forgetting, the deathless power and the divine reality of spiritual things. This thing, it would seem, has been prepared of God. That the Church in Germany was in a perilous spiritual state at the beginning of this century is an assertion that scarcely needs argument. The war revealed it. The Church was too weak and time-serving then to rise up in indignant protest against the violation of Belgium. To-day it withstands a tyranny before which all else trembles in abject fear. I say this thing is of God because, like another John the Baptist, a man sent from God came to awaken the conscience of the German churches, the great Swiss teacher and theologian, Karl Barth. He taught and

teaches that in this age of crisis there is one thing to do and one thing not to do. A man's soul must listen to the imperative voice of God, not to the voice of man. In the great hours of history, he said, the word of God establishes a living contact with the heart of man. It is so in the Bible. It is so to-day. You see how such a message was like the rains of spring on a dry and thirsty land where the seed lay unable to germinate. To-day in Germany, and perhaps far beyond it, we see the fields white unto harvest. The message has prevailed.

In the midst of an effort to impose an iron law of unity and nationalistic hero-worship upon the Churches of Germany, it is surprising that the Roman Church has not matched the full strength of its rigid political system against the alien ideals of Hitler. Perhaps it is biding its time. Perhaps with cunning policy it aims to strike through the impending vote that shall determine whether the Saar district is to pass again under the rule of Germany. Whatever be the explanation, it remains true that Rome has allowed the glory of defending Christian doctrine and Christian ideals to be won by German Protestantism. In Bavaria the evangelical leader was imprisoned. All the ministers, all the churches, were ordered to obey at once the orders of the Supreme Bishop of the Hitler unification. And the reply was magnificent. Thousands of pulpits thundered the great language of the soul's freedom, and proclaimed the liberty under God of a Christian Church and a Christian soul, and the supreme necessity to defend the truths of the Gospel against contamination. The rulers of Germany have been busy stirring up national memories and pride of race. The Bible was to be re-written. Germany was to be lifted up like a gigantic idol for all to worship. But as the Book of Proverbs says:

"Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit; but the upright shall have good things in possession."

Well is the word fulfilled! For in stirring up national and patriotic feeling and memory, the rulers have unwittingly stirred up a memory four hundred years old, a memory that knocks at the heart of Evangelical Germany to-day, the memory of Martin Luther. With a new ring of triumph, Luther's Hymn is sung in modern Germany:

"A safe stronghold our God is still,
A trusty shield and weapon;
He'll help us clear from all the ill
That hath us now o'ertaken.
The ancient prince of hell
Hath risen with purpose fell;
Strong mail of craft and power
He weareth in this hour;
On earth is not his fellow.

With force of arms we nothing can,
 Full soon were we down-ridden,
 But for us fights the proper Man
 Whom God Himself hath bidden.
 Ask ye Who is this same?
 Christ Jesus is His name
 The Lord Sabaoth's Son;
 He, and no other one,
 Shall conquer in the battle."

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This readiness of the Church of God in Germany to suffer rather than deny the truth of Christ is something to raise the spiritual temperature of every branch of the Church throughout the whole world. And how sadly needed is that quickening, that awakening from the deadly torpor of worldliness.

An admiring editorial in *The Montreal Star*, commenting on recent events in Germany, says:

"The sincere Christian will not sell his religious convictions for any temporary or material advantage. . . . The moment a despot comes into collision with a strong body of men who had rather die than obey, he is defeated.

Hitler, if he is wise, will keep his hands off the Ark of the Covenant. To touch it is death."

That is a moderate statement of the present situation in Germany. But the *Star* writer pushes his conclusions further: "As a mere matter of secular statesmanship," he says, "surely this is a bad time for the leaders of mankind, whether they be Lenins or Stalins, or anti-clericals in Spain, or arrogant Hitlers, to try to divorce the superficially enlightened masses, absorbed in fighting real hunger, and with no leisure for religious study, from the age-ripened restraints and guidance of religion. Mankind never needed shepherds and sheep-folds more than it does to-day. A period of murderous economic strain and desperate international fear is not the time to attempt to re-value our established moral codes or to blow out the warning lights which religion has through the slow centuries set burning along the tortuous and peril-strewn river of life."

If secular journals can speak in that strain, what ought the witness of the Christian Church to be in these days, when with a courage equal to that of the Reformation period, men and women are revealing under the uplifted sword of secular power a determination to accept no man-made forms of religion, no German faith that is not apostolic and God-given? Patriotism is one thing, slavery to the civil power in matters of conscience is quite another. And the spiritual conscience has flamed into revolt whatever the consequences, whatever the sufferings and persecution to be endured. This, I say, is the greatest event of recent years. Just when the Church was breathing the breath of an enfeebled life under the

weight of its pleasure-seeking and its negligence and its godless day of rest and its supersaturated and wicked worldliness, just then, where it was least expected, least hoped for, the dying embers broke into flame, the fire at the centre was proved not a thing of man, but of God, a divine life, a divine power, a divine witness, that none might quench.

Pray God we may not miss the meaning of this for our own land and for our own souls. What value are our solemn Communion to us, what worth for us is in our open Bible, in our untouched religious liberties, in our unfettered worship, and in our glorious freedom of conscience, what worth is in them all for our own souls, and for the souls of others, if we do not exalt Christ to the Lordship of *our* lives also, if we are to be the mere servile creatures of the godless world around us, borrowing from its unclean hands our daily habits and customs, learning of it to put the dearest loyalties of the human soul into the background, bartering for mammon and for pleasure those treasures of the spirit for which we ought to be ready to lay down our lives? Thank God that somewhere, anywhere, there are men and women who in a startling hour of self-revelation know that they are Christ's witnesses, and that the things of God and the concerns of the immortal soul must be put not second, nor third, nor last, but in that one place which the voice of Christ commands and demands: "Seek ye first the kingdom of God and His righteousness."

What is the protest of the Evangelical Church in Bavaria against the tyranny of Hitler and of his time-serving agents but a glimpse of the Cross and of the wounds of that Sublime Figure which hung upon the Cross? It is but a week since we looked upon those wounds, since we stretched forth our hands to take the broken bread and the poured-out wine of our redemption. Is it to be in vain, or is it to mean the breaking down of every barrier that chokes and restrains the work of grace in our own hearts, and in the life of this congregation? What shall it profit a man if he shall gain the whole world and lose his own soul?

Gibbon in his *History of the Roman Empire*, in explaining the early spread of Christianity, gave a high place to the pure morality and singular character of the members of the Christian community.

Ah, me, to think what all could win,
 In spite of natures prone to sin,
 By working well the wealth within.

I count this thing to be grandly true;
 That a noble deed is a step toward God,
 Lifting the soul from the common clod
 To a purer air and a broader view.

—J. G. Holland.

THE MESSAGE OF THE OLD TESTAMENT PROPHETS FOR TO-DAY

This is a paper read at the Knox College Alumni Conference by Rev. Harold Reid, of Belleville, Ont. In introducing his subject, Mr. Reid gave a brief summary of the various names and titles given the prophets in Israel, showing that it was a very broad term and was applied to those of heathen nations as well as to both true and false prophets in Israel.

He reviewed also social, moral, and religious conditions in Israel as indicated by the teaching of the prophets, showing that, to some extent at least, these conditions formed a background for the prophets' messages. An examination of present-day conditions showed a real parallel with those of Israel, indicating the need of the prophets' messages as in the eighth century before Christ.

The foundation stone of the teaching of the prophets was the sovereignty of God. They presented the God of Israel as a moral Being who was the supreme Lord of the universe. One in whom Israel should alone put their confidence. Israel did not keep the covenant with Jehovah, but forsook Him for heathen idols and, therefore, the prophets foretold that God would destroy the nation, but a remnant would be saved and the time would come when, under the leadership of the Messiah, purified Israel would be victorious and fulfil the ancient promise that through her the nations of the world would be blessed.

In applying the prophets' message to the present day, three things stand out clearly:

1. The prophets call us to-day to a life of faith in God as a Sovereign Being. Many modern conditions have resulted in people losing their faith in God or doubting His power and love and it is the task of the Church to present God as a Being worthy of faith.

2. They call us to a life of consecration to the highest that God has revealed to us in every realm of life. God has set for us a standard of life in His Word, which, if accepted, means consecrating all our talents to His service. Life will not be lived for self, but for God and His Kingdom.

3. Finally, this life of consecrated service is possible only as we are willing to sacrifice self for the advancement of the Kingdom. When there is a genuine spirit of self-sacrifice in the hearts of the people, there will be no lack of money or workers.

This spirit is beautifully portrayed for us in Isaiah 53, where the ideal leader in Israel is pictured as the Suffering Servant of Jehovah. It is fulfilled for us in Jesus of Nazareth who embodies for us the highest type of leadership. Through Him the New Covenant of which Jeremiah speaks is ushered in. In Him for the first time we see demonstrated the ideal life of perfect

faith and of complete consecration to the task to which He was called in which He sacrificed Himself even unto death. In the spirit of the prophets of old, He says to us to-day: "If any man will come after Me, let him deny himself and let him take up his cross and follow Me."

Among the Churches

The Golden Jubilee of the Senior Auxiliary of Knox Church, Goderich, was celebrated on November 13th. The minutes of the organization meeting in August, 1884, were read, with notes on the first twenty-five years of the auxiliary as read at the twenty-fifth anniversary. None of the charter members are living to-day, but there are several who joined in that first year, one of them being Mrs. James Hamilton, who gave her recollections of those meetings of fifty years ago. These were of intense interest. The seven charter members in 1884, and receipts of \$27, have increased on this fiftieth year to 270 helpers in the various organizations, Senior Auxiliary, Home Helpers, Young Women's Auxiliary, Junior Young Women's Auxiliary, C.G.I.T., and Mission Band, and the receipts to \$1,350. Flowers were presented to one of the members, Mrs. Hood, eighty-two years of age, who rarely misses a meeting, and greetings were received from a number of past presidents.

An Honorary Membership Certificate was presented to Mrs. Samuel Bisset, a faithful member, and an inspiration to the younger members of the Society. In looking forward, the President said there were four good reasons for believing that the work would be carried on: The Mission Band, C. G.I.T., Junior Young Women's Auxiliary, and Young Women's Auxiliary. Each of these organizations then made its contribution to the program.

On a prettily decorated tea table the three-storey birthday cake occupied the place of honor. The fifty candles were lighted by Mrs. McArthur, and the cake was cut by Miss Rolley, one of the first Life Members of the Society, and a pioneer in the work of the Mission Band many years ago.

From the congregation, Miss Manson and Miss Adams went to take charge of school homes for several years. Mrs. George Booth went to work for the China Inland Mission, and Miss Lily McArthur and Miss Hazel Macdonald to deaconess work in Regina.—Com.

Newcastle, N.B.

Denied the privilege of a church home for nine years, St. James' Church rejoiced greatly in entering into possession of their new church on November 11th. This is a remodelled building, formerly the Tem-

perance Hall. It has been transformed into a very commodious and attractive place of worship. The capacity of the ground floor is 200, and there is a gallery that will accommodate fifty. Considering the entire outlay, the obligation resting upon the building will amount to less than \$1,000. The congregation has a history of 105 years, having been organized in 1829 under Rev. J. Souter. At the time of Union it lost its church and for one year worshiped in the Opera House, and since that time, with the exception of a few months in the Royal Theatre, has had the privilege of worshipping in the Anglican Sunday School. The minister is Rev. A. R. Gibson, who conducted the opening services morning and evening. He states that the congregation had been sorely discouraged through various trials, but now all is changed, and the people are a united enthusiastic and zealous company. In occupying the new building the congregation begins work afresh and with bright hopes.

Broughton, C.B.

The Presbyterian Church laments very greatly the loss by death of Mr. Daniel Campbell, at the age of sixty-nine years, who for a long period was active in the church as a member of Session. He was a man of sterling character and highly respected in the community.

Norval, Ont.

Mrs. E. Macdonald, wife of the minister of our Church here, has enjoyed high and well deserved distinction as an author. The press reports recently that she had the privilege of attending a private screening of her world-famous *Anne of Green Gables*, a production which on the whole greatly gratifies the author. She is more familiarly known as L. M. Montgomery.

Watford, Ont.

At a service in St. Andrew's Church, held early in November, in memory of the late Mr. Alfred Rogers of Kerwood, who had been an elder in St. Andrew's for more than thirty years, Mrs. Rogers presented the Session and congregation with a set of silver communion plates in memory of her husband. These were received and dedicated at the service. In the passing of Mr. Rogers, St. Andrew's Church sustained a heavy loss and the whole Church a true friend.

Allandale, Ont.

Distinction has been accorded Rev. N. R. D. Sinclair, minister of Essa Road Presbyterian Church, by his election as President of the Simcoe County Trustees and Ratepayers Association.

Atwood, Ont.

It is unusual for a log to come into prominence in a church celebration. However, the W.M.S. of our Church points with satisfaction to an old log near the church, which was the scene fifty years ago, of the organization meeting of the Presbyterian Church W.M.S. On it, at that time, sat Mrs. Gordon of Harrington, mother of Ralph Connor, with two or three others. The meeting was so small that it was not considered worth while to go into the church. From that tiny beginning a large and thriving society had evolved.

Toronto, Ont.

Scott Institute resumed in November its good work on behalf of the unemployed. The opening was marked by an address by Mayor Stewart, and a substantial meal was given to 100 unemployed, and heavy winter clothing distributed to about fifty. Rev. M. Zeidman looks forward to another very busy season. The number of meals given last year was about 100,000.

Weston, Ont.

Mr. Donald MacDonald has entered his ninety-fifth year, and completed fifty-one years of service as an elder in the Presbyterian Church. He was born in Catalodge, Scotland, on November 2nd, 1840, and at the age of fifteen years, with his parents, came to Canada, settling near Erin, Ont. There, and at Rockwood Academy, he received his early education. He entered the teaching profession in 1864, and for thirty-five years taught almost continually. In 1883 he was ordained an elder at Alton, later at Orangeville, and finally in 1907 in Weston. Last August he suffered a severe bereavement in the death of Mrs. MacDonald, at the age of ninety years. When asked on one occasion, the secret of his long life, Mr. MacDonald smilingly replied, "Keeping away from the doctors." His first experience of medical attention was in 1927. Mr. MacDonald is a cousin of the British Prime Minister, the Right Hon. Ramsay MacDonald.

BIBLE SOCIETY SECRETARY

Rev. James Adams, our minister in Montreal West Presbyterian Church, has been chosen unanimously District Secretary of Montreal and Quebec Auxiliary of the British and Foreign Bible Society. In this post he succeeds Rev. Dr. G. A. MacLennan, who retires December 31st. Mr. Adams will enter upon his new work the beginning of the year. Mr. Adams has almost completed a ministry of six years in his present charge. Previously he served for two and a half years in Fairbanks Church, Toronto. He is a native of Ireland and came to Canada from the State of

Washington, U.S.A., where he served in the Presbyterian Church for a period of five years.

Fort St. John, B.C.

At the first communion held in the Presbyterian Church here, in November, five members were received by letter, and two upon profession of faith.

CENTENARY

The congregation of Knox Church, Woodstock, expressed their sense of the significance of one hundred years of Presbyterian history in that community by devoting three weeks, four Sundays included, to the celebration of the centenary and accorded to every organization in the church a place on the program. The Sunday services began on October 14th with an Old Time Presbyterian Conventicle conducted by Rev. A. L. Budge of Hagersville, assisted by Mr. Archibald Harley, Precentor, and a special message in the evening by Rev. Dr. S. Banks Nelson of Knox Church, Hamilton. The Communion was observed at the morning service on the 24th, when Dr. A. B. Winchester of Toronto preached. The Moderator of Presbytery, Rev. A. R. Ferguson of Simcoe conducted the preparatory service on the Friday evening previous. On Sunday the 28th the observance was distinctive, joint services with Chalmers Church being held, thus recognizing that the centenary was that of Presbyterianism. For both morning and evening the services of Rev. H. M. Paulin, B.A., of St. Andrew's Church, Windsor, were secured, Mr. Paulin having been minister of Chalmers Church from 1909 to 1915. On November 4th Rev. Stuart Parker, D.D., of St. Andrew's Church, Toronto, brought the anniversary messages for both morning and evening.

The Young People's Society early in the first week had their opportunity of taking part, when under their auspices Dr. S. Banks Nelson delivered his lecture on Russia as I Saw It. On the evening of the 26th the Men's Club had their share in the program by providing a banquet and addresses for the occasion.

Missionary work was not forgotten and two evenings were devoted to this cause, the first when addresses were given by Mrs. R. Moynan, daughter of Dr. Goforth, Miss B. Robson of the Bhil Mission, Mr. James Clark, Jr., and Mr. Geo. Murdock, students in preparation for the ministry; the second when a tea was given at the manse by the United Missionary Societies. The Ladies' Aid Society, assisted by the choir, provided a unique entertainment, a Centennial Tea Meeting and Pageant, after the fashion of earlier days.

The Sunday School of Knox had its part in the centenary by a special afternoon

service in open session. The addresses by former superintendents and teachers, and the messages from those at a distance who had formerly served in that capacity, were rich with reminiscences and showed that in the history of the school the value of early training was abundantly exemplified. Another feature was the gracious and abiding influence of faithful teachers which was attested by former pupils. The closing address was given by Mr. C. J. Birchard, senior member of Session, the only living member of the old church Session and a former Superintendent of the Sunday School. He was ablest of all perhaps to speak of the work of the school. He was thankful that he had been brought up on oatmeal porridge and the Shorter Catechism.

One hundred years ago a petition to Presbytery asking for organization drawn up by a small company assembled in the home of Mr. David White marked the beginning of the Presbyterian cause. Four years later organization was effected by Rev. Alexander Gale of Knox Church, Hamilton. Meetings were first held in homes, then, in 1839, in Goodwin's School House. In 1842 St. Andrew's was built but at the Disruption of 1843 became the property of The Church of Scotland. It was not until 1850, under the ministry of Rev. W. S. Ball, that the congregation was again housed in a church. Two years later the congregation consisted of fifty-two families and one hundred and six communicants, yet at this early stage interest in missionary work was in process of development indicating that the congregation was not thinking of itself alone.

For some time Woodstock was united with Stratford, on the plan of two Sabbaths alternately for each place.

Succeeding Mr. Ball in 1860, Rev. W. T. McMullen was inducted and for forty-six years occupied the pulpit, but served the religious life of the community for sixty-five years. He passed away in 1931 at the remarkable age of 102 years. His successor was Rev. R. B. Cochrane, who was followed in 1915 by Dr. L. B. Gibson, who in turn gave way to the present minister, Rev. E. G. Thompson, inducted in October, 1925.

Knox has now a membership, according to the last report, of 757.

WANTED

A lantern is specially desired for Okanase Reserve. For information apply to Mrs. W. H. Fletcher, 154 High Park Ave., Toronto, Ontario.

* * *

A church in the Peace River District recently opened is in need of an organ. If any person has such available, or desires to contribute in this way, please communicate with The Record.

ANNIVERSARIES

St. John's Toronto, Rev. Dr. R. G. Stewart, minister, devoted two Sundays to its anniversary services. At the first the congregation had the privilege of hearing Principal MacKenzie, of Montreal, morning and evening, and on the second Sunday, two city ministers, Rev. Ross Cameron, of Rogers, and Rev. John A. Mustard, of Oakwood, preached. The congregation was successful in securing the contribution asked for, \$1,500 for ordinary revenue, and \$1,000 in order to meet in full the Budget. The former is in hand and the latter fully subscribed. For six years St. John's has never failed to meet its Budget allocation in full, and one year exceeded the amount by a special offering of \$1,000. This congregation is within four years of its jubilee . . . Stanley Church, Montreal, observed recently its sixtieth anniversary. The congregation was organized on May 26th, 1874. The incentive to organization independent of Erskine Church was the introduction, rather surreptitiously, of an organ against the wishes of a great number. It began its career with a membership of sixty-four, among whom was Sir William Dawson, Principal of McGill University. In 1912 the present minister, Dr. W. D. Reid, then Superintendent of Missions for Alberta, was called and settled. Shortly after it was decided to move to the western part of the city, and in 1914, in the month of October, the present edifice was opened by the late Rev. John McNeill, the Scottish Evangelist. During Dr. Reid's ministry, some 1,800 have united with the church, and the revenue has risen from \$4,000 to \$30,000 annually. The special celebration concluded with a great gathering in Franklin Memorial Hall, adjoining the church. Greetings were extended by the Montreal Presbytery and others, particularly neighbouring ministers, and a brief historic sketch was read. . . A triple anniversary was celebrated at Cardinal, Ont. It was the fifty-seventh of St. Andrew's Church, the ninety-ninth of the beginning of Presby-

terianism in the community, and the second of the ministry of Rev. Russell C. Archer. The congregation had the privilege of hearing Rev. Dr. W. Harvey-Jellie, Professor of Old Testament Literature in The Presbyterian College, Montreal, Que., on two vital subjects, Good News, and Our Sure and Certain Hope. A gratifying feature of the celebration was the generous offering. The congregation has made substantial progress in the last two years. . . St. Paul's Church, Englehart, Ont., whose anniversary services were conducted by Rev. Herbert J. Scott, of North Bay, rejoiced in the announcement made by the minister, that the church was now free of debt. What preceded and



STANLEY CHURCH, MONTREAL.

brought about that happy issue is indicated in the fact that the congregation during the past nine years has had a heroic history. The men worked night after night on the building with surprising enthusiasm, while the ladies of the congregation matched the work of the men with an ardor that still continues. . . Knox Church, Wallaceburg, Ont., observed with fitting services its seventy-ninth anniversary, and demonstrated something of the spirit of unity with other bodies by having First Baptist Church unite with them in the morning, and Trinity United in the evening. Rev. S. Banks Nelson, of Hamilton, preached morning and evening, and on the Monday evening gave an illustrated travelogue on his visit to Russia during the last summer. . . Four events were brought to the front in the recent anniversary services in First Presbyterian Church, Montreal, at which Rev. Dr. Eakin, Knox College, Toronto, was the preacher. These were, the 148th anniver-

sary of the founding of the church, the 25th anniversary of the present church organization, the 23rd of the opening of the present building, and the 25th of the ministry of Rev. Malcolm Campbell, D.D. The occasion was marked by gifts to the church of a Bible, in memory of Mrs. Wm. Brady, replacing the one in service for thirty years, and the other, an antependium, with the emblem of the Church embroidered in gold to mark the anniversary of the Church and the ministry of Dr. Campbell, and by the gift to Dr. and Mrs. Campbell, of a silver tea service, presented by the congregation. . . . Norwood Presbyterian Church, Winnipeg, has a history of thirty years, having been founded at a meeting held in a store in 1904. It started life afresh in 1925, and was under compulsion of erecting a new building, which was completed at a cost of \$15,000. The congregation has made steady progress since, and is now prospering under the ministry of Rev. D. D. Davidson, a graduate of Knox College of last year. . . . Marking the 101st anniversary of Presbyterianism in Whitby, established by the late Rev. Robert Thornton, D.D., minister and educational leader, and the 75th anniversary of the dedication of the present church building, Rev. Jos. Wasson, of Calvin Presbyterian Church, brought a vital message. This was based on Job. 8: 13, So are the paths of all that forget God and the hypocrite's hope shall perish. The important truth elaborated in this message was that men can live and flourish only by the favor of God. All life without God is like the plant without water, and must perish. The world was not in need of new truths but a revitalization of the old beliefs. . . . First Church, Moncton, N.B., which last summer parted with its minister, Rev. S. J. Macarthur, Missionary at Large in New Brunswick, is now under the care of Rev. C. Younger-Lewis. On November 18th, the congregation combined in one celebration recognition of the ninety-sixth anniversary of its founding, the sixth of occupying the present building, and the ninth since re-organization in 1925. The minister conducted both services and was greeted by large congregations. The offerings also were generous. Evidence of advance is seen in the Sunday School attendance, which has almost doubled of late, renewed activity of the Y.P.S. inspired by a visit of Dr. Kannawin, and re-organization of the Mission Band with an attendance of twenty-two. At the thankoffering service the W.M.S. had the privilege of a visit from Mrs. Clarke Elliott, President of the W.M.S. (E.D.). The anniversary services were marked also by the gift of a lantern by a lady of the congregation, and twelve slides by Presbyterian Publications, Toronto. . . . Weston Presbyterian Church, in the Presbytery of Toronto, marked its seventy-sixth anniversary by special ser-

vices, conducted by the minister, and by two specially helpful messages brought, in the morning by Professor J. D. Cunningham, and in the evening by Rev. N. A. MacEachern. The occasion brought to the church large congregations and deep interest was evident. In the morning, being Armistice Day, the Weston and Mount Dennis Branches of the Canadian Legion attended the morning service.

REV. W. T. BEATTIE

For the past two years Mr. Beattie was minister in Nanaimo, B.C. Having resigned his charge there he came east and after a brief interval of rest was called to Dunvegan, Ont. Very suddenly however he passed away at his residence, Toronto, on Sunday night, November 25th, the victim of a heart attack. He was born in Hawick, Scotland, fifty-two years ago, and received his preliminary education in Edinburgh and Glasgow. In 1904 he came to Canada, studied at Manitoba College, and graduated in Theology from the Presbyterian College, Montreal. He held charges in Lyleton, Kenton, and Selkirk in Manitoba, and Courtenay and Grand Forks, B.C. He held a pastorate in Nikomish, Washington, and finally served as stated-supply in Nanaimo. He was a man of fine character, beloved by all his associates, and a faithful and capable minister. Mrs. Beattie and a daughter Catherine, survive.

REV. ALEXANDER S. STEWART

At the ripe age of eighty-seven years Mr. Stewart passed away at Montague, P. E.I. Mr. Stewart was a native of the Island of Tiree, in the Scottish Hebrides, and came to Canada with his young wife in 1876. All his pastorates were within the compass of Prince Edward Island, and included St. John's, Belfast, and Wood Island. He was one of the most beloved of men, a diligent pastor, and possessed in a high degree with the effective gifts of the preacher. He was faithful to his calling and to his Church. He was predeceased by Mrs. Stewart, seventeen years ago, and since then made his home with one of his daughters. He is survived by three sons and three daughters.

MRS. MARY BAKER McQUESTEN

A church, a city, and a home deeply mourned when Mrs. McQuesten passed away at her residence in Hamilton, on December 7th. She had reached the age of eighty-six years, a very long and most worthy life. She was the widow of Isaac D. McQuesten, and mother of Hon. T. B. McQuesten, Minister of Highways in the Ontario Cabinet. She was born in Brantford, Ont., the daughter of Commander Thomas Baker, R.N., who after his naval

carrer served as a missionary in Upper Canada, under the London Missionary Society. Mrs. McQuesten was very intimately related to the work of the Church. She was one of the founders of the Women's Foreign Missionary Society of The Presbyterian Church in Canada, and later served as Vice-President of the Provincial Society. For upwards of twenty-five years she was President of McNab St. Auxiliary, and Honorary President of the Hamilton Presbyterian Society. She was deeply interested in and active in public affairs, particularly in matters that concerned the city of Hamilton. She was well known for her support of the Lord's Day Alliance, and her interest in the preservation of the Lord's Day. Her minister, Rev. H. B. Ketchen, D.D., of McNab St. Church, at the funeral service, paid her very high tribute, but wholly in keeping with her character and career. Dr. Ketchen said, "For nearly three-score-years-and-ten she has been one of the most conspicuous Christian workers and spiritual forces, not only in this congregation and community, but in the Church at large. She came to the church as a young and strikingly beautiful bride, and although her life had been unusually trying, that singular loveliness was in her face to the last. As the spirited daughter of a Commander in the Royal Navy, she knew how to weather stormy seas and to fight a good fight. Her rare and steadfast courage was doubtless more deeply rooted in her unshakeable faith in God from whom by daily communion she gathered strength and guidance as needed through the years. Blended in her were inflexible integrity and the kindness and graciousness of the true lady. Known to many only in her public life, it was in her home that she was at her best where her wit sparkled most, and where her sweet gentleness overshadowed her cleverness. Her memory will ever be cherished with reverence and affection."

DR. DANIEL MURRAY

We were unable earlier to mention the name of one recently deceased, whose memory deserves to be cherished in our Church, Dr. Daniel Murray. He was Professor of Mathematics in McGill University, Montreal, and Chairman of that department as well. He was held in the highest regard in that institution, both for his character and his professional gifts. In the congregation of St. Andrew and St. Paul he was a member and Clerk of Session, and representative elder. He was a familiar figure in the General Assembly, and in special measure served the Presbyterian College, Montreal, as Secretary of the Board, and for some time of the Senate, serving both bodies over a long period. In character he was marked by integrity, benignity and strength.

OVERSEAS

Moderator's Garb

The question of Moderatorial dress has arisen in The Presbyterian Church of South Africa. It appears that they have been asking why their Moderator should not be dressed as the Moderators of The Church of Scotland and have made answer to their own question by presenting the present Moderator with the complete dress as used in Scotland. In this he appeared at the General Assembly in September, the first Moderator to do so. Thus reports Life and Work of The Church of Scotland.

If we recall correctly there was a suggestion made that the Canadian Presbyterians adopt this garb. We should like to see a number of changes in connection with our General Assembly, but are not in favor of this. We prefer the simplicity that prevails in the United Free Church of Scotland. The requirements both of dignity and propriety are fully met by that simple garb.

* * *

Chaining the President

The event was much less formidable than suggested by the heading of this article.

When the Alliance of the Reformed Churches met in Belfast in 1933, the delegates were royally welcomed by the citizens of that progressive city who evinced pride in the fact that their city was chosen as the place of Assembly, and to them was accorded the privilege of entertaining world-wide Presbyterianism. Apparently hospitality was not enough and a further expression of interest was recently given by the Ruling Elders' Union of The Presbyterian Church in Ireland, a thoroughly representative body. They expressed their desire to provide some badge of office to be worn by the President of the Alliance such as is worn by Lord Mayors and other dignitaries. The gift therefore took the form of a chain, richly wrought, with a beautiful pendant bearing in enamel the Burning Bush, the Presbyterian emblem, with the names of Calvin, Knox, and Zwingli in scroll on one side, and on the other the seven-branched candlestick emblematic of the Christian Churches, with the inscription in Latin, "Many lamps, one light, Belfast, 1933."

Mr. James Black, President of the Union occupied the chair and Mr. John M'Caughey invested Professor Curtis, the President of the Alliance, with the chain.

* * *

A Response

The Directors of the London Missionary Society lately issued a call to a new forward movement. This was supported by distinguished clergymen and met with one noteworthy response among many. This is recorded in the British Weekly in the form

of a letter from nine clergymen as follows:

"We, the undersigned, being deeply moved by the call to a new forward movement, and by the appeal issued by the group of distinguished ministers in support of this call, have taken counsel together and have determined by the grace of God to do all in our power to extend the missionary interest in the churches under our charge.

"We, who are at the beginning of our ministerial life, would seek to share that concern for the Kingdom of God and the winning of men and women.

"To this end we pledge ourselves to give the cause of Christian missions a prominent place in our respective ministry."

Then follow the names of the ministers and of their spheres of labor.

Observe well the pledge:

"To give the cause of Christian missions a prominent place in our respective ministries."

THE CHURCH REMEMBERED

The following legacies have been received by the Church Treasurer:

By the will of the late Miss Agnes Forgie of Smith's Falls, Ont., who died in July, 1932, a bequest was made to Home and Foreign Missions, of which the sum of \$11,000 was received on account.

* * *

From the estate of the late Catherine Wayson, Boularderie, Cape Breton, Nova Scotia, who bequeathed the residue of her estate to The Presbyterian Church in Canada for Home and Foreign Missions, the sum of \$1,835.17 has been received and several shares of stock held by her at her death.

* * *

A bequest of \$5,000 is made in the will of the late Mrs. John Penman, Paris, Ont., to the W.M.S. (W.D.).

THE RECORD HELPS

Notification has been made of a legacy of some \$1,700 to the work of the Church in connection with which an interesting explanation is made and a copy of a somewhat unique will forwarded.

The will as dictated to and written by one of our ministers is as follows:

"I give and bequeath to the Presbyterian Church in Canada (and by this I mean the Presbyterian Church as at the date of this will, and of which Dr. Jonathan Goforth is a missionary) for Foreign Missions, and the people that do not know God, all that is left of any money of mine that may remain after I am buried, and I appoint Reverend _____ as my Executor.

Signed, Caroline Melville Baillie.

"The facts as disclosed are that the maker of the will was a widow of great age, without family, who lived frugally and

denied herself for years that the people who did not know God, her own phrase, might have the Gospel. She maintained that she was of the same family as Andrew Melville, the successor of John Knox, a claim doubtless correct, as her ancestors were from Scotland. The part played by the Record in evoking this bequest is disclosed in a conversation. When questioned as to how she knew of Dr. Goforth and his work, and the need for missionary effort, her reply was, 'I read it in the Record.'"

* * *

Rev. W. Fitzsimons, of Stanley, N.B., received the following communication from a lady:

"In the October Record is a very interesting account of the dedication of the Tay Falls Church. I enclose the sum of \$20 to liquidate the small debt mentioned. Your people seem to be real givers and doers to build a church and come out with so small a deficit. Please do not give my name in connection with this gift, but simply say that it is given by one interested in the Stanley and Tay Falls Churches."

* * *

A Canadian residing in New York in a letter addressed to the Editor received November 7th, stated that she had been very much interested in the August Record, which reported the General Assembly. The state of the Church Extension Fund engaged her attention and her interest found expression in the gift of \$25.00 which was enclosed for the benefit of that Fund.

BOOKS

Sister Eva of Friedenshort

By Sister Annie. Hodder and Stoughton.

Since the great American and Canadian disease would appear to be skepticism, a book like this will be of immense practical service. For when you have read through to the last word, as you assuredly will if you ever have the book in your hands, it will be with the thought of what God can do with one life wholly dedicated to His work, and what boundless possibilities there are in utter reliance on His strength.

I confess that I am one who, until the publication of this book, had not even heard of Sister Eva or her work at Friedenshort; but I have been quite thrilled with the story. It is one of the finest of recent biographies.

Sister Eva was born in 1866 of a wealthy aristocratic family in Upper Silesia. Early in life, when she was sixteen or seventeen, she had a real call from God, not to be denied, to help the degraded and destitute and succor the afflicted. It was not easy for her to break through the traditions which bound her family life. At first all she could do was to provide soup for a few old peasants from the neighboring village.

When her father discovered what she was doing, he put a stop to it, but such setbacks were always a prelude to greater things. Not long afterwards there was a terrible epidemic of diphtheria, scarlet fever, and typhoid in the district which gave her opportunity to be out and about among the sufferers, doing all she could for their relief. In those days a doctor came only once a week from the neighboring town, and the only instructions he could give under the circumstances were, "Do what you can."

Her father saw by this time that nothing could stop Eva from her work among the poor. He offered to build her a house where she could look after the poor children who were her particular care. So it came about that the first house was dedicated in September, 1890, when she was twenty-four. It was called Friedenshort, which means, Abode of Peace, and was built on the edge of the village of Mecklenburg, overlooking the village on one side and across the fields to the castle on the other.

That is how Friedenshort began. In faith and prayer it has grown until now there are about 800 trained sisters working for Christ in different parts of the world who have been trained at Friedenshort.

This volume was written by Sister Eva's most intimate friend and co-worker, sister Annie Whisler, an English lady, in order that the story of so remarkable a life and ministry might be made known throughout the English speaking world. As the story unfolds we see the infinite sufficiency of God in Christ for those who give their lives fully to His service. In referring to it one feels impelled to make many quotations, but I satisfy myself with one.

"When in England, in the spring of 1911, conferring with the China Inland Mission as to the formation of a little associate branch, Mother Eva was particularly eager to ascertain whether, since Hudson Taylor's home-call, his policy of faith was still followed. With a bright reassuring smile, Miss Soltau answered: 'Yes, dear sister Eva. You see we are poor, we have no one but God.' Blessed poverty! Wrecked upon God! It was in the same spirit that our mother, in exultant faith, referred to the financial crash in Germany as 'The blessed inflation,' although it swept away the endowment capital of Friedenshort, all government bonds being cancelled, with a beaming face, she said: 'Now we have no one, and no resources but God.'"

I am grateful for this book, for I am sure that all who read it cannot but determine again to give their lives more fully to His service.—C. Ritchie Bell.

Religion and the European Mind

Professor Adolf Keller, D.D., LL.D.

Lutterworth Press, London. Upper Canada Tract Society, Toronto. \$2.00.

This book may be comended to all who wish for a clearer understanding of the significance for religion of contemporary political events in Europe, and particularly in Germany. The various revolutions in Europe have a religious as well as a political character, and constitute a clear challenge to Christianity. The present struggle in Germany is described as "the struggle of secular religion against the Christian Gospel," and the various influences which are operating in this struggle are analyzed with masterly skill. The whole subject is one of very direct interest to all Christian people, for this is after all, but an incident in the constant warfare of the Church, and the present situation is calling men once more to re-examine the foundations of their faith. Politics and theology are closely interwoven. The Lutheran idea of the State as something divinely ordered, and represented authoritatively in the person of its ruler, is a factor to be taken account of. "The German people," Professor Keller says, "have clad their leader in the religious glory of a Messiah sent by God Himself to deliver His people from dishonor, slavery and misery. They hail him as their mystically appointed Führer, even though he rules them with a rod of iron. The New National Socialist State in Germany therefore is founded not only on the hero-worship of an enthusiastic nation or on the political will of a party, but on a well-elaborated system of metaphysics and an underlying theology of the State." (page 147) A grim struggle for religious liberty is being carried on in Germany, the outcome of which remains to be seen. It is a time of testing. Heroic resistance is being offered however, and as the author observes, "their struggle may lead to a great spiritual awakening all over the world.—The situation imperiously demands a new spirit of responsibility and sacrifice from all the members of the Church, and, from the theological leaders, a re-thinking of the Church and her doctrinal problems. It has always been in times of crisis that Christians have experienced a great spiritual uplift and have most positively demonstrated that the Kingdom of their Lord is not of this world. Magna est vis veritatis." (Great is the power of truth).

Several important documents are published in a series of appendices, including the Constitution of the German Evangelical Church, the Concordat between the Vatican and the German government, and the Delcarations of the National Free Synod at Barmen, May, 1934.—Dr. F. Scott Mackenzie.

THE FIRST PRESBYTERIANS IN CANADA

To the Editor of the Record,

Dear Mr. Editor:

As some correspondence has appeared in the columns of the Record recently as to the pioneers of our faith in The Land of the Maple, may I be permitted to call the attention of your readers to some historical data of interest and importance in this connection.

The first Presbyterians on Canadian soil were not those from Scotland and Ireland, but Huguenots from Sunny France. Indeed the very first Protestant settlements were those of Huguenot exiles for faith and freedom. Everything was done to prevent these Calvinistic pioneers from colonizing and from possessing the future fortunes of western civilization. The first colony of Acadia was under De Monts, a staunch Huguenot, as early as 1598, and he brought with him several Huguenot ministers to attend to the spiritual interests of the new settlement. Moreover, when, in 1608, Champlain and others came out to lay the foundations of the first permanent settled life on the shores of the St. Lawrence, there were amongst the newcomers, De Caens and others, who were Huguenot merchants. Champlain himself says in his diary of the ocean voyage: "I have seen our Curé (priest) and the minister fall to with their fists on questions of faith, a strange way of settling points of controversy." But even "before Champlain had founded Quebec," says J. Castell Hopkins, "or Henry Hudson had discovered the great northern waters which bear his name, a French Huguenot settlement was established on an island in the mouth of the St. Croix River, as it rolls between a part of the present boundary lines of Canada and the United States." In the first awful winter at St. Croix, when half of the expedition died, it happened that the Huguenot minister and the Roman Catholic priest died at the same time and the Franciscan Friar Sagard "was shocked because the crew buried them both in one grave to see if they would lie peaceably together." This unknown Huguenot Presbyterian pastor, who sleeps in an unmarked grave, was the very first of our Protestant ministers on Canadian soil. Is not that lone spot, where sleeps the dust of the first Protestant clergyman of Canada's history, the resting place of another "unknown warrior," a hero of the cross of Calvary, entitled to high honor and sacred remembrance? The De Monts, the De Caens, and the ill-fated Madame De La Tour, were all Huguenots, and almost all the crews of the earliest expeditions, refugees following the horrible massacre of St. Bartholomew, but Roman Catholic domination gradually suppressed their worship within New France.

Champlain further says that "the Huguenot sailors persisted in their psalm singing and praying on their ships and also in the harbors to the discomfort of the priests and of the Indians." At last a regulation was imposed allowing them to pray, but not any longer to sing psalms.

It is indeed interesting for Canadian Presbyterians to note that the inspired Psalms in "the old French Versions of Clement Marot and Theodore de Beze, set with musical notes to every line," as arranged by our immortal leader John Calvin, were devoutly sung in praises to the God of our fathers on Canada's shores, over three and one-third centuries ago. These pioneers had in them the blood of martyrs, not only of 1572, but of the brave and pious Waldenses, the poor men of Lyons; and thus we represent in Canada a truly historic apostolical continuity.

Among the very first Calvinistic Presbyterians in Great Britain and Ireland, after the Reformation, were many Huguenot refugees; and the first Presbyterian minister in the New England States, who lies buried in the Granary burying ground in Boston, Rev. Pierre Daille, came direct from the city of Dublin, Ireland, and was one of these devoted Huguenots.

Faithfully yours,

J. W. S. LOWRY,
Cambridge, Mass., U.S.A.

ANOTHER RADIO SERVICE

Presbyterian Manse,
Prescott, Ont., October 5th, 1934.

Dear Dr. Rochester:

I was very much interested in the article written by Dr. Osborn on the Radio in the West, which appeared in the October Record. We, in Prescott, perform a like service though not, naturally, under exactly similar conditions.

For some two and a half years, without intermission, we have conducted morning devotions over the air each week day from 8.00 to 8.30, each minister in town taking his turn. We also broadcast in turn the Sunday evening service which means once a month for each minister.

The remark, "Oh, I've heard you on the Radio" is a frequent one; and the many who, having heard us "on the air," come to church on Sunday to see and hear is really surprising. Our services are also heard by those of all denominations and not infrequently listened to by many Presbyterians who have no church home in their immediate district.

We do not solicit money at any time. About a year ago we invited all those who listen regularly to write us and tell us so, and we would in return forward to them, free of charge, a certificate of membership in our radio circle. Several hundreds of

families did so. Only one certificate, however, goes to a household.

Thus the Presbyterian cause is being upheld in Eastern Ontario, Quebec and Northern New York. Like Dr. Osborn, whom we have the pleasure of knowing personally, we do our little bit of home mission work "over the air."

Yours sincerely,

J. TAYLOR.

WORLD'S EVANGELICAL ALLIANCE

Universal Week of Prayer

Sunday, January 6th to Sunday, January 13th, 1935

Sunday, January 6th, 1935

Suggestions for Sermons and Addresses

Trust:—John xiv. 1; Mark xi. 22, 24; 1 Tim. iv. 10.

Fellowship:—1 John i. 3, 7; John xvii. 21.

Service:—Matt. xxv. 40; Matt. xxviii. 19-20; Matt. xxiv. 14.

Hope:—Acts xxvi. 6; Rom. viii. 18-25; 1 Thess. i. 3, 9-10.

Monday, January 7th, 1935

Human Need—Repentance

Scripture Readings:—Rom. iii. 1-26; Gal. v. 1-26; Psa. ii.

Tuesday, January 8th, 1935

The Church in the World—Faith

Scripture Readings:—Acts ii. 1-21; Matt. xvi. 13-28; Col. i.

Wednesday, January 9th, 1935

The Nations of the World—Fellowship

Scripture Readings:—Rom. xii; Isa. ii; Isa. iii; Micah iv; Rev. xxi. 1-7, 23-27.

Thursday, January 10th, 1935

World Evangelization—Obedience and Service

Scripture Readings:—Mark xvi; Isa. lxi; Acts i. 1-11.

Friday, January 11th, 1935

National and World-wide Youth Movements in Churches, Schools and Colleges

Scripture Readings:—I Sam. iii; Joel. ii. 18-32; I John ii. 1-17.

Saturday, January 12th, 1935

Christian Responsibility to the Jews

Missions to Outcaste and Primitive Peoples
Scripture Readings:—Rom. xi; I Cor. i. 18-31; Rev. vii. 9-17.

On Sunday, January 13th, special Sermons will be preached on Christian Unity, with corresponding arrangements for united Communion.—"That they all may be one . . . that the world may believe that Thou has sent Me."—John xvii. 21.

A JHANSI SUMMER LETTER

Rev. A. A. Lowther, M.A., B.D.

WE are having a very good hot season this year. The hot wind everyone fears so much has blown far less than usual and now we have had a storm and real rain. My, it was good to see the trees shaking in the wind, scurrying leaves, water soaking into the parched earth. "We saw you out on the verandah in the rain," said Grace Bai's little tots who are always very sociable. "Where were you?" I demanded. "Oh, we were inside watching through the window and we saw you there for a long time." After a temperature of 112 degrees or more in the shade you may imagine how we welcomed cooler air. The rain cools all the burning rocks too and the thick roofs of bungalows and there is not much more danger from hot wind after the first showers. It has brought a break in the heat earlier than usual this year. The monsoon has reached Colombo, so they say. We shall have warm days still and plenty of humidity. That is uncomfortable, but not dangerous.

We opened agricultural classes at the farm in July. Unemployment affects India as well as other countries and it is almost impossible to get work. However we have plenty of land at Isagarh and a farmer at least can grow his own grain. So we are going to send all our own boys for a course there when they get through our school in Jhansi. There will be about ten this year. Mr. Hawtin will be in charge of course, and we are sending a teacher to help him as well as a boy who has finished second year university. The program will be a half-day for school work and a half-day for practical work. The boys will be paid for their practical work at three pice an hour. This will enable them to buy their own food and save a little too. We are trying this plan instead of making food arrangements for them.

The hostel boys who are working three hours daily all summer are being paid too, and are enjoying things far more because of it. The mission loses nothing because the boys will buy their own clothing which the mission formerly supplied. This teaches them the use of money and makes them more independent. It makes them better workers, too, more reliable, more eager. The first pay-day was a red-letter day in their lives as you may imagine.

We had a temperature of 113 degrees the other day. The official high point each year is usually about 116 degrees though I have known it higher.

This is the shade temperature of course. The other night the hot wind continued to blow, usually it stops at sundown, and in the morning when I put my hand on my metal flashlight it was warm as if it had



FORMOSAN VETERANS

The lady second from the right is Mrs. Go to whom the W.M.S. of Calvin Church, Toronto, sent a Life Certificate. This was forwarded to Mrs. Mackay of Tamsui, for presentation at the annual meeting of the Society. Mrs. Go is the widow of Go-Ek-Ju, the painter, and is one of the first five con-

verts to be baptized in Formosa in March, 1873. All in the picture were early converts, baptized also in 1873, and each is over eighty years of age. From that date to the present they have stood firm in the faith. They are all members of the Bangkok Church.

The picture and article are repeated for correction, the word "left" having been used previously instead of "right."

been lying in the sun. However, we expect the monsoon any day now, and that will put an end to the very high temperatures. It is over 110 degrees now on the verandah. My room is tightly shut up, every door and window closed to keep out the hot wind, but in one doorway the opening is closed not by the door but by a bamboo frame covered with what looks like grass. It is really the dried roots of a water plant laid over the bamboo poles.

I enjoy the evenings best of all. I usually spend them with the boys. One night it will be a sing-song, another night games, another night stories and riddles. They love riddles and their language is full of quaint sayings.

At last we have rain. It came very early for Jhansi, the 15th of June. That used to be the usual date, but of recent years, it usually has been July. However I am heartily thankful it came so soon. One can scarcely express the difference it makes to have no more scorching wind, no more burning rocks and withering plants. The air is fresh and pure now and green grass everywhere is a joy to behold.

I have survived the heat very well. It has been the only summer in India that I have not been in the doctor's hands. I was beginning to feel I had had quite enough of the heat and felt very tired after

it all but these days have been wonderfully refreshing.

The coolies now busy grading a piece of ground near our bungalow are an interesting lot. One of them, an old woman, just came and begged some dry thorn bushes from our jungle. They are used by poor people in repairing roofs; and a stalwart laborer spoke to me one day, "Sahib, I'd like you to listen to my request." "Very well, what is it?" "My wife ran away three months ago and took all my valuables with her." "Well, that is unfortunate. Cannot your village headman help you?" "Not a bit. He helped my wife to clear out." "I am sorry. You must be lonely now and miss her a great deal." "Good gracious, no! Who would care for a wife who ran away? My mother here does all my cooking. What more do I need? But I would like to have back my valuables."

He wanted me to intervene with the police. If a sahib took his case in hand all would be well. But this Sahib didn't. I feel sorry for the man for he seems an honest fellow, but both he and his mother were agreed that the loss of the wife was the least part of their worry.

Another day I found women laboriously carrying earth down a flight of steps in order to throw it into the right place. I stood watching for a short time while they

went back for another load then led them to a spot near the wall above the steps and showed them how, by standing on the level ground, they could easily throw the earth all the way to the bottom without the painful climb down and up again. As they caught the idea and realized that it saved their energy, they smiled happily. "Isn't this a fine idea of the Sahib's?" said an old grey-haired woman. "Think how much easier he has made it for us." We have been having unusually heavy rains for this time of the year. That is a good thing, for Jhansi's usual complaint is the drought. I am expecting Mr. and Mrs. Hawtin, Miss Stringer, Miss Whatling and Dr. Thurrott back this week. Mr. Dean and Miss McKechnie will no doubt be staying on for language study.

Last Sunday, Dr. Thurrott brought to our church Mr. Eduljee Boyce, a Parsee merchant, one of the leading citizens of Jhansi, who, I suppose, has never attended an Indian Christian service before.

The girls are all back again and some of the boys. I was really expecting a much smaller enrolment this year because we have been increasing fees, but it looks as if we are going to have about the same number after all. Sending the older boys to the Agricultural School will reduce the numbers a little but we have some new lads coming in too.

A missionary's life is a strange one. Half the time, or more, we are busy with endless tasks. In this last week here on our secluded compound I have directed builders, held meetings with the boys, preached in church twice, attended an all-day missionaries' meeting at Isagarh. I have been giving advice to a married couple who came to me after their quarrels had wrecked their home and I have prayed with a man whose life grows very short. One day it was a young man in need of advice, another time two rash fellows needing restraint. Paul speaks of the burden of the churches. I know the burden of these lives and souls. One is often weary, oppressed by their sufferings, sick with their sins. And yet there are tremendous possibilities, too. Here in one day a boy for whom the mission has done everything possible proves he feels only rank ingratitude. But another boy enters into a secret pact with his father and in order to save a few cents charged as game fees says "I promise not to play so that you won't have to pay the money." Both the boy and his father deserve help, don't they? And we shall see that the boy plays too.

You will not think however that the work is unrelieved monotony. Far from it. There is always the vision of Him who trod the same path, shared the same sorrows and the same joys, who has appointed for us this task. It is the fellowship of the wounded hands, of One who spent Himself for

others. And after all there is no other life quite so satisfying.

So Indian boys don't ordinarily talk freely. Well, that is true. Usually the missionary doesn't give them much chance. He has too much else to do and the language is always a handicap. Accustomed to this with the Scouts at home I missed it greatly here. I never got near to the boys here as I had little work with them, but with the school falling to my lot came the boys too, and though it is a real handicap to have to strive in a foreign tongue, human nature is not so strange as are new words, and we soon came to understand one another. So many of the boys look old and careworn, they walk slowly, and do not laugh enough. I love to conjure up a smile and am richly rewarded by its appearance. Moreover, I think there is very little love in the lives of most Indians. I mean love as we know it. Parents do not seem greatly concerned about their children and gladly send them away to a boarding school at a very early age; and children cannot return love if they have not received it.

Moreover missions often spoil children and grown-ups too, by giving them too much and exacting nothing in return. This makes them a lot of receivers only, beggars losing their own self-respect. I have tried to teach the boys to work for themselves and to come up to a high standard too. They never believed they could but now they are actually doing it, and think all the more of themselves and none the less of me. Indians are very easily spoiled and it takes a good deal of courage to show firmness with such a gentle, kindly people. Yet they respect it as they respect nothing else. If you are just a little too generous, just a little weak, down you go in their estimation.

In the holidays a little fellow broke his leg. They have now taken off the plaster cast and find everything is quite all right. He can walk a little and will soon be about as usual we hope. His father is dying, only a matter of days for him, and he is concerned about his children.

DR. GOFORTH ON DUTY

In the October Record Dr. Goforth and Mrs. Goforth were reported as spending a vacation at Peitaiho, China, where Dr. Goforth was subjected to a rigid physical examination, the result of which was to bring joy to himself and Mrs. Goforth, as well as great satisfaction to all their friends. He was given practically a clear bill of health by two doctors, but with a warning that it was necessary for him to take every precaution against catching cold. Upon getting this report Dr. and Mrs. Goforth lost no time in returning to Szepingkai. Following their arrival Mrs. Goforth speaks of the doctor's activities upon which he immediately entered. She writes from Kung-

chuling, which she calls Our Evangel Hall, referring to our Church's mission on Queen Street, Toronto.

"Dr. Goforth went with Mr. Kao and our servant to Fanchiatun where Mr. Tung the wealthy merchant is the leading Christian. I was very sorry not to be able to accompany my husband on this visit outside, but a great amount of accumulated work, accounts, etc., made it imperative that I remain at home. It was good to hear from my husband on his return of very great blessings upon the meetings. Mr. Tung said on Dr. Goforth's leaving, 'We need such meetings not once but several times a year.' Mr. Tung seems to have laid upon him as a burden the evangelizing of Huai-teh-Hsien, the county in which Fanchiatun is one of the most important centres.

"Dr. Goforth returned home last Sunday night and on Tuesday came up to this centre for nine-days meetings. The reason for taking the two series of meetings so close together is that the harvest is about to begin. Then the people will be too busy to attend weekly meetings. We are much pleased at the way the Christians are coming out. Last night the chapel was quite full and many from the street standing by the open windows listening. It is a constant wonder to all how Dr. Goforth goes through his addresses without hesitation and in an absolutely natural way as if he could see. His keen memory is standing him in good stead now for thus far he has not needed even to have me read over his notes to him.

"Yesterday we had the great pleasure of a flying visit from Mr. and Mrs. Reoch and Miss MacDonald of Kobe, Japan, the latter having come to learn something of this field and the work. We are feeling for Mr. Reoch these days for the bubonic plague has made its appearance in several centres in his field and the railway authorities refuse to sell any tickets on the Taonan line. We hope that the very drastic measures the Japanese are taking against the spread of this terrible disease will be successful. It is at a time like this we are thankful for being where the Japanese have a say, for, were it not for them, it is hard to say where the plague would have spread to by this time. As to political murmurs, we are now quite used to the sensation of living over a smoking volcano, so much so that we no longer keep valises packed ready for sudden emergency as formerly. Still, it is with us, as with most in the world today, true that 'we know not what a day may bring forth'."

WANTED

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OUR BHIL MISSION

From Report of Miss Christine Maxwell

THE early part of the year (1933) was spent in the evangelistic touring work begun in November, 1932. As our new road through the jungle from Amkhut to Bhabra advanced, we moved camp and thus found opportunity to visit the homes of the Bhil farmers in all that district on either side of the new road.

I was in Amkhut during the hot season, the middle of April until the fifth of July. Our splendid bungalows are so satisfactory that I suffered no physical discomfort, and I enjoyed quiet fellowship and Bible study with our Christians there. Our chief Bible study period was at 6.30 in the morning. The large west verandah at that time was a cool, inviting class room. Those who attended were not graded as to attainment nor as to zeal. Some had received many years of training, while others were beginners. There were the school teachers and also the school children. There were some of our older boys who had been away for training and who were home just at that time. Nuku Bhai and a half dozen of the other Christian workers walked into Amkhut from Sardi each morning for the class. The class being held so early made it possible for the evangelistic workers at the close to engage in their district work. Written examinations were sometimes a happy, and again a very discouraging disclosure of attainment.

Our prayer-meeting with the workmen at noon when the big bell rang to call them back to work, was a real blessing and never failed to convene. Others were held as occasion permitted and were very helpful.

In August I had a very happy three weeks with Miss Douglas in her Gospel and Bible-study work in Jobat. At that time in addition to her Bible work for women, Miss Douglas had a class of Bhil boys, who are really young men. This work for youth is a most promising feature of the mission.

I returned to Amkhut in September and with other work had the sixth class boys and girls for a short time daily studying John's Gospel in English. As a rule the Bhils bear acquaintance, and these boys and girls were no exception.

We did some visiting in the Amkhut district this fall. I paid two visits to the Sardi people, fifteen days in all, camping in the Sardi bungalow, happy to be with the people where I used to live and also to join them again in service in the district.

We camped for about four weeks before Christmas in an entirely new area west of Amkhut, about four miles from Moosa's station in Kathiawara State. Dr. Buchanan chose our camping ground and it proved to be very advantageous for evangelistic work. Our tents were pitched in a field, a

river in front of us, a much travelled cart-road along the side of the field, and at a very convenient location for us at the side of the road, a tree, by which the farmer had stored his straw, which threw for us a solid block of shade. The river has no bridge and the bank on the far side was steep and difficult for the ox-teams with their carts heavily laden with large timber from the jungle. Groups of men thus delayed would come to us under the shade of the tree and listen sometimes for more than an hour to our message. From this location we worked four villages, never before visited by a missionary. A village in the Bhil country means a collection of from fifty to one hundred homes of farmers, each living on his own small farm. The people not only politely, but in the main cordially welcomed us. They were just some more of those naturally pleasing farming folk, and interesting. A Bhil, man, woman or child, has as much sparkle in a minute as some other people of India have in a day. The farmer, whose house was within a stone's throw from our camp, was not only a farmer but a witch-doctor, but there was nothing seemingly unusual about the conduct of his home. Twice during our camp of four weeks in his field, relatives of the witch-doctor family came from another village for a visit of four or five days. A relative, a widow with her three sons of teen age, lives in an apartment built on to the witch-doctor's house, and enjoys the shelter and hospitality of his home. After dark the workers and I sat around a camp fire and gave the Gospel message to all who came. We usually had from seven to ten persons each night from the witch-doctor's house. He himself came and listened responsively for one hour and a half or two hours as one worker after another clearly explained to him the message of salvation through faith in Christ. Indirectly we learned that he reported we were preaching nothing but true, good news, glad tidings.

The Bhils live very near to nature. They seldom need to dig a well for the numerous small mountain streams, for at least ten or eleven months of the year, supply water. Their wood for building, heating, and cooking is obtained by a few minutes work carrying it from the jungle. Then what a big part the sun plays in their economy! Therefore they will readily acknowledge that for all these things they depend upon a supreme being, and an opening is thus afforded for proclaiming the only living and true God.

Peace is more than prosperity.

The righteous shall hold on his way and he that hath clean hands shall be stronger and stronger.

CHRISTMAS GARLANDS IN KOBE'S SLUMS

Miss Ethel MacDonald

ONE of our Korean congregations in Kobe having moved into a larger and better building desired to hold a thanksgiving service, and so planned to have special week-end meetings. An urgent request was sent to all the missionaries to attend. My helper and I decided to visit on Friday morning and Saturday afternoon to invite non-Christians to attend. Since I had not been living in Kobe for the past two years I had not had an opportunity to visit in the slums during that time and was again pained to see the fearful conditions under which the Koreans are living. Many and varied were our experiences that day. It is not often that a worshiper of Buddha is eager to assist in helping to spread the Gospel of Christ, but such was the case that afternoon when we had as our companion for almost an hour a young Korean Buddhist who, though not interested in our message, was eager to show us the way to Korean homes, and particularly to the home of a friend of his who is a Christian. I regret to say that the young man did not appear at all touched by our message, but rather gave us to understand that the religion of Buddha supplied his every need. Within the last two years an overhead railway has been built through the city of Kobe for a distance of about ten miles. Underneath this railway Koreans have built shacks or huts, or perhaps they are better named hovels. Straw matting on the ground, old boards, corrugated tin and straw matting for the roof, if there is any, are the materials used to build these huts. Outside these huts in the glaring sun sat women making the garlands which decorate the homes and Christmas trees of people in Canada and other countries when they celebrate the birthday of our Saviour, Jesus Christ. They receive thirty sen for making one hundred pieces. One young woman told me that she made about one hundred a day.

At one hut, six feet square, a wee bit better built than the others because it was papered with newspapers, sat six Korean men, middle-aged and old men, all very clean and dressed in spotless white clothing, some with the top knot and wearing the typical Korean hat. They listened very politely and received tracts from us, but I had a feeling they received them to get rid of us as we interrupted their conversation. They also look upon us as very young, and being women they think we have not anything to give or teach them.

We also saw many children, bright, intelligent looking little beings, but completely lacking in any kind of adequate home care or training. One can see dozens of such groups of children in many places

throughout Japan, and it is heart-breaking to know that there is no time or money to do anything to meet the opportunity that work among these little ones presents, not to mention the old people, the young men and women that are waiting to hear the message of salvation which alone can lift them out of these miserable conditions.

Miss MacDonald describes the effects of a typhoon:

During the typhoon our homes did not suffer any damage. The rain came through the roof, which is not surprising since the wind was blowing at one hundred and thirty-five miles an hour very near Kobe. Some tiles were blown off. We have had rain since but the roof did not leak. I was not in Kobe at the time. The day of the storm I left Seoul, Korea, where I had been attending the National Christian Council. Crossing the Strait that night was very rough. I did not sleep at all. Instead I worked hard to keep my berth.

Our Korean-owned church at Moribe was completely destroyed. A house at Kyoto, owned by a Korean, was also destroyed. One of the groups met in that house. Many of the other places where meetings are held were badly damaged. I visited several of the districts in Osaka and they certainly are in a terrible condition. Relief donations are still coming in and the authorities are handling the situation very well. I was out one day giving out relief with the pastor and other workers. Conditions were so bad that the poor souls did not know where to begin to clean up. About every second day, for over a week after, it rained. I can still see the look of despair on some of their faces.

CONCERNING KAGAWA

Dr. Z. K. Zia

We have had a recent communication from Dr. Z. K. Zia, which is given below, but somewhat condensed and modified in form.

I have lately finished a translation of the biography of Kagawa and the Christian Literature Society will probably publish it in a cheap edition. Kagawa is determined to propagate the idea of peace and to proclaim the love of Jesus Christ. His fine example inspires us and gives us hope. The Christian Literature Society has recently published another book by Kagawa, *Love, the Law of Life*. He also wrote an introduction for Chinese translation of this book.

The soldiers are aggressive. . . . The Japanese troops are drilling every day in my neighborhood. We, too, must be aggressive in our own way, the way of love.

The other day I received a letter from "A Canadian." I suppose the writer is a subscriber to *The Presbyterian Record*. This person appreciated our effort of fostering international good-will and evidently wrote for our encouragement.

Children and Youth

GRACE DARLING

WE thought we had told our young readers the story of this brave young woman, but upon going over the back volumes of the *Record* we found that in May, 1927, we wrote about a Grace Darling, not **the** Grace Darling. The tale then related was of the brave and successful effort of a woman, eighty years ago, to rescue the crew of a vessel wrecked on the north shore of Lake Erie. That this heroine should have been called the Canadian Grace Darling shows what a heroine the English Grace Darling was in the thought of the writer.

If you have your school geography by you, by turning to the map of England, you will see on the north-east coast, not far from the Scottish border, some dots that stand for the Farne Islands. You can possibly see three, but when the tide is low they tell us that twenty-five islands appear. That is the scene of the brave effort that won for a quite young woman, only twenty-two years of age, fame and affection, when with the aid of her father she was the means of saving nine lives from a ship wrecked on one of these islands.

Turn to your map again and nearly half way down the eastern coast of England you will find the city of Hull from which the vessel named *Forfarshire* set out on September 5th, 1838, and steered northward for Dundee on the east coast of Scotland. The vessel was not long under way when trouble developed. When she reached the channel between the Farne Islands and the coast the engines became useless, and a storm having arisen the vessel became helpless and was driven upon the rocks.

Pounded by the waves she was broken in two and the after part with the cabins and many passengers was carried away, and all were lost. Shortly before this some of the crew, sad story to tell of British seamen, launched a boat to save themselves and were afterwards picked up. Of the rest there remained five sailors and three passengers clinging to the wreck, and below was a woman with two children, a girl of eleven and a boy of eight.

In the Longstone Lighthouse, not far distant, were three people, the keeper, William Darling, his wife and their daughter Grace. There had been seven children brought up and educated there, the lantern room being the schoolhouse, but now all had gone to find homes for themselves elsewhere and Grace was left alone with her father and mother. Thus she grew up, familiar with the sea, accustomed to wild storms and the thought of danger, and the

witness of not a few tragedies. One incident appears to have made a lasting impression upon her, the loss of an American vessel whose brave crew strove heroically but in vain to save their companions in distress and themselves. This terrible event she never forgot.

The lighthouse was known as the most desolate and dangerous in the locality and those who held that post needed both courage and strength.

Two days after the sailing of the Forfarshire, Grace awoke in the morning after a very restless night believing she heard cries of distress. She aroused her father, and taking his field glasses discovered the wreck of the Forfarshire about a mile distant, and saw the figures of men and women clinging to it. To think of rescue was surely to regard it as impossible with the sea in such a rage. Nevertheless Grace urged her father to the attempt and with him she took her place in the boat. How they reached the wreck they alone knew, and when all the survivors of the wreck were safe in the boat but the two children who had died, then began the more perilous return which, gratefully to relate, was safely accomplished, but made possible only by the help of the rescued. It was several days after however before the sea so subsided that the rescued were able to reach the mainland. Grace Darling was their saviour. So her name was soon on everyone's tongue and generous gifts were bestowed upon her, as well as honors.

One of these was a silver medal presented by the Glasgow Humane Society.

"To Miss Grace Horsley Darling in admiration of her dauntless and heroic conduct in saving, along with her father, the lives of nine persons from the wreck of the Forfarshire, 7th September, 1838."

With all the attention she received she remained unspoiled and would not respond to the appeals made to have her appear in public. She was the Lady of the Lighthouse to the end as Florence Nightingale was the Lady of the Lamp.

Four years after, however, sad to say, she showed signs of serious decline in health, and in 1842 died at Bamborough on the mainland, north of the islands and close to the Scottish border.

Her wonder physical effort when this notable rescue was accomplished was surely not to be expected of a frail girl but of a hardy, rugged seaman. However her pity and her heroism won in a feat requiring extraordinary courage and strength, and thus she earned world-wide and enduring renown.

Two monuments were erected to her memory, one in the Bamborough churchyard, where her figure in stone lies at length upon it, and another in the Chapel

of St. Cuthbert on one of the Farne Islands, which bears this inscription:

To the Memory of
Grace Horsley Darling
A Native of Bamborough and an Inhabitant
of These Islands
Who died October 20th, 1842,
Aged Twenty-Six Years.

As one has said, her best memorial is her example presented to all who have learned of her brave deed and the noble character from which that deed sprang.—R.

CONCORDANCE

THIS is a word with which perhaps all our young people are not familiar, and therefore a brief explanation may prove helpful to many.

A concordance is a book somewhat like a dictionary, having to do with words, but with the difference that while the dictionary gives the meaning of words the concordance tells us where they are to be found. It is in the study of the Bible that the concordance is most generally used and it is a very valuable help indeed.

Suppose one wants to find a particular verse in the Bible which he knows only in part or cannot quote exactly, for example, "God so loved the world," etc., a verse which is not always recited correctly. He knows two or three of the more prominent words, such as "world" or "loved." He takes up the concordance as one would a dictionary and turning to "world" he follows the list of single lines given under it and comes to "God so loved the world," and at the beginning of the line finds John 3:16. He may take instead the word "loved" and in the same way find the verse. In the concordance however only the first letter of the word under which one looks is given in the line quoted, as "w" for world, "l" for loved.

If one wishes to study the history of Moses he finds that name and under it all the passages in which his name appears; and so with any subject, Wisdom, Faith, Love, Truth, etc.

These few lines taken from a concordance illustrate our meaning:

World

Psalm 9:8. He shall judge the w. in righteousness.

Psalm 17:4. Deliver my soul from men of the w.

Matt. 5:14. Ye are the light of the w.

To compile a dictionary, that is to put in order all the words in the English language and to give the meaning of each, is a very great labor, covering many years and requiring diligent study and close, persevering effort. It is similarly difficult to

prepare a concordance in which shall appear all the words in the Bible needed to guide us in the search for a particular verse. In one concordance before us are over 200,000 instances in which book, chapter, and verse, and also a line of that verse are given, and in another over 350,000 such instances. No wonder it is said that when a monk, between 600 and 700 years ago, prepared a Latin concordance he employed 500 helpers. We owe much therefore to those who have toiled so steadfastly to provide such a help to Bible study, and in particular to one whose concordance is very generally used, Alexander Cruden, who issued his first edition almost 200 years ago, in 1737.

His was not the first concordance. One, which we have already mentioned, prepared by a Dominican Friar, was published more than 450 years before that compiled by Cruden. Later others were published, one in Hebrew for the Old Testament, and the other in Greek for the New Testament; still others in various modern languages, including English, were in due time available, but of all later concordances, Cruden's was the most complete.

About 400 years ago the chapters of the Bible were divided into verses which were numbered. This enabled the author of a concordance to make his references quite exact and easily found.

The story of Alexander Cruden's life under the title, *Alexander the Corrector*, by Edith Olivier, has appeared this year and may be had in Canada through the Mac-Millan Company. It is a book highly commended, and was recently the subject of an address over the radio by one of the professors of the University of Toronto.

From other sources we give in brief outline the story of this remarkable man. He was the son of a merchant in Aberdeen and received a thorough religious and literary training. To the former may be traced his love of truth, interest in the Bible, and his deep concern for the proper observance of the Lord's Day. He early determined to study for the ministry and took a great part of the college course necessary. Somehow his thoughts turned into another channel and when he left Aberdeen for London, he became a corrector to the press, probably what we call a proof-reader, and a bookseller. He labored so arduously and was so well known for his learning and his integrity that he received the appointment of bookseller to the Queen. A year or so before this he determined to undertake the great work by which he is so gratefully remembered and in 1737, nearly 200 years ago, he published the first edition of his great work.

Sad to relate he suffered from some mental trouble which caused him to be con-

fined in an institution in Aberdeen, and later for two distinct periods in similar institutions in London. As he advanced in years his mental condition did not improve and his weakness was shown in many ways. As he had been a corrector of the press he now proposed to become Corrector of the People, as he called himself. With this high idea before him he tried successively to become Lord Mayor of London, a member of Parliament, and to obtain the honor of knighthood, but of course all in vain. Nevertheless he was deeply interested in the welfare of his fellows and many kindly deeds and noble services stand to his credit. For example, he saved a man from the death penalty whom he believed to be the tool of an abler man, and was successful also by teaching him the Gospel message and the truths of the Bible in bringing about a real reformation in the man's life. A great portion of his time was devoted to work among the unfortunate in the great prison of Newgate and endeavoring to reclaim the depraved and neglected to faith and a good life.

Shortly before his life closed he paid a visit to his native city, Aberdeen, Scotland, and remained about a year. Then he returned to London, where he died on November 1st, 1770. He appeared to be in his usual good health, but failing one morning to answer the call to breakfast, the maid entered his bedroom and found him kneeling in his closet, supported in that posture by the back of a chair, but lifeless.

Thus ended the life story of this strange but wonderful man who did so much to help us in our study of the Bible.

Every home should have a Bible concordance.—R.

THE LADDER OF LIFE

The anniversary of Chalmer's Sunday School, Toronto, took the form of a pageant entitled, *The Ladder of Life*. In the erection of this ladder pupils of all ages had a share, the several stages being the heralding of the builders, laying the foundation stone, the erection of the uprights, placing the rungs, Repentance, Faith, Love, Perseverance, Service, Offering, Deny and Self, the last two forming a cross upon which a crown was set. Before the last two rungs and the crown were placed, offerings from every department in little brown bags were laid on the stone. Throughout the pageant there was a wonderful blending of Scripture verses and longer passages, recitations, and choruses. The evening service was in charge of the young people, four of whom, with *Forward Be Our Watchword* as the theme, spoke respectively on, *Why, How, With, Where*.—Condensed from report of Mrs. F. H. McKernihen, Press Sec.

PRIZE THE SUNDAY SCHOOL

Many have given that advice when they have grown to manhood and womanhood, some because they knew better what the Sunday School meant to them, and others because they realized what they had lost by neglect. A voice was heard in Toronto some weeks ago whose message would lead youth to do as the heading says. Sir Harold Mackintosh, a man distinguished for business success and head of the World's Sunday School Association, told a great gathering in Victoria Church that he "owed more to the Sunday School than to any other force."

CAMPERS' RE-UNION

About 150 boys and girls from the Presbytery of Winnipeg filled the Assembly Hall of First Presbyterian Church with laughter and song when happy hours of camp life were revived. Mrs. R. F. Rorke, camp convener, presided, and Miss Mamie Todd was in charge of the campfire service. Brief addresses were given by Rev. Mr. Maclean, of First Church and Mr. Garvin, of Selkirk, and Mrs. J. S. Hutchison, past Provincial President of the W.M.S.

A sad announcement was made when Mr. Garvin informed the group that one of the boys of the 1934 camp had accidentally shot himself the week before. In his memory all stood with bowed heads for one minute of silence. It was with regret also that this gathering was in measure a farewell to Miss Todd, who goes to the Peace River country. As a token of appreciation the girls presented her with a leather briefcase bearing her initials. Refreshments were served, and after farewells all departed joyfully to their homes.—Lyle Hyde.

INTERNATIONAL S. S. LESSONS

(From Peloubet's Notes)

LESSON—JANUARY 13**Peter's Great Confession**

Matthew 16:13-28; Luke 9: 18-36;
I Peter 2:5,6.

GOLDEN TEXT.—And Simon Peter answered and said, Thou art the Christ, the Son of the living God.—Matthew 16:16.

TIME.—During the third period of the Galilean ministry in the autumn of A.D. 29.

PLACE.—Near Cæsarea Philippi in the northern part of Galilee, in the foothills of Mt. Hermon.

SUBJECT.—THE PERSONAL ACKNOWLEDGEMENT OF JESUS CHRIST AS THE SON OF GOD.

- I. PETER'S FIRST CONFESSION OF CHRIST AS SON OF GOD, Matt. 16:13-20; Luke 9:18-21.
- II. PETER IS REBUKED BY CHRIST, Matt. 16:21-28; Luke 9:22-27.

III. PETER BEHOLDS THE LORD TRANS-FIGURED, Luke 9:28-36.

IV. PETER'S LATER REVELATION OF THE LIVING STONES AND THE CHIEF CORNER STONE, I Peter 2:5, 6.

LESSON—JANUARY 20**Peter's Lesson in Humble Service**

John 13:1-17; I Peter 5:5.

GOLDEN TEXT.—Yea all of you be subject one to another, and be clothed with humility.—I Peter 5:5.

TIME.—Thursday, April 6, A.D. 30.

PLACE.—In the Upper Room where the Last Supper was held in the city of Jerusalem.

SUBJECT.—LEARNING HUMILITY FROM THE SON OF MAN.

- I. THE ENVIRONMENT IN WHICH THE LESSON IN HUMILITY WAS TAUGHT, John 13:1-3.
- II. THE FIRST LESSON IN HUMILITY: CHRIST'S ACTIONS BEFORE THE DISCIPLES, John 13:4, 5.
- III. THE DEEPER MEANING OF CHRIST'S ACT UNFOLDED TO PETER, John 13:6-11.
- IV. THE SECOND LESSON IN HUMILITY: CHRIST'S WORDS TO ALL THE DISCIPLES, John 13:12-17.
- V. THE VIRTUE AND VALUE OF HUMILITY, I Peter 5:5.

LESSON—JANUARY 27**Peter's Denial**

Mark 14: 12-72.

GOLDEN TEXT.—Wherefore let him that thinketh he standeth take heed lest he fall.—I Corinthians 10:12.

TIME.—Thursday evening, April 6th, and early Friday morning, April 7th, A.D. 30.

PLACE.—Mark 14:12-31, in the Upper Room in Jerusalem, where the Last Supper was held; vs. 32-52, in the Garden of Gethsemane; vs. 53-65.

SUBJECT.—THE APPARENTLY SMALL THINGS OF LIFE THAT LEAD TO GREAT SINS.

- I. IN THE UPPER ROOM, Mark 14:12-26.
- II. ON THE WAY TO THE MOUNT OF OLIVES, Mark 14:27-31.
- III. IN THE GARDEN, Mark 14:32-52.
- IV. IN THE HOUSE OF CAIAPHAS; THE HIGH PRIEST, Mark 14: 53-72.

LESSON—FEBRUARY 3**Peter's Restoration**

Mark 16:7; John 20:1-10; 21:1-23.

GOLDEN TEXT.—Lord, thou knowest all things; thou knowest that I love thee.—John 21:17.

TIME.—Mark 16:7, John 20:1-10, on the Sunday of the resurrection of Christ, April 9, A.D. 30; John 21: 1-23, sometime in the month of April, A.D. 30.

PLACE.—Mark 16:7 and John 20:1-10, in the garden where Jesus had been buried just



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outside the city wall of Jerusalem; John 21:1-23, at the Sea of Tiberias.

SUBJECT.—HOW CHRIST RESTORES TO A PLACE OF PRIVILEGE A DISCIPLE WHO HAS WANDERED AWAY FROM HIM.

- I. THE RISEN CHRIST'S SPECIAL MESSAGE TO PETER, Mark 16:7.
- II. PETER AND JOHN BEHOLD THE EMPTY SEPULCHRE OF CHRIST, John 20: 1-10.
- III. THE APPEARANCE OF CHRIST TO THE SEVEN DISCIPLES AT THE SEA OF GALILEE, John 21:1-23.

OUR CHURCH CALENDAR

Vacancies

- Ailsa Craig, Ont., Mod., Rev. Donald McKay, 674 Highbury Ave., London, Ont.
Bala, Port Carling, and Torrance, Ont., Mod., Rev. P. W. MacInnes, Bracebridge, Ont.
Brigden, Bear Creek, Knox Church, Dawn, Ont., Mod., Rev. R. J. Hay, Petrolia, Ont.
Campbellford, Ont., Mod., Rev. G. R. Duncan, Warkworth, Ont.
Fenelon Falls, Ont., Mod., Rev. W. G. Smith, D.D., Glenarm, Ont.
Grimsby, Ont., Mod., Rev. W. I. McLean, 39 Cliff Ave., Hamilton.



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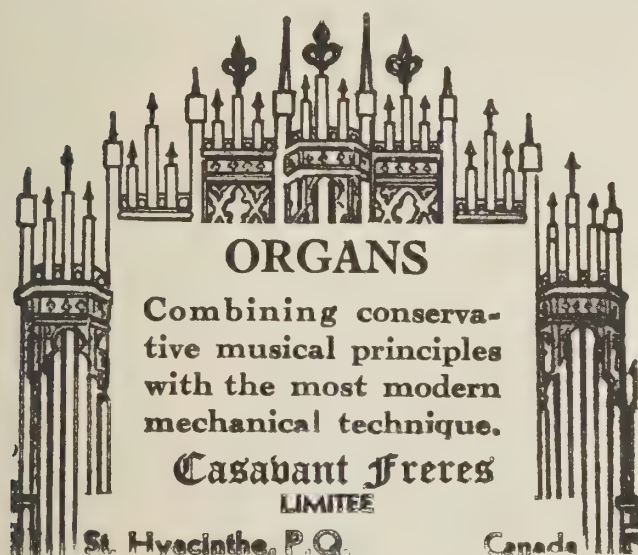
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Religion means a good mind and a good life.

Repentance means not grief merely but turning.

Ages of unbelief are ages also of iniquity.

Difficulties are the parents of all progress.

The greatest happiness is found in making others happy.

Choose such pleasures as recreate much and cost little.

A flower when offered in the bud is no mean sacrifice.

Nature never puts capital stock in the hands of an idler.

The high desire that others may be blest savors of Heaven.

The great rule of moral conduct is, next to God, to respect time.

The holiest men in the Christian Church have been the most studious.

A nation cannot lose its religion without losing its virtue and integrity.

"Thou shalt have no other gods before Me" is the sole sure basis of all morality.

Nothing is denied to well-directed labor; nothing is ever to be attained without it.

If the power to do hard work is not talent, it is talent's best possible substitute.

With Christ we find not menace, but mercy; not wrath, but forgiveness; not death, but everlasting life.

Only by admitting that we need cleansing, and by humbly allowing Him to cleanse us, are we brought into true fellowship with Christ.

The sin that practice burns into the blood,
And not the one dark hour which brings
remorse,
Shall stamp us after of whose fold we be.

Nothing gives rest but the sincere thirst for truth.

He who is born in the fire will not fade in the sun.

We owe a great debt to those who point out our faults.

God's chiefest saints are the least in their own eyes.

We ought to risk our lives in defence of the public good.

How poor and thin a thing is all purely personal religion.

I have often seen a team cheered, but never jeered to victory.

Give until you feel it and then give until you don't feel it.

All good maxims are in the world and only need to be applied.

Only the golden rule of Christ can bring the golden age of man.

Who has a sharper conflict than he who strives to conquer himself.

The only limit of a man's beneficence is the failure of his resources.

Religion is not a putting of questions, it is a rejoicing in answers.

He who thinks Christ cannot help him hath too low thoughts of Christ.

If there is any good in yourself, believe that there is more in others.

We only truly listen to sense when we refuse to listen only to the senses.

He who thinks he has no need of Christ, hath too high thought of himself.

None is so happy as a true Christian, nor so reasonable, virtuous, or amiable.

Never allow yourself to use the word discouragement if you have work to do for God.

God is the God of the body and mind as He is of the soul; of science as He is of faith; of criticism as of fact and reality.

An expert driver will hold the reins over six fiery steeds, or even eight, but he descends from his coach to find that his own passions are steeds of the soul that run away with him, bringing wreckage and ruin.

Selected.

NEC TAMEN

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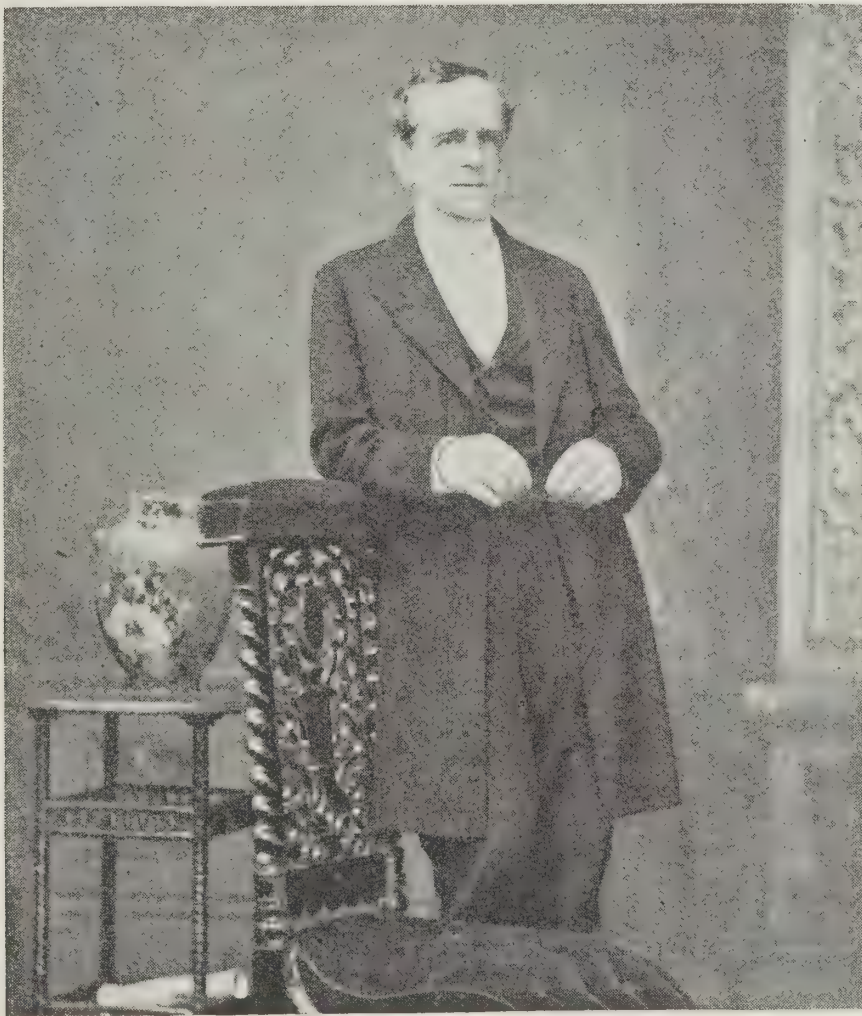
The **PRESBYTERIAN RECORD**

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

VOL. LX

TORONTO, FEBRUARY, 1935

No. 2



REV. WILLIAM McCULLOCH, D.D.,

Minister First Presbyterian Church, Truro, N.S., 1839-1885, and
Minister Emeritus till his death, July 14, 1895,
aged 84 years.

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*Note:—Specify whether for Home or Foreign Missions, or both.

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I give to The Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum ofdollars, to be used as the Pension Board of The Presbyterian Church in Canada at their discretion and judgment may determine. And I direct that this legacy may be paid to the Treasurer of the Church, whose receipt shall be good and sufficient discharge in respect thereof.

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OUTLINE OF THE CHURCH'S WORK

Whatever further response be made to the appeal of the Budget and Stewardship Committee this at least is first and chiefly to be desired that the pamphlet, An Outline of Our Church's Work, should be placed in every household at least. Knowledge of the work of the Church is of first importance to create interest and this outline admirably serves that end. It is still held on the press because it is evident that the requests to order have been overlooked by many. The orders still coming in indicate that this is so. This pamphlet is available in whatever quantity desired for each congregation on condition that it be placed in every home. Please order at once in sufficient number for your congregation and be good enough also to make early and complete arrangement for distribution. It is without cost, and your order will receive prompt attention. Address, Budget and Stewardship Committee, Room 708, 372 Bay St., Toronto.

ASSEMBLY MINUTES

The supply of Assembly Minutes for 1934 has for some time been exhausted, and requests for this our Church's Year Book are still coming in. It is impossible to have a fresh supply from the press. Recourse is had to congregations. Would sessions having copies to spare be good enough to mail these to The Presbyterian Record, Room 707, 372 Bay St.? Postage will be refunded if required. This appeal is very urgent.

A MISTAKE

THIS appears on page 4 of the January number and it involves only a small word of two letters. It has attracted the attention of some of our readers, but unfortunately it escaped the eyes of the proof-reader. It is found in the first word of the second line from the bottom of the page mentioned. The little word "of" should be "in." An historic fact is at issue. It is not a fact that Dr. MacGregor of the Lower Provinces declared the four Churches to be united, forming The Presbyterian Church of Canada. It is a fact that he declared the four churches to be united forming The Presbyterian Church in Canada. Would our readers note this correction?

The Presbyterian Record

VOL. LX.

TORONTO, FEBRUARY, 1935

No. 2

The Last Call for 1934

To Ministers and Sessions

In a call to prayer and consecration the Moderator of the General Assembly of the Church of Scotland, Dr. Thompson, says:

"In a time of severe and prolonged depression the effective portion of our membership has shown a loyalty and response that calls for gratitude to God."

In a later message for the New Year Dr. Thompson mentions a condition prevailing in the Church of Scotland, the same to which we have invited attention here, and which constitutes the basis of our appeal.

"The burden of the Church's work and witness is being borne, both in personal service and financial support, by a faithful minority of its membership only. What the majority do and give is inconsiderable. It is only with the utmost effort and strain that the work of the Church is being carried on at all. Appeal after appeal has to be made until congregations (and ministers) become irritated and the Church labors heavily. Granted that times are difficult the fact remains that God has put into His people's hands enough, more than enough, to carry on His work with ease and power if only all were giving as He has prospered them."

Now for two further citations for which we are indebted to addresses at the Foreign Mission Conference. Dr. Zeigler, Secretary of the Foreign Mission Society of the United Brethren in Christ, spoke of a Church that had forged ahead in contributions to Foreign Missions by between 60% and 70%. This liberality followed the portrayal of the nature and need of the work.

Dr. Macnicol in the concluding address of the Conference said:

"It was in the hungry thirties and forties the Scottish Church went on steadily and unflinchingly and built up its great missionary effort. In poverty and distress and hardship it climbed the Hill of Difficulty."

The will to success is the secret of success humanly speaking.

We have brought to your attention the fact that to balance the Budget last year an appeal was made to those who gave regularly and generously. This year we would spare them and therefore ask that you by personal canvass or whatever means is available reach that large number who do not contribute. If this is done we are confident the allocations will be assured, and further that both minister and people will be benefited in every way.

We are not without encouragement for the returns from congregations for December show a decided advance over the same period last year, but they are not adequate to make up what was lacking in the previous months.

Shall we not be inspired by the examples here mentioned of those who like the churches of Macedonia which

"in a great trial of affliction the abundance of their joy and their deep poverty abounded to the riches of their liberality; for to their power and beyond their power they were willing of themselves?"

The will and the effort are what are chiefly to be desired, and of this an example is afforded by one of our ministers. To meet a heavy interest bill the minister of a congregation of working people volunteered, accompanied by another, to canvass the congregation to secure from each a small weekly contribution for this purpose. The result has far exceeded expectations for more than half the amount has been subscribed and only one third of the congregation covered.

Undoubtedly in this way we shall reach our goal and a fresh impetus and enrichment will be imparted to congregational life and work.

Next, in urgency, to securing your allocation is to forward the amount on hand promptly. Whilst the Treasurer's books close for expenditure on January 31st, they will be kept open for a while to receive contributions for the past year.

THE UNION OF 1875

T. Wardlaw Taylor

This is the second article in the Diamond Jubilee Series.

EARLY in 1870, the Moderator of the Canada Presbyterian Church, Dr. Ormiston, a former United Presbyterian famous for his fervid imagination, wrote to Dr. Jenkins, Moderator of one of the Synods in connection with the Church of Scotland, urging the formation of one Presbyterian Church for the whole of the newly confederated Dominion. When this Assembly met, Dr. Ormiston was ill, but his letter was laid before it, together with a resolution of the Synod appointing a committee of six authorized to negotiate. The hour of adjournment arrived as the resolution was received, but it was agreed to sit for fifteen minutes longer. Principal Caven moved that a committee be appointed to consider and report next day. The Assembly, however, was in no humor for such deliberate procedure. It decided forthwith to appoint six empowered to meet the Synod's committee.

But caution was requisite. East and West, division yet remained. Confederation was disliked in Nova Scotia. There politics made itself felt. Moreover, only twenty-six years had elapsed since the Disruption. Due in Canada to sympathy alone, its apparent needlessness had caused much bitterness in many congregations, and ministers and elders, still leaders in the Churches, had been prominent in the strife. Then, too, it was only ten years since the Union of 1860. The Canada Presbyterian Church (as also the Presbyterian Church of the Lower Provinces) though united, was scarcely unified. The various sections, while co-operating loyally, showed marked differences in the aims cherished by individuals. Serious dissensions might easily arise.

The four Churches entering into negotiation were the Presbyterian Church of Canada, the Presbyterian Church of the Maritime Provinces (both "in connection with the Church of Scotland") the Canada Presbyterian Church, and the Presbyterian Church of the Lower Provinces. The two last had been formed by union of the so-called Free Kirk with the United Presbyterians, and each on a basis giving careful definition of "the headship of Christ" and the place of the civil power. There were thus two lines of cleavage, one territorial, the other ecclesiastical. In joint meetings, the committees were grouped, sometimes east and west, sometimes Old Kirk and U. P. Free. Always their discussions were marked by courtesy and mutual consideration.

Difficulties quickly developed. It soon appeared that, while church courts might be united, missionary, benevolent and educational activities must remain separate.

Much delicate negotiation was required before the work could be arranged in eastern and western divisions, with special powers entrusted to the future Synod of the Maritime Provinces. Further, modes of worship caused trouble. The "organ question" was just then agitating the Churches. Some Free Church men insisted that stringent restrictions be inserted in the basis of union. Education was yet another difficulty, Queen's University being the storm centre. United Presbyterians had taken high ground in favor of national schools and against government grants for sectarian education. They demanded that Queen's theological faculty be transferred to Montreal College, its arts department cease to be connected with the Church. The men of the Old Kirk, on their part, were concerned for their connection with the Church of Scotland. They desired to find place in the basis for a full statement of the relation of the Church to other branches of the Presbyterian family.

The great stumbling-block, however, was "the headship of Christ." Extreme Free Church men stood upon their "covenant right" under the former union, and insisted that it be defined in the basis. Their more moderate brethren and the United Presbyterians objected that the committees of the Old Kirk had already given ample assurances. The answer was that these were personal, not official. The Assembly demanded further assurance. The minority recorded their dissent because of the discourtesy to sister Churches, and relations grew strained. Fortunately the committee of the Old Kirk gracefully consented to furnish official evidence of their position, such as must be conclusive to every reasonable mind. Finally, this, with the questions as to modes of worship, education, and relations with other Churches, was relegated to a series of accompanying resolutions. The basis itself was kept simple and direct. One thing more. Originally the name of the new Church was to have been the Presbyterian Church of British North America. Almost at the last moment the Maritimes yielded to the request of the western sections. The name became The Presbyterian Church in Canada.

In Montreal, on Tuesday, June 15, 1875, the supreme courts of the four Churches met for the last time, adopted a final resolution, and proceeded as separate bodies to Victoria Hall. There the youngest Moderator, George M. Grant, of the Synod of the Maritime Provinces, gave out the hundredth psalm. Principal Snodgrass, Moderator of the Presbyterian Church of Canada, in connection with the Church of Scotland, read the Scriptures, and Principal Caven, Moderator of the Canada Presbyterian Church, led in prayer. The clerks of the four courts presented their concluding res-

olutions. The four Moderators signed the basis, gave each other the right hand of fellowship, and Dr. D. G. McGregor, Moderator of the Synod of the Lower Provinces, senior among the four, formally declared the union complete. The one hundred and thirtieth psalm was then sung, after which he constituted the Assembly with prayer. Its first official act was to elect as Moderator the venerable Dr. John Cook, of St. Andrews, Quebec, a fitting recognition of long and valuable service. The afternoon was devoted to prayer in St. Paul's Church. Dr. Ormiston, then minister of the Dutch Reformed Church, New York, was present and, at the request of the Moderator, led the Assembly in thanksgiving.

The Union of 1875 was a great achievement. Unfortunately it was not accomplished without some losses. Individuals, like John Ross, of Brucefield, Highland saint and mystic, stood aloof. In the Old Kirk, and especially in Nova Scotia, there were many dissenters. But the new Church was largely blessed. The men, whose wisdom and moderation had made her possible, were spared to guide her for more than a quarter of a century.

TRANSFORMATION

Rev. E. J. Kerr, B.D., Watford, Ont.

At bottom of the lily pond

Where lovely lilies root and grow,
Some larvae gathered in the ooze
And murky darkness down below.

And as they mused they wondered why
Their kin who climbed the lily stem—
And must have seen some wondrous things,
Had ne'er returned again to them.

And in their dark aquatic home,
'Mid doubt and curiosity,
They all agreed the next to climb
The mystic water-lily tree

Must back again and tell them of—
Those wondrous things that met the
sight,

And if there really was a land
Of sunshine, higher life, and light.

Just then their spokesman felt the urge
To fuller life; it made him glad;
He climbed aloft and found himself
Upon the Water-lily pad.

And then a transformation came
Of which before he ne'er had dreamed;
His old mud shell was dried away
As noonday's sun upon him beamed.

And in its place there came bright wings,
Of glinting, iridescent hue;
They dazzled in the shining sun,
As o'er the waters swift he flew.

Then gazing on the lily pad,
And 'neath those waters dark and grim,
He knew he never could return;
No! They must find their way to him.

THE FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA

THIS is a well established institution, for when it convened on January 2nd of this year it entered upon its forty-second session. For the second time in recent years the place of meeting was Garden City. This as before explained is situated on Long Island and is about twenty miles from New York City, being reached by electric train. When one disembarks from the station he does not think of the place as a city, for there are comparatively few buildings in view. Two outstanding buildings are the hotel, a spacious hostelry, standing as the sole building in an area of thirty acres, and the Cathedral. The place is what it was designed to be by its founder, A. T. Stewart, the great New York merchant, a suburban district where space could be found for homes.

Delegates

This year our delegates were Rev. James MacKay, D.D., of London, Ont., representing the General Board of Missions, he being the Convener of the Board, and Miss B. MacMurchy, President of the W.M.S., (W.D.) Unfortunately Miss MacMurchy was unable to attend, although she was on the program for the worship hour, for Friday evening the fourth, the last day of the Conference. She had however advised the program committee in good time and a substitute was found. Dr. Rochester again attended, representing the Record with a view to reporting the Conference.

The Benefit

The long history of the Conference and the sustained interest indicates that it has a mission of serious importance. This is not only expressed in the constitution but is effectively carried out. There can be no doubt that it is a manifestation of the essential unity of all the Boards and Societies represented therein, of which there are over one hundred, and by this co-operative consideration of all the problems and possibilities of Foreign Mission work it promotes effectiveness in that realm.

No one can attend such meetings without acquiring renewed interest in the cause, a larger conception of the enterprise and being confirmed in the efficacy of the Gospel message coupled with the ministrations of the messengers.

Christianity Counts

The general impact made upon a nation by Christianity may be judged by a statement, giving a summary of the Christian forces in China, made by Dr. E. M. Dodd, Medical Officer, Board of Foreign Missions Presbyterian Church in U.S.A., who asked his hearers to contemplate the one hundred years of missionary service in China. Hundreds of medical missionaries, men and women, have labored during the

century and hundreds of hospitals have been established. Millions of sufferers have been relieved and cured, and there has been exerted the quiet, potent force of the example of humble, unselfish, self-sacrificing effort upon the part of all who through the years have ministered to both body and soul. One instance may be cited as told by Dr. Thompson of China, who spoke of the rejoicing over the ministrations of those employing their medical skill in behalf of the suffering. A Parsee, a sun worshiper, gloried in the fact that in seven days he was relieved of pain which he had endured for seven years.

Another View

And this is but one aspect of the work. Think of the thousands teaching and preaching, the many schools and colleges established, and it will be seen that a transforming influence is exerted throughout the land and upon every class. The Marquis of Lothian, a member of the Parliamentary Select Committee which submitted a draft constitution for India, declared that "one of the main reasons why Hindu and Moslem parents send their children to Christian colleges is because they feel that some moral foundation is given them that they do not get elsewhere. The spirit of Christ shining through these institutions has transformed much of young India, and so produced leaders who are immune to or who can surmount the communal feeling. The work that can be done by the Indian Christian Colleges is not only of value to India, but of supreme value to the world. These colleges are specially important in the case of women. There has been no more remarkable recent event in India than the development of the woman movement. I can say without hesitation that some of our most active, persistent, and competent witnesses were Indian women, and the Christian colleges are training a large proportion of women students in India. . . . I therefore humbly bespeak your interest and support for the Indian Christian Colleges as being a work not only for India, as important as it is, but even more, for the whole of humanity in the present day."

Such a conference as this, therefore, permits one to see the missionary forces in the aggregate in their widespread activity and influence.

Unity

As a manifestation of unity the Conference is impressive. This is seen in the fellowship enjoyed in common worship, in happy social relationships, in the interchange of thought and the frank and unreserved interest in the other's work, both in method and result. Each makes a contribution to the advantage of all. Then they go forth to pursue their several ways in harmony, though distinctive, and with goodwill,

though loyal to their separate boards and denominations.

A Word Abused

Again at this session what to us was a fly in the ointment was the frequent reference to unity and co-operation without clear definition of terms. Indeed it seemed the inevitable inference from the use of these words in two addresses at least that unity and co-operation meant organic union. To refer to this is not to assert on our part opposition to Church Union but to say that when men are speaking about unity and co-operation they should take their hearers into fullest confidence. They should both know and say what they mean and leave their hearers without excuse for misunderstanding. We thought that this was another occasion for the presentation of Dr. McAfee's ringing, unmistakeable, manly deliverance last year when he spoke on co-operation. One sentence of that address may be repeated: (See February Record 1934, page 36).

"We hold respectively the distinctive elements of our faith for the sake of others and not in opposition to them. They are not barriers to brotherhood but contributions to the total life."

The Worship Hour

Last year the worship period was in charge of one delegate throughout. The opposite practice was observed on this occasion and a special leader was assigned for each period. If we are not mistaken, in this way, more time was given to actual worship. One of the best examples was the period occupied by Dr. George William Brown, Secretary of the American Bible Society. The prayers were read from a book entitled *Public Worship*, W. J. Turnbridge, The Epworth Press, London, England. From this manual we reproduce one sentence worthy of special attention:

"Public worship should be so ordered that from the beginning to the end everything helps the seeker to find God."

Mimeograph copies of the order, the hymns, Scripture reading, etc., were placed in the hands of all the delegates. It was therefore a half hour of really common worship, and there was no address.

In the Interest of Youth

Last year the Conference agreed that at least twenty representatives of young people's organizations should be secured for attendance upon the conference. This number was actually in attendance. Their presence was recognized and pithy messages were delivered by several. The Conference welcomed a company of young people, five in all, who came under the designation The Hartford Fellowship of Hartford University. These young people have enlisted for foreign service. Their views about denominationalism are severely critical and their desire is to go out merely as Christians and

not as representatives of any of the various denominations. They were made welcome but it was very evident that they were in need of information and also of wise guidance, to supplement their earnestness and their enthusiasm. Non-denominational missionaries are viewed with a measure of distrust for the reason that ultimately they are supported by the denominations they repudiate.

It was agreed that the attendance of a number of foreign students should be secured for a meeting next year.

A Survey of the World Situation

This was the first of a series of addresses which merit attention for in every instance the merits of the presentation were beyond question.

The first was by Dr. Stanley High, who is modestly described in the information given in the program as Pastor of First Congregational Church, Stamford, Conn. He is more, for we are advised that he is a journalist and a world traveller. The latter was quite evident in his message. He was a rapid, graceful, and impressive speaker. His subject was A Survey of the World Situation.

What impressed him chiefly was that the paramount issue in men's minds everywhere was economic security. This desire explained the rise and influence of men like Mussolini and Hitler and also the Russian Soviets. With the assurance of security people will surrender everything, even religious liberty. Economic distress provided the opportunity for the dictator.

It stirred our British blood to hear him in his tribute to Great Britain. She planned and practised economy and for a generation before the United States took up these matters social questions were her care.

In Germany wages were down and the dole was up. Attendance at church, which has manifestly grown of late, represents disappointment with Hitler and also is an expression of the courage to resist his regimentation of the Church. The Germans are already disillusioned with respect to the economic policy of Hitler. Germany is a nation to fear because of the fantastic projects of leaders and the susceptibility of the people in their present distress to such an appeal. She is actively preparing for war. In purchasing a toy soldier the speaker said that his purchase could only be made on condition that he buy another toy representing a dead soldier belonging to an enemy country. This nation is preparing for war. Flying fields are busy centres and there 16,000 youths have been trained to fly. Hitler has achieved the union of other nations against Germany. Only economic reasons will stay that country from war

and to bring that about the League of Nations is the best mediator.

Similar to Germany, Japan has helped to a closer relationship between the United States and Great Britain. In Russia the Soviet regime is tolerated because of its promise of economic security. The Soviets are in to stay for some time notwithstanding their ruthlessness. Russia's fear of Japan is not that she will suffer defeat in a conflict but that her national program will suffer from disruption.

Boards and Ministers

A most helpful address was that by Rev. Dr. Victor E. Mills of the Methodist Episcopal Church, Montclair, N.J. The purpose of his address was to suggest how Boards could help the pastor to promote understanding and support of missions in his Church. We cannot recall that this topic has been under consideration in recent conferences at least. It is one however that pre-eminently deserves a place. It appears that Dr. Mott's home is in Montclair and he is a member of Dr. Mills' Church. There are others prominent in the missionary world in connection with the church who are of kindred spirit and Dr. Mills suggested that a colonizing movement that would take these men out of his church and place them in other congregations would be of great benefit.

To give his recommendations briefly:

1. Give the minister adequate information and show him the value to himself and his work of sustaining missionary endeavor by the contributions of the people.
2. Counsel returned missionaries and secretaries of Boards to aim at greater effectiveness in stating their case. Try to say the right thing and to say the right amount.
3. The use of printed matter which must be concise and attractive.
4. The necessity of clothing the missionary appeal in new language. Avoid worn-out phraseology.
5. The appeal should be based on the merits of the work not on emergency. The cry of "wolf" is depressing and will not always prevail. The work should be presented and its support based upon its merits solely.

Failures and Successes in Co-operation

Dr. John R. Mott, Chairman of the International Missionary Council gave one of his masterly reviews of missions in general, with respect to this subject.

The Relevance of Christianity to Our Present World

Immediately upon noting the theme we experienced a slight shock, the word "relevance" being the cause, and, so far from recovering from this, antipathy to the use of the word in this connection developed.

The term in our opinion is very weak and is not calculated to impress upon people the incomparable uniqueness of Christianity, that its relation to human needs is vital and that the obligation for disseminating this message is imperative. It does not seem consonant with the command "Go Ye into all the world and preach the Gospel." The word was very much left in the background except for an occasional reference or when used it was given a much deeper significance than the word implies to the average hearer. It greatly surprised us that objection was not taken to this terminology. As thus worded this was the general theme of the Conference.

The First Paper

Nothing could be more virile than the paper based upon the whole theme, read by Rev. H. H. Farmer, D.D., Hartford Theological Seminary, Hartford, Conn. Here there was neither superficiality nor weakness. Christianity's relevance, to use the word again, lies in the adaptation of the divine message to human needs. This adaptation may not always, or readily be apparent, but in accepting this belief and going on with our program of faith, Christianity's adequacy for human needs become apparent. "If any man will do his will," said Jesus, "he shall know of the doctrine whether it be of God or whether I speak of myself." Life to-day is marked by an increasing sense of futility that only Christianity can dislodge. Man is so made that only an eternal guarantee can satisfy him. We hunger for God and this craving He alone can satisfy. It was not the Psalmist alone who said, "My soul thirsteth for God, for the Living God." It should be the aim of preaching therefore to produce in men that living sense of the eternal God which is so different from that of the armchair and the study, and which comes only through surrender and obedience. If preaching is of this type it will be true to historic Christianity and will be effective.

Then there must be set forth the fruitfulness of Christianity as compared with Communism, or other systems. Christianity is not mere naturalism or humanism. The beehive and the anthill are wonderful manifestations of nature but not of supernature. Stress must be laid upon love, mercy, and justice. We must live by love and take all its risks.

Turkey

Rev. Kingsley Birge, missionary in Turkey, of the American Board of Commissioners for Foreign Missions, took up the theme in its relation to the land in which he labors. The review he gave of changes since the close of the absolute monarchy under Abdul Hamid and the establishment of the republic in 1923 was an amazing story of transformation in the life of a

country. In rapid succession the following changes have been brought about:

Religious schools were abolished and new schools founded after the model of the West; the fez, with its religious significance, has been discarded; dervish lodges and tombs and other sacred places have been ordered closed; the calendar has been changed to conform to that of Europe; new legal codes have been adopted, civil, penal and commercial; statutory is now recognized as a medium of culture affecting schools and homes by history. There has been extensive railway development; Islam as a religion of the state has been deleted from the constitution; the international numerical system has been adopted and the phonetic Turkish alphabet has replaced the Arabic. National schools have been established for adults and the whole country presents the astonishing spectacle of a nation learning a new language. The system of weights and measures prevailing in Europe has been adopted. A university has been established also. All titles have been abolished but Mr. and Mrs. and clerical dress is permitted only in the place of worship. A peaceable nationalism has been developed and Turkey now has a place in the Balkan Alliance, with Greece, Bulgaria, Jugoslavia, Roumania and Albania.

The missionary in his work must bear in mind this transformation and that religion is in ill-repute with the Turk. He will have therefore a laborious task in commending Christianity and chiefly because of the superstition and magic which before was universal. The Turks are studying our civilization and will be convinced of its benefits only as they see harmony between life and teaching. In all missionary endeavor the word of mouth must have its support in deeds of love.

China

A native Chinese, Dr. Francis C. M. Wei, President of Chunghua College, Wuchang, China, took up the theme in relation to his country. As his position indicates he is a man of distinction. He is a member of the Episcopal Church. He accepted the word relevance and, whether or no he had any quarrel with the term, he had a slight difficulty in pronouncing it but his tongue obeyed the mind and he mastered the pronunciation. Leaving it to take care of itself, in faultless English he delivered his message, saying that what Christianity means to China must be decided by the answer to the question, "What think ye of Christ?" He portrayed conditions, stating that China was just emerging from revolution to become in the near future a united China with strong national consciousness under a central government at Nanking. Political problems were in his view only a passing stage. The economic question will be settled satisfactorily by

China because of her great natural resources. Communism is practically dead. The ancient religions have a feeble hold. Secularism is the greatest obstacle to the acceptance of Christianity and it is a strong competitor. A complete westernizing of China without Christianity would be a disaster. This suggests the great need of China for Christianity. He insisted if Christian missionaries were not welcome in China they should be sent nevertheless. China is more openminded now than at any time. Turning to the past he pointed out the rise and fall of various systems. The Nestorians came in the fourteenth century but of theirs no church is left because they did not educate the people. The Roman Catholics, heralded by Marco Polo, came early, but the end of the Mongol dynasty marked the end of this Church's influence, disaster having come upon it because of its political ambitions. The Jesuits and Dominicans came next but met their undoing because they presented in the Pope a rival to the nation's head. In missionary work education must not be minimized. It is of vital importance and must go hand in hand with the evangel, and leaders must be trained. Thus he presented the solution of China's problems through Christianity.

Japan

The presentation of this aspect of missionary endeavor was entrusted to Rev. Paul S. Mayer, D.D., missionary in Japan of the Missionary Society of the Evangelical Church. Dr. Mayer is the Treasurer of the Kingdom of God Movement, at the head of which is the well-known Kagawa. He set forth the effect upon Japan of Christianity exerted over a period of seventy-five years, from the coming of the Protestants in 1859 and the return of the Catholics in the same year. The gain is strongly in evidence in this the Sunrise Kingdom. The opposition of the official classes has been broken down and representatives of Christianity are now invited to all state ceremonies. Dr. Mayer then presented what he said might be regarded as Christianity's influence upon this land.

It has given new life to Buddhism. This would seem to be adverse to Christianity. The Buddhists however have adopted our method of speaking in temples and on the street. They have opened Sunday Schools and religious colleges. There are 3,716 Christian Sunday Schools in Japan, with a membership of 213,000, while there are 4,000 Buddhist Sunday Schools with a membership of 568,000. In their religious work they have adopted the radio also.

In Japan there are 250 self-sustaining congregations representing the Methodist, the Congregationalist, The Church of Christ, the Presbyterian, and Reformed

Churches. If Japan were to become isolated and foreigners withdrawn the native Church would carry on notwithstanding. Attention has also been given to the rural community which constitutes 44% of the 66,000,000 population. Rural Schools have been established and meetings are held in homes when not only the Gospel but better conditions of living are taught. Now there are four theological colleges which send out students to work among the 4,000 villages without income and, transferring their registration to the localities where they work, these young men are carrying on the work of evangelism. In the economic sphere and in particular in the domain of nationalism, Christianity has been steadily asserting itself. The Christian nationalists expressed themselves strongly as being out of sympathy with the aggressive action taken by Japan in China. In this connection a strong letter was written by Kagawa. Their numbers however were too limited to alter the situation. The Chinese Christians are marked by faith, the spirit of prayer, the desire to do for others what has been done for them, and the readiness to take up their cross and follow Jesus as indicated by separation from relatives and the loss of positions.

Medical Work in China

For brightness, humor, and for inspiring narrative it would be difficult to conceive of anything surpassing Dr. Thomson's paper on medical work in Southeastern China. Following in the footsteps of his father, J. Oscar Thomson, M.D., F.A.C.S. is Superintendent of the Canton Hospital, Canton, China. He was a very rapid speaker and we fear we cannot do justice to his address in our report, and in addition the written word cannot convey the impression made by his personality.

He was born in China and when he entered upon his duties as Superintendent of Canton Hospital, the matron, Dr. Fulton, said, "Here is Oscar whom I carried in my arms as a baby, come to teach me how to run my hospital."

The financial sacrifice made by medical missionaries was indicated in the statement that one engaged in that service might easily become a millionaire, if he diverted the fees to his own use. A young practitioner whom we know in London every summer makes the voyage to India for operations as a specialist in eye, ear, nose, and throat, and receives fees that richly recompense him. Some of the lighter touches in the address may be cited.

What might be regarded as a wholesome though baseless belief among women was that tumors were caused by scolding. On the fourth of July in Canton, the Stars and Stripes were permitted to fly over the Brit-

ish flag for five minutes. The suggestion that an operation might fittingly be performed on the skull of one of the idols was rewarded by the execution of the sacrilegious offender. Two patients were given surgical treatment at the same time, one for the sewing of his throat, and the other for the opening of his, the operation of tracheotomy. The former lived and is now an evangelist.

This year, 1935 is noteworthy because it is the centenary of medical work in China, and it will be fittingly celebrated. The lancet is for opening flesh, but it is said of Dr. Parker, the first medical missionary, that he opened China at the point of the lancet, and worked in hearty co-operation with the celebrated missionary Dr. Bridgman. The work then begun has proved to be a veritable reincarnation of Christ. In that year, 1835, Dr. Parker opened an ophthalmic hospital. Dr. Swan opened another hospital during the Boxer riots. Mary Niles is responsible for the hospital for the blind, and Mary Fulton founded Hackett Medical College, of which Dr. Jessie MacBean is Superintendent, to whom in conversation Dr. Thomson paid tribute. Our W.M.S. (W.D.) supports Dr. MacBean and gives a grant to the College.

In the Canton Hospital, Sun Yet Sen occupied room thirteen during his fatal illness. He was a medical man and a Christian. Had he lived Communism would not have prevailed to the extent it has in China. Canton Hospital is supported by the medical fees of the staff and by gifts of grateful patients. The missionary hospital has a marked beneficent influence as compared with the Government hospitals. In the Canton Hospital there is accommodation for 250 patients. A Chinese medical association has been organized through which a friendly internationalism prevails. In China ancient national culture is now widely questioned and the land presents the greatest evangelical opportunity of the century.

Dr. Thomson was followed by Dr. E. M. Dodd, medical officer for the Foreign Missions of the Presbyterian Church in the U.S.A. The substance of his address we have already given in an earlier paragraph.

Church Relationship

A valuable deliverance was made by Dr. Warnshuis, Secretary of the International Missionary Council upon Closer Partnership between the Younger and Older Churches. This paper was printed and we secured a copy. It is of great value to Boards and missionaries and our copy has been placed in the hands of Dr. Grant.

Latin America

An interesting sphere is Latin America the appeal for which was presented by Rev.

Samuel Guy Inman, Secretary of the Latin America Mission. Two problems in South America are created by the Japanese immigration and by the action of the League of Nations in seeking homes for those who have been dispossessed in Europe. Another problem is that of the lepers of whom there are 50,000 in Brazil alone. In this humane work on behalf of a class to be deeply pitied, various agencies have been active. There are now 178 stations in forty-two countries for the treatment of these outcasts. The League of Nations and Brazil are to co-operate with respect to leper work.

The Plight of German Missions

Toward the close of the Conference Dr. Warnshuis directed attention to the plight of German missions throughout the world, all of whom represent the Confessional Churches, that is those who have stood in Germany for the independence of the Church, the thoroughly evangelical section of the Church.

The annual budget is \$1,400,000. This however had dwindled in November last year to \$1,700. The government control of exchange and the embargo on the export of money has created this most distressing situation. The missions are therefore entirely without support. They have endeavored to support themselves by agriculture and, for example, in New Guiana by the washing of gold. An emergency fund has been started to which the London Missionary Society has voted £1000. The Methodist Church in England, with a debt of £100,000, have decided to add £1,000 to its obligations in order to share in this relief. The Church of England Society suggests £10,000 as their contribution and a member of the Conference pledged \$5,000 for his Society. This appeal therefore has not been in vain.

What of the Future

The concluding message was by Rev. Dr. Macnicol, formerly Secretary of the National Christian Council of India, and was a fervid appeal for such attitude of mind and method as shall insure success for all the days to come. Dangers in our path arise from within, and without, but chiefly from within, in the form of national selfishness and religious coldness and indifference.

The type of religion needed is not that adjusted to secular trends. Deism, the expression of the secular mind of the time, did not conquer but John Wesley did with his seraphic zeal and his glowing message of God which appealed to man's nature. We must re-discover that which appeals most deeply to our own spirit and the human heart everywhere. We are to pro-

claim, as Christ did, the good news of God and with our whole heart.

This concluded the Conference but we add a poem by John Oxenham, which appeared on the program.

A NEW EARTH

God grant us wisdom in these coming days
And eyes unsealed, that we clear vision see
Of that new world that He would have us
build,
To Life's ennoblement and His high ministry.

God give us sense — God-sense of Life's
new needs,
And souls aflame with new-born chivalries—
To cope with those black growths that foul
the ways—
To cleanse our poisoned founts with God-born energies.

To pledge our souls with nobler, loftier
life,
To win the world to His fair sanctities,
To bind the nations in a Pact of Peace,
And free the Soul of Life for finer loyalties.

Not since Christ died upon His lonely cross
Has time such prospect held of Life's new
birth;
Not since the world of chaos first was born
Has man so clearly visaged hope of a new
earth.

Not of our own might can we hope to rise
Above the ruts and soilures of the past,
But, with His help who did the first earth
build,
With hearts courageous we may fairer
build this last.

HEAVEN IS NOT REACHED AT A SINGLE BOUND

Heaven is not reached at a single bound,
But we build the ladder by which we
rise
From the lowly earth to the vaulted
skies,
And we mount to its summit round by
round.

To teach religion the first thing needful
and the last, and indeed the only thing, is to
find a man who has religion.

The pulpit is a throne, and like other
thrones is stable only when it rests upon
the affections of the people.

Among the Churches

Montreal, Que.

On Monday evening, January 14th, the Forum was the scene of one of the most remarkable religious gatherings ever held in Canada. Standing room was at a premium in the immense auditorium. Eighteen or twenty thousand people, from all the Protestant denominations, crowded every foot of available space.

This mass-meeting was the culmination of the Week of Prayer services.

The singing of familiar hymns was led by the Salvation Army Band and a choir of two thousand voices. An official representative of each denomination took part in a very impressive worship service, and the Bishop of Montreal gave an address on Witnessing for Christ, which profoundly affected the gathering.—Com.

Toronto, Ont.

One who was long known in the printing world in Toronto, Mr. John M. Poole, passed away recently at the age of sixty-eight. His business was known as that of the Westminster Press. For five years of the period following 1925 he printed the Sunday School Helps for the Presbyterian Church until the work was taken over by Presbyterian Publications. Mr. Poole was born at Carleton Place and came to Toronto forty years ago, establishing himself in the printing business. He remained with the Presbyterian Church after disruption and was identified first with Central, and later with Calvin.

Edmonton, Alta.

The third of a series of booklets designed to assist in Bible Study has been issued by the Protestant Education Press, Edmonton. Those concerned in the issue of this literature are impressed with the necessity of return to a thorough study of the Bible as required by prevailing conditions. These studies are being prepared by men of character, and eminence, and are designed for wide distribution. They are prepared with the common people in view. The first entitled, Man's Need and God's Redemption, appeared with the name of Rev. Dr. Andrew Osborn, minister of First Presbyterian Church, one whose ability in this realm is widely recognized, and whose conviction is that literature must play a large part in Christian work. In this pamphlet helpful recommendations are made as to the method of study and such themes are presented as God's Comfort, God's Righteousness, God's Forgiveness, etc. The organization hopes to effect much good by this campaign of education in which the study of the Bible is the sole feature.

Vancouver, B.C.

A congregational gathering with representatives from other denominations as well as from Synod and Presbytery, was held in Central Church in honor of Rev. J. M. and Mrs. Macgillivray on the eve of their departure for their new sphere of labor in Sarnia, Ont. All who spoke paid high tribute to Mr. Macgillivray for his work in the congregation and in the Church at large, and for the influence he exerted in the city. The congregation expressed its regard for both by the gift of a suitably inscribed silver tray, Mrs. R. J. McTaggart making the presentation in a happy speech. Mr. Macgillivray was also the recipient of a leather brief-case at the hands of the Session Clerk, Mr. H. White. In replying for himself and Mrs. Macgillivray, Mr. Macgillivray spoke with deep emotion in recognition of the congregation's regard and in memory of the happy associations of his ministry there. He briefly summarized his work during the period of his incumbency and signified his intention of visiting the coast next year when he hopes to celebrate the 25th anniversary of his ordination.

Brighton, Ont.

Very successful anniversary services were held at Brighton, Ont., on December 2nd, conducted by the Rev. J. B. Rhodes, M.A., B.D., of St. Andrew's Church, Cobourg. This minority group of Presbyterians is in charge of Rev. A. Robertson, B.A. To quote a correspondent to the Globe of December 3rd; "To-day history repeated itself when the congregation of historic old St. Andrew's Church, Brighton, with members of adjoining Presbyterian Churches, celebrated anniversary services by a mass gathering in Brighton Town Hall. The history of the Presbyterian Church in Cobourg and Brighton district goes back to 1823, when the Rev. William Jenkins of Markham, dispensed the Sacrament of the Lord's Supper at the old Court House here, and men and women who had not attended such a service since leaving the Old Land and the Kirk there, drove or walked miles to attend."

In the Newcastle district, consisting of four counties, Northumberland, Durham, Peterboro and Victoria, there were then but six Presbyterian ministers, having charge of large fields. On the east, Rev. James Ketchan ministered at Belleville to the Presbyterians in that district, and the Rev. James George at Scarboro.

Cape North, N.S.

The Presbyterian Church here has suffered the loss of a devoted member and active worker in the person of Mr. David MacPherson, who passed away in December last. He was a native of Nova Scotia, born at Dingwall in the Cape North in

1852, and lived a full span of eighty-two years. From his youth he was active in the service of the Cape North Church and for half his lifetime held the post of Superintendent of the Sunday School. A feature of his funeral service was the large number of former pupils who came to pay tribute to their leader. In disposition he was quiet and unassuming. He was of sterling character and devoted to the cause of Christ.

Orillia, Ont.

Our church in Orillia, of which Rev. J. A. MacInnis is the minister, has the privilege every summer of welcoming a large number of visitors who are most generous in expressing their appreciation of the services. Four years ago a visitor's register was placed in the vestibule of the Church in which strangers are invited to record their names and addresses. In addition the Sunday Calendar bears a short word of welcome. Further attention to these guests has been given by sending a card at Christmas to all who have registered, a copy of which for 1934 is here presented.



"Be Partakers of His Holiness."

God keep thee in His sight,
God guide thy steps aright,
And bless thy days.

With pleasant memories
and assuring you a warm welcome

The Kirk Session

Orillia Presbyterian Church,

Orillia, Ont., Canada

Christmas 1934.

J. A. MacInnis

A Christian's business is not to talk grandly about dogmas but to do arduous and great things in fellowship with God.

THE SEVENTY YEARS

The Ellen Douglas Young Women's Auxiliary of St. John's Presbyterian Church, at its thankoffering meeting toward the close of the year, observed the seventieth anniversary of the beginning of women's work for missions in the Western Division of the Women's Society.

The girls appeared in the costumes of seventy years ago, and, after inviting the audience to take a trip with them to Montreal in the year 1864, they presented the first missionary meeting held seventy years ago, followed by the meetings of 1875, 1882, 1914 and 1934, mentioning the important facts during that period of women's missionary work and giving the reports as presented respectively by Mrs. Sharpe, Mrs. Steel and Mrs. Somerville. The meeting was conducted by the President, Miss Audrey Flook, and the guests were received by the President and Vice-President, Miss Barbara Dick. The birthday cake, holding ten green candles, one for each seven years, was cut by Mrs. J. Neville, who was responsible for organizing the Ellen Douglas group in 1930.

The W.M.S. of Innerkip, Ont., reports its observance of the 70th anniversary.

The meeting was held in the home of Mrs. David Lock, with the President, Mrs. W. S. Wright in the chair. The program was most fitting and comprehensive. Mrs. James Breckenbridge, daughter-in-law of the Treasurer, gave a sketch of the life of Dr. James Robertson, the Great Superintendent, a former resident of the community, as was also Mrs. Robertson. Mrs. W. R. Scott, a former President, gave the history of the W.M.S. since 1864. An address was given by Rev. W. S. Wright, the minister, on The Dreams of the Years Looking Forward. He extolled the work of women in connection with the Church, from the standpoint of its local and national benefit, and encouraged them by the promises of the Master to perseverance in the good work. He too referred to Dr. Robertson under whom he had labored in British Columbia. Mrs. Joseph McLean, first president of the Home Mission Auxiliary, organized during the ministry of Rev. Robert McCullough, offered thanksgiving for past presidents. Miss Jean McLean, her daughter, sang, O Master Let Me Walk with Thee. Mrs. John W. Whitesides, first Secretary of the W.F.M. Auxiliary, formed in 1901, and the only charter member to answer the roll call from the original minute book, read the Scripture Lesson. This auxiliary was formed during the pastorate of Rev. Peter Straith. Following a period of silent prayer Mrs. Nathan Lock, daughter of the first Treasurer, exhorted the members, saying that "we who have taken the

torch from our mothers have the privilege of holding it high."

The history of the Innerkip Auxiliary was given by Mrs. Lorne Gillespie, and a reading on the seventieth birthday was given by Miss Margaret McLean. Here too, the birthday cake, three stories, decorated by lighted candles was in evidence, and was cut by Mrs. W. S. Wright. There were thirty in attendance at the meeting.

EVANGEL HALL, TORONTO

The following is taken from the Evangelical Christian and is the tribute of one who evidently has reason to be profoundly grateful for the benefit he received at this mission:

"As an individual who has cause to thank God that such places exist, I resent this criticism. No doubt our little missions, located along back streets, struggling on with very limited means, do not cater to those addicted to pomp, ceremony and superstition, nor are the missionaries magnificently robed, but who can dare dispute the value of their work, the material as well as spiritual comfort dispensed by them under trying conditions?

"A few years ago, I left New York City after my partner had been electrocuted by the State, and I can thank God to-day for a little mission on Queen Street, Toronto, one such as those criticized, which showed me the way and has been the cause of my being a clean-living Christian as well as a respectable citizen to-day."

MEMORIAL WINDOW

In St. David's Church, Halifax, Dr. C. M. Kerr, minister, an event of deep interest took place at the Christmas season, the unveiling by Mrs. A. D. Falconer, of a beautiful window in memory of her late husband. The scene depicted is the visit of the Wise Men bearing gifts to the Babe before whom the shepherds kneel in adoration. Mr. Falconer was one of the most devoted members of St. David's, and in speaking of him Dr. Kerr, in part, said:

"He was devoted to the preservation of the Presbyterian heritage in Canada and the Session of St. David's was helped greatly by his devotion. The Church too was enriched by his gifts and the beautiful communion table stands as a memorial to his generosity. Besides the dignity and wisdom which length of years and fidelity bestow he had simplicity of faith, and it is most appropriate that this window placed here in loving memory by his family should depict the Wise Men bearing gifts to the Infant Jesus.

APPRECIATION

The Presbyterian of Stratford regrets the departure of Rev. T. J. Murdock, Ph. D., formerly minister of Shakespeare and

associated congregations. It records its appreciation of his splendid service of eight years and notes with a deep sense of gratitude his unusual undertaking for over a year in a charge made up of four congregations. Throughout a most severe and trying winter Dr. Murdock never missed a service.

The Presbytery recognizes Dr. Murdock as a brother beloved, who labored most earnestly for the Master and gave liberally to the cause of Christ.

When Dr. Murdock took up the work in Shakespeare and St. Andrew's the charge was in receipt of a grant of \$450 from the Augmentation Fund. After a few years this grant became unnecessary and the congregations gave liberally to the Budget. Dr. Murdock gave fine leadership in all matters pertaining to the welfare of the people and was a noble example in generosity and kindly ministrations.—G. P. Duncan, Convener of Committee.

MINISTERS' FELLOWSHIP

Again toward the close of last year a conference for fellowship and study for the ministers of the two synods, Hamilton and London, and Toronto and Kingston, was arranged by a joint committee of the Synods representing the Committee on Evangelism and Church Life and Work. The place of meeting was Knox College, and the date December 28th. The attendance was not so large as last year but the conference was most profitable. The Conference included set periods for united worship led by different ministers, and hours for quiet and meditation. The following subjects were presented and freely discussed:

The Religious Situation in Germany, by Rev. Dr. James D. Smart; The Evangelistic Note in the Old Testament, by Principal Eakin of Knox College; The Evangelistic Note in the New Testament by Rev. Joseph Wasson of Calvin Church, Toronto; Evangelistic Preaching, by Rev. A. D. Sutherland of Hamilton; and last, the Religious Situation in Russia, by Rev. Dr. S. Banks Nelson.

The series of meetings concluded with a communion service on the morning of the last day conducted by Rev. Dr. Shortt, Moderator of the General Assembly.

COMMITTEE ON EVANGELISM AND CHURCH LIFE AND WORK—A LETTER TO CONVENER

Dear Convener:—

After months of prayerful planning, the Joint Committee of our Churches is now recommending that we prepare a definite program of Evangelism in all centres and areas across our Dominion. The congregations are longing for such action and it is proposed that we accept the challenge.

Montreal has given the impetus to this program. Twenty thousand people gathered in the great Forum on January 14th. A massed choir of two thousand voices and three hundred ministers were assembled on the platform. The Bishop of Montreal gave an address on Witnessing, and the great audience was deeply impressed.

On varied scales this can be accomplished in all areas. It is suggested that Synodical Conveners have a meeting of their Committees immediately. Then in co-operation with such Committees of other denominations proceed to plan for these services to culminate in mass meetings on Easter Monday.

Will you read carefully the enclosed letter which is issued by the representatives of Anglican, Baptist, United Church, and Presbyterian? Any further information you require will be gladly supplied by the Convener or Secretary. Do not hesitate to write and to work for this great forward movement to awaken the Church forces of our Dominion.

Yours very sincerely,

W. F. McCONNELL, Convener,
Committee of Evangelism and Church Life and Work.

A RESOLUTION

Passed at the Committee of Evangelism and Church Life and Work, January 15th, 1935.

That as a result of the splendid success of the interdenominational rally of the Protestant forces of Montreal, on Monday evening, January 14th, the Presbyterian Committee on Evangelism would strongly recommend to the Joint Committee that Passion Week be set apart for special services to culminate in an interdenominational mass meeting on Easter Monday in every centre across Canada.

W. F. McCONNELL, Convener,
Committee of Evangelism and Church Life and Work.

TWO LETTERS

The Editor, Toronto, Ont.
Presbyterian Record.

Dear Dr. Rochester,

The splendid sermon of Dr. Leathem on the present situation of German Protestantism leads me to recount the following:

Dr. James Kelly, who is International Sunday School Secretary for Europe, was in Toronto recently and spoke to a small group of ministers on the situation on the Continent. Owing to the religious unsettlement he had been in Germany on eight different occasions during 1934. He was present at a great gathering of Protestant ministers when they were facing another ultimatum directed against their religious liberties. It seemed that the Hitler regime had determined to test their faith to the

limit. After several hours had been spent in spirited discussion, and as the meeting was about to close. Professor Karl Barth arose and said: "Gentlemen, perhaps our cause, in order to be understood, will need a martyr, and if God needs one, I know where He can find him."

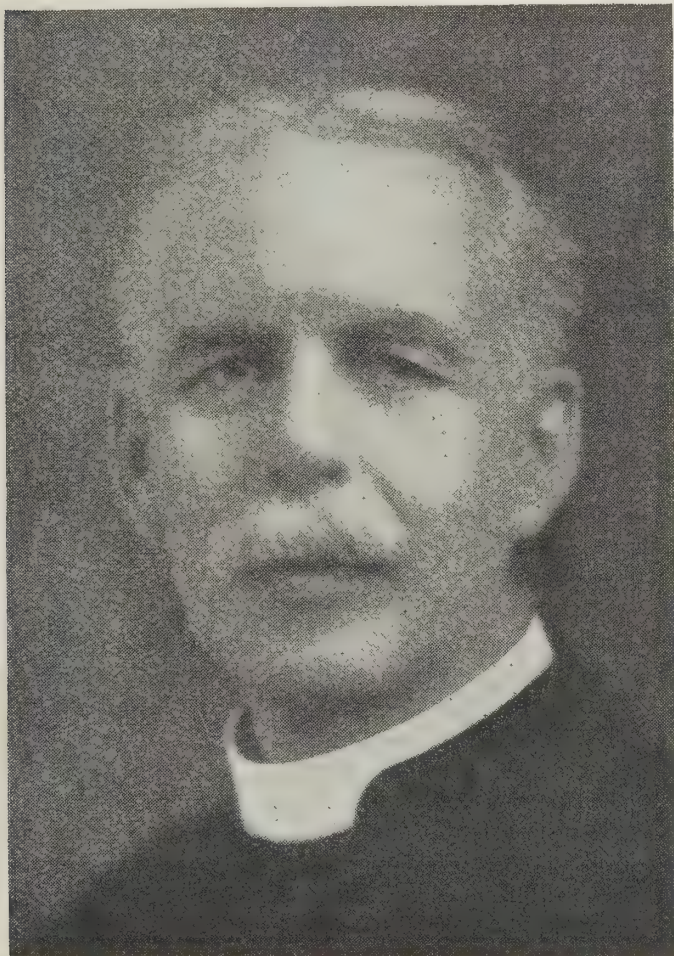
Dr. Kelly said that he believed this to be the most dramatic religious incident in our day.—Yours sincerely,

John McNab.

SIR WALTER SCOTT Another Canadian Link

Dear Dr. Rochester:

I have read with much interest of the link to Canada of Sir Walter Scott in the September Record. May I be allowed to add a second link to the chain. Mrs. Forrester, the wife of the celebrated Rev. Dr. Alexander Forrester of Truro, N.S., the founder of our Normal School system in the Maritime Provinces, was his cousin. This fact I learned from the doctor's grand-daughter, now residing in British Columbia, on the occasion of Sir Walter's anniversary last year.—Com.



REV. ROBERT JOHNSTON, D.D.

RESOLUTION PRESBYTERY OF HAMILTON

"The resignation of Rev. R. Johnston, D.D., from his charge of Knox Church, St. Catharines, is an event which this court cannot pass over in a hurried manner. His name as a brilliant student, author, preach-

er, patriot and churchman, was a household word long before he was called to share in the work of this Presbytery.

"During the eight years of his last pastorate he has more than sustained this reputation. In other Churches he would have been exalted as a "Father in God," but no less reverence and love are felt for him in the Puritan Kirk of his fathers, when we, his brethren, simply place him among our 'worthies.'

"No tribute could exaggerate the warm appreciation felt for the influence of his personality, experience, love of hard work, and prompt attention to duty. On many occasions he has placed the whole Presbytery in his debt. His brethren can truly say: 'Well done! thou good and faithful servant!' And it is the earnest prayer of all that he may again recover his strength and be spared to continue his ministry which has always had so many proofs of having upon it the divine blessing."

SYNODS

We are somewhat late in reporting the Synods, but even at this time reports of two are wanting. Our reference is only to the Synods meeting in the autumn and early winter.

Maritimes

The place of meeting was Zion Church, Charlottetown, P.E.I. Rev. J. W. Britton, of Blue Mountain and Garden of Eden, was elected Moderator.

The Synod had the privilege of hearing a number of important addresses from the following: The Moderator of the Assembly, Dr. Shortt; The Secretary of the General Board of Missions, Dr. A. S. Grant; the Principal of Montreal College, Rev. Dr. F. Scott Mackenzie; Dr. J. McCulloch Thomson on Palestine, and Rev. L. L. Young upon his work in Japan.

Consideration was given to two legal cases, one the Jessie Gray case, upon which the decision of the Supreme Court of Canada had not then been given.

The other was a case which involved a legacy to a former Congregational Church at Chebogue, N.S. In this the Supreme Court of Nova Scotia had sustained the decision of a single judge in giving the legacy to the Halifax School for the Blind, an alternate beneficiary under the will. This decision has been appealed to the Supreme Court of Canada by The United Church, but judgment has not yet been given.

The allocation to the Synod for the Budget, \$31,920 for 1935, was accepted, and by recommendations of the Budget Committee, Presbyteries were urged to make special effort to secure from every congregation its full allocation for this year in order that the accumulated deficit of the Church would not be again increased.

In Prince Edward Island there is a body

known as the Central Parish of The Church of Scotland, P.E.I. These churches have been under the care of the Colonial Committee of the Church of Scotland. Through application by the Presbytery of Prince Edward Island they were received into our Church, and the Synod extended a cordial welcome to them assuring them of interest in their spiritual welfare.

Ministers' Pensions received consideration and upon review of an overture of the Presbytery of Montreal, the following resolution was adopted:

"That this Synod overture the next General Assembly to recommend—that the Pension Fund of our Church be strengthened so as to enable the Board of Pensions to grant annuities of \$600 to every applicant who attains the age of sixty-five and has given thirty-five years of service in the Church."

The historical report drew attention to the 150th anniversary of the arrival of Dr. James MacGregor in Pictou, which falls in July 1936, and it was recommended that suitable celebration be made of this anniversary.

The remit on the enlargement of the powers of Synod was considered and the following resolution passed:

"That this Synod renew its application to the General Assembly for an amount, approximately 25%, from its givings for Missions for special use in this Synod and that such expenditure be made under direction of the Synod's Committee on Missions,

"Also that this Synod approves of the enlargement of the powers of Synod,

"Further that Presbyteries be asked to report to Dr. Hugh Munro not later than May 1st, 1935."

British Columbia

The Synod met in Vancouver, in Central Church, and chose as Moderator, Rev. J. R. Frizzell. The Synod accepted the allocation of \$12,600 for 1935 Budget.

Mr. G. W. Ledingham was appointed Synod representative on the Pension Board.

The Synod agreed to discontinue the Historical Committee but made provision for its work to be carried on by the Clerk.

The Canadian Radio Commission was commended for its refusal to broadcast the fifth game of the World's Baseball Series which took place on a Sabbath.

In selecting the program for the World's Week of Prayer, the first week in January, the Synod decided to adopt that of the World's Evangelical Alliance. This appeared in the January number of the Record. Other programs have come into the field but our own opinion is that we should be loyal to this and maintain our worldwide connection.

Among items in the report of the Com-

mittee on Welfare of Youth, permission was requested to continue negotiations regarding the Pender Island site with authority to devise ways and means to purchase.

An important resolution presented by the Missionary Committee is the following:

"That this Synod urge the Board of Missions to send, as soon as a survey can be made by our Synodical Missionary, a missionary-at-large into the Cariboo, and particularly the Bridge River district, owing to the large influx of our people into that territory, and that the Committee be authorized to endeavor to raise the salary of such a missionary within the bounds of the Synod."

The liquor traffic was again vigorously condemned and it was resolved to co-operate as far as possible with the Temperance League in British Columbia in carrying out its program.

The duty of teaching principles of stewardship was earnestly commended on the ground that it will do more to remove inequalities in our social life than any system that might be imposed.

The Synod had the pleasure of hearing from the Moderator of the General Assembly, Dr. Shortt, and from Professor H. F. Angus, whose subject was, The Second Generation Oriental in British Columbia. Professor Angus occupies the chair of Economics in the University of British Columbia.

Alberta

The Synod met in Knox Church, Red Deer, and Rev. James McNeill of Grace Presbyterian Church, Calgary, was succeeded in the Moderator's chair by Rev. P. C. McCrae of Macleod.

In giving an account of his stewardship the retiring Moderator reported fully on his visit to the Peace River country during the summer.

Early in the session Rev. D. J. Graham presented a paper on The Relation of Foreign Missions to the End of the Age, for which the Synod expressed appreciation and presented thanks.

The Budget report was presented by Mr. McNeill, who has served so faithfully and energetically in this connection. The sum of \$11,760 was accepted as the allocation for the Synod. Mr. McNeill spoke with earnestness with respect to the recommendations of the report, two of which were very important.

"That ministers inform their congregations of the pressing need of the Church, of the amount of their respective allocations, and the special collection or other means to raise the full amount.

"That every member and adherent not contributing by envelope be asked personally by a team from the Session or Budget Committee of the local congregation for a

contribution equal at least to the amount per capita to be collected from the congregation."

The Synod's action on the remit with respect to enlarging the powers of Synod was expressed in this resolution:

"The Synod believes that the time has not yet arrived when the missionary work of the Church should be transferred from the central Board of Missions in Toronto to the Synod with a view to enlarging the powers of Synod."

Addresses were given by Rev. H. R. Horne, Synodical Missionary, Rev. Chas. Young upon his work among the Bhils, India, and by the Moderator of the General Assembly on The Place of The Presbyterian Church in Canada.

BOOKS

Conscious and Unconscious Sin, a Study in Practical Christianity, by Robert E. D. Clark, Ph.D., of St. John's College, Cambridge, England. Published by Williams and Norgate Ltd., 28 Little Russell St., London, W.C. 1. Price \$1.35.

Without being in the confidence of the author one might reasonably conclude that he was inspired to write upon this subject by the prayer of the Psalmist,

"Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me and lead me in the way everlasting."

Observation too has exerted inspirational force as evident in the reference to the sins of good men and the perplexing problems they present. Hence the inclusion by the author of unconscious sin with the conscious in his theme. This book is so thoughtful, penetrating, and practical a discussion of the question as to make it pre-eminently helpful, and this consideration should create a demand for wide circulation. The book is unique, sound in its conclusions and in the suggested means of deliverance.

* * *

The Folly of Fear, by Rev. M. M. Lapin, B.D., Th.D., published by E. T. Blenkhorn, Sackville, N.B. Price 25c.

We all come under the domination of fear and are injured in consequence. Whilst the title of this booklet directs attention to the folly of fear the book itself clearly sets forth in addition the remedy; and in this lies the benefit that must accrue to the reader.

* * *

A New Guide to Christian Discipleship, John W. McLennan, M.A., B.D., published by Fleming H. Revell Company, New York, London and Edinburgh. Price \$1.00.

This book, as the author says, is the product of "experience, observation, consultation and reading," and because the

writer penned these pages after his retirement from the active duties of the ministry it must be regarded also as the fruit of mature reflection. The merit of the book which is many-sided lies, broadly speaking, in the help it affords youth by presenting to the inquiring mind the support for the Christian faith to be found in history and in reason, a popular apologetic, for the brief and clear statement of what it means, why, and how to become a Christian, and for the discussion of common, harassing problems in the experience of youth.

* * *

The United Free Church of Scotland, by Rev. James Barr, B.D., Glasgow, published by Allenson and Co. Ltd., 7 Racquet Court, Fleet St., London. 6s. Net. Upper Canada Tract Society, Toronto, Canadian Agent.

This is a book which we should like to review with much greater care than possible now, since it came to hand the last moment before going to press. Being anxious to mention it early we merely quote from the introduction by Rev. Bruce B. Blackwood, Moderator of the General Assembly of the United Free Church of Scotland, the following:

"The purpose of the book is to set forth in order the facts and incidents and the principles which, through the centuries, made at last our United Free Church inevitable. . . .

"As one who is convinced that much that is dubious, and, indeed, regrettable, in recent Scottish ecclesiastical affairs, might have been spared us, had the people of Scotland but known their own Church history, I welcome this book as enshrining the things which through the generations have blazed the trail to freedom, for which things we in the United Free Church stand to-day. . . .

"In this book the voice that speaks is authentic, and may be trusted. It has been Mr. Barr's aim to make his pages at once both scholarly and popular. No one is better able than the gifted author to unite these two ideals. . . . If love of country and of Kirk, allied with fearless love of truth and an unsurpassed knowledge of our land's life and faith, constitute the right to speak, then, Mr. Barr's title so to do is beyond contesting. . . . This book, recalling the episodes of Scotland's struggle towards religious freedom, is itself the outcome of one such recent episode, a chapter of which we of the United Free Church need not be ashamed, and which, in some difficult to-morrow, may serve as a shining beacon, throwing steadfast light over dangerous ecclesiastical seas."

The book is greatly enriched by the list of authorities with which each chapter concludes.

MR. JOHN P. ROBERTSON

There passed away on January 5th at his home in Toronto, one who served St. Andrew's Church for nineteen years as Church Officer, Mr. John P. Robertson. In this service he was singularly dignified, efficient, and considerate, and was highly esteemed both by minister and congregation. It was his privilege to serve the Church in a wider sphere however, for he placed himself at the disposal of the Presbyterian Church Association for a period of about three years while St. Andrew's was its headquarters. For this he refused any suggestion of remuneration. He greatly prized however the recognition of that service made by presenting him with a fine gold watch appropriately engraved. He has given also most thoughtful service to two Boards of the Church which meet regularly in St. Andrew's, the Board of Missions, semi-annually, and the S.S. and Y.P.S. Board annually. He was a native of Scotland, born in 1891, and had resided in Toronto for twenty-six years.

JOHN W. HUNTER

The death of John W. Hunter, B.Sc., of Three Rivers, Que., occurred on September 23rd, 1934, in the 34th year of his age, after a very brief illness of only ten days. He was the son of Mr. and Mrs. Robert Hunter, of Hamilton, Ont., and after graduating from Queen's University he entered the employ of the Consolidated Paper Corporation, and for the last five years was their consulting chemist at Three Rivers, Que. He was married to Florence C. MacLean, B.A., only daughter of Rev. Dr. J. A. and Mrs. MacLean, of Dutton, Ont., and was a devoted member of the Presbyterian Church. His keen intellect and uprightness of life and kindly personality won him hosts of friends.

MRS. C. SIMPSON

Death claimed one of the pioneer members of the Argyle Presbyterian Church, Crinan, Ont., in the person of Mrs. Catharine Simpson, who passed away on December 1st, 1934, in the 85th year of her age. She was born on mid ocean when the family were coming from Argyleshire, Scotland, to make a new home in Canada. They settled in Crinan, in Elgin County, where Mrs. Simpson lived all her life. Her husband predeceased her fourteen years ago. She was a faithful member of the Presbyterian Church, and was a charter member of the W.M.S. when that society was organized in the Argyle congregation, and was among the first members of the London Presbyterial. She was deeply interested in all branches of Christian work. Her gracious personality and unselfish spirit endeared her to all with whom she

came in contact, and she will be greatly missed in the Church and community in which she lived.

MRS. JAMES McKENZIE

With the sudden passing of Mrs. James McKenzie, Parkdale Presbyterian Church, Toronto, lost a staunch missionary worker and friend. At the time of her death she was the capable and well-beloved President of the Janet Geggie Auxiliary of the W. M.S., and an active supporter of all the work of her Church. She was born near Uxbridge, Ont., but practically all of her married life was spent in Toronto, where, with her husband, Mr. Johnston, and family of two sons and two daughters, she was for many years a member of Cook's Church. In later years she married Mr. James McKenzie, an elder and Superintendent of the Sunday School in Dovercourt Church. Upon Mr. McKenzie's death some years ago, she became a devoted member of Parkdale Church and an officer of the Missionary Society, continuing in active service up to the time of her death. Mrs. McKenzie was an excellent presiding officer, and gave of herself freely to the service of her Master, both in the Church and in the W.M.S. She was a devoted mother and home-maker, and a genuine and sincere friend whose loss will be deeply felt, not only in her own Church and family, but by the Church at large and the community in which she lived. She was a sister of Mrs. (Rev.) S. O. Nixon of Winnipeg.

MODERATOR DESIGNATE

The minister, nominated for Moderator of the General Assembly of The Church of Scotland for 1935, is Rev. Marshall Buchanan Lang, T.D., D.D. He is a native of Glasgow and the son of a very distinguished minister and educationalist, Rev. J. Marshall Lang, C.G.O., D.D., LL.D., a minister in that city, first of the parish of Anderston, and afterwards of the Barony. He too was Moderator of the General Assembly of The Church of Scotland in 1893, and finally occupied the post of Principal of Aberdeen University. A noteworthy parallel now is constituted in the family of Lang. Whilst one brother is thus designated for the highest honor in The Church of Scotland, Moderator of the General Assembly, his brother, Rev. Cosmo Gordon Lang, is at the head of the Church of England, occupying the post of Archbishop of Canterbury. Dr. Findlay, who in Life and Work writes of the coming Moderator, speaks of the nomination as a very happy one. At present Dr. Lang is the minister of Whittingehame, and he therefore comes from the quiet of a pastorate to the public

service imposed by his new position. Dr. Findlay says that "the culture, the dignified bearing, and the genial kindliness which are among his chief characteristics, are certain to commend him to the whole Church in the discharge of his high duties. He commands both respect and affection."

MODERATOR, FREE CHURCH OF SCOTLAND

Our Church has a deep personal interest in the minister who has been nominated for this signal honor in the Free Church of Scotland, for Rev. Alexander Ross, the Moderator-Designate, was formerly minister of St. Andrew's Presbyterian Church, Swift Current, Sask., and during his residence in Canada was a frequent contributor to the Record. From the Swift Current Sun we take the following brief sketch of Mr. Ross' career, which first appeared in The Bulletin and Scots Pictorial of recent date:

"A meeting of the Free Church of Scotland Standing Committees in Edinburgh yesterday nominated as the next Moderator of General Assembly the Rev. Alexander Ross of Dumbarton High Free Church, a native of Ross and Cromarty, who received his early education at Dingwall Academy and afterwards graduated in the University of Aberdeen.

"He was called to Patrick Free Church, Glasgow, in 1913, and nine years later went to Burghead. He subsequently migrated to Swift Current in Canada, where he was a minister for two years, and then responded to a call from Dumbarton.

"Mr. Ross is in his 47th year and is regarded as one of the ablest ministers in his Church. His father was an honored officebearer in the large Free Church at Dingwall.

"During his ministry in Scotland the Rev. Mr. Ross has taken a great interest in the youth of the Church. He was for ten years editor of The Instructor, the Church's magazine for young people. He is convener of the Training of the Ministry Committee of the Free Church."

Mr. Ross was held in high esteem by the congregation to whom he ministered during his two years' stay in Canada and by all who knew him. We take this opportunity to convey to him our congratulations and our good wishes.

THE TIDE RISING

Our brethren of the Presbyterian Church in the United States, that is the Southern Presbyterian, have substantial reason for encouragement in their home and foreign work. The receipts for the foreign work for the last eight months of 1934 exceeded receipts for the same period in 1933 by \$6,095, for the home field for the same period the advance was \$28,025, and for Religious Education and Publication the increase was \$2,054.

THE ONLOOKER'S VIEW

The following is taken from the Fort William Times and indicates that enterprise on the part of the Church does not pass unnoticed, and that the work of the Church on the frontier is highly regarded as a beneficent influence among the hardy pioneers.

Presbyterian Padre Assists Prospectors Church Is First To Minister To Spiritual Needs in New Gold Region

The mining companies who, after the discovery of gold in Northern Ontario, sent their experts and prospectors hustling into the Sturgeon River, Long Lac and neighboring areas, and thus staged one of the greatest rushes for the precious metal that history ever has recorded, were not the only ones who foresaw the rapid development which shortly would transform the one-time lonely forests into areas of feverish activity and excitement and record gold discoveries. Realizing the development that would take place in this great mining district, the Presbyterian church in the early summer sent out the Rev. W. M. Mackay, accompanied by a student, R. U. Maclean, to survey the field with a view to supplying religious privileges in this pioneer district.

These two men held the first religious service of the gold rush, which is now holding the attention of the world. The service was held on June 17, immediately after the close of an election campaign meeting.

They decided to locate at Hardrock, feeling that the centre of the now developing gold rush would be in the close proximity of this tiny mining hamlet.

The next day they went out and secured lots, from Mrs. M. Gascon. Procuring lumber, and by dint of their own labor, they were able in six days to erect a building 13 x 26, with living quarters accommodating a small camp bed, for the use of the student, who was left on the field.



THE BUILDING—FOR ALL PURPOSES.



A TYPICAL CABIN.

Prospectors' Padre

To-day the work of the "Prospectors' Padre" is legend among the throngs of mining men who pass through Hardrock on their journey into or out of the adjacent mining properties. The plain board church, with its simple wooden forms and benches, has proved a haven to prospector, executive and traveller alike. As wind, rain and hail have beat against its walls, sleeping men within have voiced appreciation of the work of the student missionary and his sponsors, who are in the gold rush, not for material gain, but for the opportunity of serving mankind.

The General Board of Missions of the Presbyterian Church provides for the salary of the missionary. The materials, equipment of the church, the cost of building, and radio were provided by the Thunder Bay Presbyterian S.S.A. Judge J. MacKay of Port Arthur was a moving spirit in this work.

Magazines have been sent to Hardrock by the W. M. S. of Superior Presbytery. Men of all types and creeds make use of these more than welcome contributions, augmented by books from the theological student's own fine library. These books and periodicals are one of the few diversions in the life of the mining man, and the mining settlements.

Primitive Presbyterianism

The service is of the primitive Presbyterian type, with no musical instrument being used. However, the Thunder Bay Presbyterian S. S. A. is to remedy this lack by providing an organ. The meetings are well attended and much appreciated by all.

Mr. MacLean, who is a Bachelor of Arts, enjoys his life in Northern Ontario's mining atmosphere. He is more than a missionary student. He is one of McGill's best wrestlers, he is a philosopher and preacher of

(Continued on page 61)

Life and Work

THE SUPREME PURPOSE OF OUR TEACHING

Rev. James G. Berry, B.D., Kinburn, Ont.

An address given at a Sunday School and Young People's Conference, St. Andrew's Church, Arnprior; held by the Presbytery of Lanark and Renfrew, October 18th, 1934.

I THINK that we need not hesitate to say that our gathering to-day is in the spirit of prayer, prayer which draws us aside for a time to see the whole. We have all come up from below, as it were, to the deck of the ship, to take some observations and to set our course. We have received fresh viewpoints and vision.

The Supreme Purpose of our Teaching.—There is a danger lest we should forget that there ought to be in the Church, in our Sunday Schools and Societies a supreme purpose, a danger lest we should let it fall into the background and become distant and hazy. The foreground seems to be the place of real work. It is full of attraction, full of activity, and that is what we like in our day.

Now the Church is set not only in the world where it is called to bear witness to the fine things of life, and to fight for them; but it is also set in our own time with its prevailing spirit and it is influenced by the spirit and the fashion of the age. These, I think, encourage us to carry on in what I have called the foreground. We are living in a practical age, an age of machinery, of organization, of efficiency. There is a danger that we should give these an undue place and prominence. So long as machinery is guided and controlled by the spirit it is well; but then it must be so controlled and guided. Now the presence of this danger is seen by many men of insight in our time. It has been seen, has it not, by all of us, more or less. There is a parable I have read which will illustrate what I mean.

When a squire was to be knighted he spent the whole preceding night in some church, face to face, alone with God; and it was from that holy presence he rode out to his adventures and his high endeavors. Now our ideal, our hope, our source of power, is not that but organization. A hustling, practical age has gone far in moulding the Church and the Sunday School. Are we letting the real central things die out?

I know that according to our temperament we shall lay more stress on one or the other, on organization or on the spirit, and we must beware of exaggeration, but I think we all know that the danger is real. For the supreme purpose of our teaching is spiritual and I do not think that we can describe it better, how could we, than in the words of our Lord, "I am come that

they might have life and that they might have it more abundantly." The supreme purpose of our teaching is to communicate life, the life that is in Jesus Christ, our Lord. Whenever we meet our pupils in their classes this is the opportunity which we have and the responsibility too. It is something more mysterious and grander and more fruitful than teaching the lesson; it is sharing a life, giving the pupils an opportunity each time of receiving the spirit of that life which is in us, however imperfectly, and in Jesus Christ. Everything ought to be subsidiary to that purpose; and I believe that much of the failure of our religious teaching in the past has been due to our believing wrongly that if only we store the memory and impart Bible knowledge the spiritual nature will be developed. We have as a Church a very precious heritage of Bible reading and Bible knowledge which we ought to maintain, but it has been precious because those who have given themselves to the knowledge of the Scriptures have discovered them to be words of life. Only the other day I heard my friend, Mr. Armour, General Secretary of the Bible Society, telling of the words that are carved in the entrance hall of the Bible House in London, "Heaven and earth shall pass away but my words shall not pass away for they are spirit and they are life." The real, the only test of religious knowledge is life.

Now we are to be the channels of spiritual life and therefore the personality of the teacher, the life that is in him or her is all important. We know how true this is. Religion is caught. Listen to Thomas Carlyle as he tells of the things that have influenced him most deeply and permanently.

"My kind mother did me one altogether invaluable service. She taught me less indeed by word than by act and daily reverent look and habitude her own simple version of the Christian faith. . . My mother with a true woman's heart and fine though uncultivated sense was in the strictest acceptance religious. . . The highest whom I knew on earth I here saw bowed down, with awe unspeakable before a Higher in heaven. . . Such things, especially in infancy, reach inwards to the core of your being."

Or here is another voice.

"Then kneeling down to Heaven's eternal King
The saint, the father and the husband prays."

That is Robert Burns recalling and remembering to his dying day, wayward and weak, the religion of his father. Let these be sufficient to illustrate the influence of religion in a life, the way in which one life quickens and kindles life in others. This is

the fruitful way in all our teaching. Something must pass from us to those who wait to learn. The chords of reverence, sincerity, devotion, must thrill in them at the note of these chords in us. We must be the thing we teach, have the life within us which we communicate.

* * *

We are all but imperfect channels of this life, but then we do not stand alone. We ourselves are not the fountain head. Christ who is the Life is present, the great creative spiritual centre. We are called to introduce our pupils young and old to Him. As John Wesley once said, "Let me commend my Saviour to you." I read once a story of how some people went to see Munkacsy's great picture *Behold the Man*. "We had to listen to the professional lecturer who enlarged on the sacred scene in unemotional tones. While he drew attention to the figure, and the various other characters depicted we longed to be alone with Him, if only for an hour. One party of visitors filed out; others took their places and the dreary description commenced again. We could not help thinking of the one who receives visitors in the ancient Cathedral of Antwerp, and who without a word draws aside the curtains from some of the masterpieces there and leaves the beholder in silent contemplation of Christ's face."

That ought to be the spirit of our teaching. To avoid the dullness which creeps in upon us, through familiarity and repetition and to let the personality of Jesus Christ be presented in its fulness of majesty and graciousness; and, as we said, it is only through the sincerity and warmth and devotion of our hearts to Him that we can do this. For it is this which reveals Him, not as a figure of ancient history whom we are trying to make real to those who find it tremendously hard and well nigh impossible, but as a living person who meets us and our pupils in the power of the Holy Spirit. This is the vital point of our teaching, for it is thus that Christ evokes a response from those who are brought into His presence.

* * *

There is the response of reverence. I think we feel that while we have many things to-day, we find it hard to create reverence. There is too much familiarity to-day. We are at ease in Zion. We do not seem to be able to produce the sense that we are standing upon holy ground. We can see, I think, a change as we pass from the young to the older. There is nothing so promising to-day as the spirit and the care that are present in teaching the youngest children. That may be partly or chiefly because they are at an age so impressionable, not far away from "trailing

clouds of glory," but I think we fail to maintain this spirit as the children grow up. We fail to keep up with them as they grow. We are inclined to drift away from the task of creating this atmosphere which is so important.

And reverence is the first stage which leads on to prayer and worship. There is a growing desire to cross the gap that has grown up between the Sunday School and the Church. So often children are sent to the Sunday School and denied the opportunity of worship along with the congregation. The opening and closing exercises while they could with care be filled with the spirit of worship are often careless. We often fail to make the impression that we are doing the highest that is open for us to do when we hold communion with God and look up to Jesus our Lord. Yet worship means that God is present, that He has come to us wonderfully in Jesus Christ, and that we know this and feel this and are moved to make a response to the Living God, our Father in heaven, in the spirit. There may be, we must not forget, hidden from our sight, more than we know of the true spirit and perhaps those whom we teach are looking for more from us than we are giving them. Yet we require to foster the spirit of worship and to give more opportunities for it. Learning by doing is a vital thing. "Knowledge about God is of doubtful value apart from the expression of that knowledge in approach to Him."

Worship, too, passes into love. For through worship Christ draws near and asks the question which searches our hearts and consciences: "Lovest thou me?" and which calls forth the answer, "Yea, Lord, Thou Knowest that I Love Thee." When that answer rises up, the contact has taken place through love, the contact which is life, which is Christ Himself growing in us. It has been well said that "*Until Christ be formed in you*" is perhaps the best expression of the purpose as well as of the duration of the Christian teacher's labors.

To practise what we preach, to mould the lives of others according to the pattern which we recognize as good and desirable is hard indeed. We are often disappointed that with all our methods and efforts the results seem poor. One of the disappointments is to see girls and boys passing through our schools, year after year, doing the round of the lessons and dropping out when they reach the age of fifteen or sixteen, evidently too with no desire to come to church, no allegiance to it. Have we kept the supreme purpose of our teaching before us and before them? We have failed to communicate the secret and the power. We have taught faithfully enough but formally. One thing we have not done as we might. We have not led

the young to the climax, to partaking of the Sacrament of the Lord's Supper, to be mastered by the sense of reverence and life and power that are given in Christ and by the consciousness of comradeship in the Church. It would be a good thing to show them that Christ and the Church are big enough to call forth their love and loyalty and that Christ and His Church hang together. Dr. James Moffat in a valuable little book, *Know Your Own Church*, once wrote, "It is yours because you belong to it as a member and you belong to it as you belong to Jesus Christ, from whom you must be prepared to take your orders. The commanding presence of the Lord Jesus Christ is the atmosphere of the Church; as you breathe that air, as you say when He comes before you in Word or Sacrament, 'Lord what wilt Thou have me to do?' you know what it means to belong to the great fellowship."

And yet even if we should succeed in attaching our youth to the Church, making a way for them to pass from the Sunday School, that would not be all. That would make for the goal. For what we seek is a membership which is the expression of Christian discipleship, of Christian life, and the Christian life is the going out of ourselves into that larger life for the sake of the Kingdom of God for which Christ died and for which He ever lives. Let us then pray with St. Paul that "Christ may dwell in our hearts by faith that we being rooted and grounded in love may be able to comprehend with all saints what is the breadth and length and depth and height and to know the love of Christ which passeth knowledge that we might be filled with all the fulness of God."

THE MISSIONARY IN RETREAT

Rev. A. A. Lowther, Jhansi, U.P., India

Dear Dr. Rochester,

It is very long indeed since your letter reached me. The fact is that with other missionaries on furlough, our time has been taken up even more than usual. But it is most kind of you to write as you did, and I want to say that your messages and your sympathy in the work make our task, with its very peculiar difficulties, and so much that distracts and depresses, lighter than it would otherwise be. We are all glad to know that you found our report not unacceptable, and appreciate what it means to our field to have you use its material.

The following may interest your readers. In those days when the burning sun had driven the missionary out of the intolerable heat, and the dust and flies of the crowded bazaar, to the quiet retreat of the bungalow on a compound filled with beautiful trees, a secluded garden. The non-christian world, with its unspeakable living condi-

tions and its totally different standard of social and moral life, seemed far away. The missionary was grateful for an opportunity to be apart and rest a while. Into that seclusion there came no jarring note. At night, across the railway track, there shone the lights of the bazaar, from whence came weird and monotonous sounds of musical instruments at Hindu weddings, but distance subdued even these and made them not unpleasant. The world of heathenism, idolatry, endless quarrelling and vice—paganism is a sordid thing—had disappeared. Among Christians one can rest. The missionary had not come to rest, he had returned reluctantly, returned at the call of work, perhaps too long neglected, he enjoyed the knowledge that he was among Christians as night after night he felt the quiet security and contentment and peace among which he lived. He half wondered if the pagan world had really ceased to exist. Then something happened.

In the early hours of the morning, while sleeping in a secluded corner of the bungalow garden, he was awakened by a somewhat unusual sound, and opened his eyes to see a man standing not six feet away with a lighted lantern in one hand and his money bowl in the other, while he repeated a mumbling formula so common among beggars. "In the name of God, in the name of God, give to someone in need." Thus he went on, over and over again in monotonous tones. It was a strange awakening and yet not fearful. So the missionary roused himself and spoke to the man, "Who are you, and from whence do you come?" In the voice of one half-drugged, as so many holy fakirs are, he answered that he was a servant of the holy one, the great Creator, and that he lived not a mile away from the compound, that he had been commanded to earn his living by begging, that he had come to beg. "Would not the sahib, by giving but a copper reveal his love to God and to His servant?" The missionary spoke to him of God, of Him who was the real Creator, the truly Holy One. In spite of his strange tones and dazed manner, the beggar understood and answered intelligently.

"Don't you know," said the missionary, "that the service of God is not begging, that He desires His children to work? Tell me what you did before you started to beg?"

"I was a maker of brass utensils and of things in copper. I lived among the people of my craft."

"And why do you not return to your trade?"

"Because now I have become a holy man and I am good for nothing but for begging. If I should return who would help me?"

"Do you not believe in God, that those who serve Him receive His help?"

Clearly and definitely the words came in response, "If the Lord really helps His people then how did I ever fall into this great well of iniquity?"

As he repeated these last words there was a loud crash. The lantern fell from the dazed hands, the brass bowl and its contents clattered to the ground, the man reeled where he stood, then fell prone on the earth that moment. For a moment the missionary was paralyzed with fear, then at once springing up sought help to see what was wrong. The nearby watchman came and aroused the beggar, who, quite unhurt, was still murmuring his formula. He bade him pick up his belongings and be gone. The beggar rose to his knees, then stooping, lifted the bowl. "Put your money in it," commanded the watchman.

"No, I cannot do that," answered the beggar, "without the order of his excellency. Should I do it with my right hand or my left?"

"Don't be a fool," enjoined the watchman. "Get your money quickly and be gone."

"But I am the slave of his excellency. Without his command I cannot move a hand. Tell me, I beg, whether it should be with my right or my left."

To avoid a long argument the missionary commanded, "With your right."

Quickly picking up the scattered coins—while the watchers helped him to do so, he continued murmuring "With the right, with the right. It is the command of his excellency. By his word I live, without his word I can do nothing. Yes. He said, 'Do it with the right.' I am doing it with the right. I am his slave." The lantern was re-lighted, the coins were gathered into the bowl. The man was set upon his right road and left for another day's begging.

How he entered the secluded compound, how he found the long road up the hill, how he managed to climb the steps leading to the bungalow garden, or how he entered this, the least accessible of all places where the missionary slept, no one knows. And yet he did all that, a travelling beggar, half-witted through taking drugs, unable to think or act properly. He came, the voice of heathendom to the Christian Church in India. I hear his words yet, in that strange tone of his, a voice far away, a voice only half-controlled yet a voice that showed the man for a moment thought clearly. "If the Lord really helps His people then how did I ever fall into this great well of iniquity?" What is our task? To preach the Gospel of a God who helps, who is able to save to the uttermost, to that figure lying on the ground, to shake that drugged mind into consciousness to make him listen to the words "There is a helper. God does help. There is no other." Yes, India needs the

message. Heathenism is condemned by its own results, by its declaration of its own need.

I am mailing a parcel containing four blocks for the printing of pictures of our work. We could send information too, if you wish. Could they later be returned to us?

TURNING THE FIRST SOD

Dr. John Howie

The eighth of December, 1934, was regarded as a second red-letter day at Jobat station, in the Bhil Mission in India. The first red-letter day was the second of July last year, when Zion Church, erected by congregational funds, was dedicated, and Jigiya Padre was ordained, the first native called to minister to an organized Bhil congregation. The event signaling the eighth of December as a second red-letter day, was the turning of the first sod for certain buildings which shall be named later, and which will constitute a very much needed equipment for the mission. Incidentally this day was also my birthday. The program was as follows:

The Program

1. Hymn 206—"We're Marching to Zion."
2. Prayer—Jigiya Padre (Minister of Zion Church).
3. Scripture Reading: Psalm 127—Yamuna Bai.
4. Solo—"Showers of Blessing"—Miss McConnell.
5. Scripture Reading: Luke 6:47-49—Miss MacMurchy.
6. Hymn 371—"When Mothers of Salem."
7. Address and Turning of Sod—Dr. Howie.
8. Address—Superintendent Vishwinath Singh Sahib.
9. Address—Miss McConnell.
10. Prayer—Miss Douglas.
11. Hymn 36—"When I Survey the Wondrous Cross."
12. Benediction—Tezlo Padre, Home Missionary and Presbytery's Moderator.

Translation of Dr. Howie's Address

Dear Friends,

This is a very happy day, not only for the hospital staff and the people of Jobat State. It is a happy day for me. I do not refer merely to the fact that it is my birthday. It is more than that, it is the birthday of the Mission's Maternity Hospital, of the Nurses' Home, and of the McConachie Hospital, the ground plan of which you can see marked out in lime upon the compound.

In India, unlike the country from which I come, you have a birthday custom which is well-worth copying. The one whose birthday it is bears gifts to his friends. To-day I stand in that position, not personally, for all I can afford are the sweets which you see on yonder table, but, on behalf of

The Presbyterian Church in Canada, I would especially desire to name to-day those whose benefactions have made it possible for the Church to permit us to-day to begin the work of erection of these buildings, namely:

The Maternity Ward, gift of Mrs. Jos. Henderson, Toronto.

The Nurses Home, through the Duart Auxiliary, Chatham Presbyterian.

The McConachie Hospital, bequest of the late Annie Sarah McConachie, of the city of Toronto, and to bear the following inscription, "The Samuel and Margaret McConachie and Agnes McConachie Memorial Hospital."

The two former buildings were donated through the medium of Miss McConnell, who will have something to say in this regard later.

A year ago, at Christmas, I asked the members and children belonging to our Church to give a text from the Bible on the subject of giving. Many responded, but the one which I remember to-day was repeated by Violet Mangtiya, the six-year-old daughter of my popular assistant. The Bible text says, "Dene se lena acchha hi," that is, "It is better to give than to receive." Everyone laughed and applauded when Violet rendered it in error thus, "Lene se dena acchha hi," "It is better to receive than to give." Really, after all, it is very pleasant to receive. And to-day the hospital staff and the people of Jobat are the recipients of these gifts of the people of Canada, your partners in the great British commonwealth and your brothers in Jesus Christ.

We ask no safeguard or guarantee from the Government upon the erection of the buildings except that which we now have in good measure, your continued goodwill. I have said that I can give you nothing personally on this my birthday, but that is not quite true. Associating with me, the others members of the staff and mission, let me say that we shall continue to give you something which is beyond price, the gift of unselfish service. In this we but follow our Lord and Saviour, Jesus Christ, who came, "not to be ministered unto, but to minister," and to give His life in the service of sacrifice for many. May He help us to be even more faithful in the days that lie ahead.

And now, as I take up the pick to turn the first sod, let me pray that the blessing of God the Father, Son, and Holy Spirit may be upon all who directly or indirectly aid in the erection of these buildings, and, in the days to come, also upon all who shall enter therein to serve or be served. Amen.

Miss McConnell's Address

Dear Friends,

In his address Dr. Howie said that this was a very happy day for him, not only

because it was his birthday, but because it was the birthday of the new Maternity Hospital, Nurses' Home, and McConachie Hospital. If it is a happy day for him then I am happier because I am seeing the desire of years fulfilled, the beginning of our new Maternity Hospital and Nurses' Home. For several years we have been trying to get our Nurses' Home and for two years before going home on furlough my one desire was to have a ward where we could help more of our Indian sisters than we had helped hitherto. On going through the bazaar, one was called again and again into the homes of the Indian women who needed help. We could not give this help in their homes and our answer to their request was always the same, "Come to the hospital and we will give you the care and help you need." Their reply was, "How can we come to the hospital when there is no separate ward for us?" In the accommodation which our new ward will give we shall be able to give to our sisters the love, care, and attention we have wanted to give in the past, and, too, we shall be training our girls so that they will be able, not only to serve us who are teaching them, but to serve their sisters in need.

So often patients will say to us, "Why do you do all this work with your own hands?" We do it because "the love of Christ constraineth us."

Mrs. Henderson, in giving the money for the Maternity Ward said that she was giving her thankoffering to the Lord for His love and care during the year; and as we seek to begin work on this ward our desire and prayer is that all patients who receive help in the hospital will give unto the Lord their best gift, that they will open up the door of their hearts and ask the Lord Jesus to come in. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."

* * *

A record of this event would not be complete without mentioning that practically all of the officials of Jobat State were present at the service, and that Kunwar Vishwanath Singh, the Superintendent of Jobat State, was particularly happy in his remarks. Time and space will not permit me to outline his speech. Let me merely refer to his concluding remarks when, after referring to the pleasure of the Government and the people of Jobat upon the fruition of our efforts, and especially of the interest exerted in Canada by Miss McConnell, he prayed for many joyful days for us in our work and ended thus in English:

"Men may come and men may go,
Women may come and women may go,
But I hope that the work of the Mission Hospital

Which we see begun to-day
Will go on forever."

After the ceremony, all the State officials and the Misses McConnell, Douglas, MacMurchy, and Sherrick, came over to tea at our bungalow, and many were the expressions of pleasure of everyone upon the significance of the occasion. It is scarcely necessary to add that it will long be remembered by me as a very happy birthday.

I regret that Dr. Draper could not be with us, but we are glad to know that he is shortly returning to India, restored in health.

Please extend to the Church in Canada our best wishes for the Year of Jubilee.

IMPRESSIONS OF A NEWCOMER

Frank W. Dean, Jhansi, India

Though Mr. Dean has been in India since early in July, 1932, he is not yet a fully equipped missionary. He therefore may be spoken of as indicated in the title of this article. This communication from him, which is the report made of a journey on foot, gives some impressions of mission work in the light of its opportunity and great need which will prove of interest to all readers. His work is that of an industrial missionary.

Life in India agrees with me and now that I am able to help in the work it is absolutely great. This year I spent three months at the hills, two of which I spent at language study, and the other month on going on a hike along with a young Irish Presbyterian missionary to Simba. Laudent to Simba is a distance of 165 miles and we walked on an average of twenty-two miles a day. It was a real hard hike as we had much climbing to do. We ascended to over 10,000 feet, and descended to lower than 2000, so it certainly was not easy going. Two nights we slept out in the rain. However, Graham, the young Irishman, was a good companion and I thoroughly enjoyed every minute on the road and, I might mention here, at times there was no road, just a jungle path. The villages we passed through very seldom are visited by missionaries, so we took advantage of this opportunity to give our Gospel tracts also to preach the Gospel at the same time. Many of the villagers came to us for medical help and as we had a good supply of patent medicines with us we were able to help out. At certain villages where we preached, the people gave us much attention and even asked us to remain with them always so as to tell them more about God. Perhaps next year we shall go again and by that time I ought to be a real good Hindu speaker. It was a great experience for Graham and myself, and how I do long for our Church to send out more missionaries for this type of work. Most of the villagers that we spoke to told us that they had never even heard of Jesus.

Children and Youth

THE ROAD OF THE LOVING HEART

George H. Morrison, D.D.

"Walk in love, as Christ also hath loved us."—Eph. v. 2.

I should think that most of the boys and girls here this morning have read some books of Robert Louis Stevenson. I suppose most of the boys, and, for that part, most of the girls, have read "Treasure Island"—one of the finest books we have ever had—a book that seems to be as popular to-day as when it was first issued, for it has now been included in Everyman's Library.

Robert Louis Stevenson was one of those men who always remained a boy, and I think that is about the best kind of man there is. There is perhaps only one better kind, and that is the man who always remains a little child. Robert Louis Stevenson did not have good health; he was very fragile and very thin, and troubled with his chest. He could not live in our climate—it takes strong people to live in our climate—and he went away to the South Seas, to the island of Samoa, and he lived there, and he died there.

You know that the natives called him "Tusitala," and that means "The Teller of Stories." Yes, but there was one other thing the natives did that I think was very beautiful. When Stevenson built his house there was not a good road to it, and the native chiefs put their heads together, and they built a road up to his house. And do you know what they called it?—I think it was a very beautiful name—they called it the "Road of the Loving Heart."

What a charming thing that was. It is all right to live in Great Western Road, or St. George's Road, or London Road, but what a very beautiful thing it would be always to live in the Road of the Loving Heart! And that is just what Stevenson did.

I think that it is what our Blessed Saviour did always, and that is a very wonderful thing when you remember that our Blessed Saviour was a Conqueror,—“Jesus shall reign where'er the sun. . . .” Now, Alexander the Great was a conqueror, Napoleon was a conqueror, but you know they did not live in the Road of the Loving Heart. Wherever they went there was death, women weeping, cottages burned, blasted fields and crops; and yet they were conquerors.

And now comes Our Conqueror, and the beautiful thing is, that right through He walked on the Road of the Loving Heart, never thinking of Himself, never asking, "Am I going to make a fortune?" never sorry because He did not. One day raising the widow's son, another day raising a little

girl, the third day touching a leper—the leper would never forget it—the fourth day lifting up a man beside a pool where he had been lying for years, and so on every day along the Road of the Loving Heart, until at last, through the little gate called the Cross, He got to the Home of the Loving Heart, which is the Home of God.

And it is along that Road He wants you to travel. I suppose there are some boys who walk on the Road of the Selfish Heart, always thinking of themselves, grumbling if they have got to go a message, or go to bed, or get up. I daresay there are some little girls constantly walking along the Road of the Vain Heart. "Do they see my new shoes?" "Are people admiring my new summer dress?" "Is not this a nice hat I have on to-day?" Do you know that one distinctive mark of everybody who is trying to keep company with Christ is, that you walk on the Road of the Loving Heart:

Do the work that's nearest,
Though it's dull at times;
Helping when we meet them
Lame dogs over stiles.

Lastly, a very wonderful thing is this, that the Road of the Loving Heart is always beautiful, no matter where it leads. It may be down into the slums, it may lead into the lovely country, or far across the seas. You know what the poet Wordsworth said about the man who does his duty? The poet Wordsworth, whom I hope you will all learn to love when you grow a little older, said, if you are doing your duty,

Flowerets laugh before thee in their
beds,
And fragrance in thy footing treads.

If that is true of the Way of Duty, I think it is a thousand times truer of the Way of the Loving Heart. I suppose that is just what our beautiful and tender text means when it says, "Walk in love, as Christ also hath loved us, and hath given Himself for us."

MISSION PUPILS DO WELL

The press reports the results of the Cambridge local examinations in which pupils from the Berbice, British Guiana High School for boys and girls participated.

Creditable Results at Cambridge Local Examinations

Standard of Passes Highest ever Reached

The results of the Cambridge Local Examinations, which were held in July last, arrived in the colony last week, and showed that the Berbice Boys' High School attained a standard of passes which it has never reached before in these examinations.

Of nine boys entered for the Cambridge School Certificate (Cambridge Senior), eight succeeded in passing the examination, and out of nine boys entered for the Junior

examination, seven were successful. The total number of passes for the Boys' school in the two examinations was therefore fifteen out of a total entrance of eighteen boys, thus making the percentage of passes for both examinations, 83.

The number of School Certificate passes was the highest that has been attained by the school since its foundation, and it is noteworthy that in this examination, the school has this year obtained a greater number of passes than any other school in British Guiana.

The Fall Rally, 1934, of the Presbyterian Young People's Union of Cape Breton, of the Sydney Presbytery, was held in St. Paul's Church, Glace Bay.

Edwin Duguid, President of the Union, occupied the chair. After the devotions, including a selection by the Glace Bay Quartette, comprised of Messrs Earl McInnis, Ted Rowe, James Shepherd, and Alvin Hull, Rev. Dr. Alexander Murray of Sydney, was introduced as the special speaker. He made a strong appeal to the young people to live good clean lives and devote themselves to the work of Jesus Christ. After the meeting the visitors were the guests of St. Paul's Y.P.S. at a social hour which included games, skits, and refreshments.

A hearty vote of thanks was extended to the Glace Bay Society for their hospitality.

The Union is comprised of ten different societies from various districts throughout Cape Breton County. Seven of these societies were represented at this meeting, and individual members numbered about 250.

The Union is sponsoring a program of inter-society debates during the coming winter.

NEW YEAR'S RALLY

This is a regular feature of the observance of the New Year by the Sunday Schools of Montreal. The rally was held in Knox Crescent Church where twenty-seven schools gathered. Besides the regular order of service which made recognition of youth in particular, there were essays presented, the subject of which was Peter, and a very stimulating address was given by Rev. Hadden Montgomery Gilmour, assistant minister of St. Andrew and St. Paul. The President of the Presbyterian Sunday School Association, Mr. C. N. Oulton, was in the chair. The participation of the children in the program took the form of a selection by the Junior Choir of First Church, Verdun; a selection by the Chinese children, and saluting the flag by the Boy Scout Troup of St. Andrew and St. Paul, and the 46th Company Girl Guides, Outremont, the leader of the former being Mr. Thomas Fraser, and the latter Miss Audrey Arnice.

ONTARIO'S P.Y.P.S. LEADERS' CONGRESS

The Missionary and Deaconess Training Home, 156 St. George St., Toronto, was the scene recently, December 28th-30th, of one of the most significant developments of young people's work in our Church when thirty leaders from fifteen Ontario Presbyteries gathered for a week-end of earnest consideration of the problems and methods of their work.

Miss Winifred Ferguson was the gracious hostess, and she put every facility of the splendid building at the disposal of the delegates, sparing herself no effort to make them comfortable and to make the occasion a memorable one. For three days the group "lived-in" happy Christian fellowship and had a time of greatest blessing and enjoyment.

The gathering was organized by the Executive of the recently formed Ontario Presbyterian Young People's Society, consisting of Ernest W. Moodie, Richard Stewart, Evelyn Reid, Lois McRae and D. Forbes Tilley, all of whom are indebted to Dr. Kannawin for advice and assistance. Every phase of young people's work came under consideration. Dr. Kannawin led a profitable discussion on The Place of the Y.P. Society in the Local Church. Existing Presbytery projects were reviewed and the methods discussed. Provincial projects were decided upon and these include: Co-operation with existing summer camps; the holding of a provincial Y.P. Leader's Camp at Glenmohr on August 30th-September 2nd; the issuing of a publication having Miss Vera Cruickshank, Paris, as Editor; the holding of a provincial oratory contest; a poster contest, advertising the convention; and definite plans were laid for the convention to be held in Galt in early October. These discussions were led by officers of the society.

Rev. J. B. Rhodes, M.A., acted as chaplain of the gathering, and he led the delegates to a realization of their responsibilities as consecrated young people in the life of the Church. His contribution was of the highest order and his messages made a deep impression upon the group of leaders.

Richard Stewart, Vice-President, was the speaker at a special Y.P. service on Sunday morning in St. Paul's Church, and his text from Ephesians 4:22 was well fitted to the last Sunday in the year and of a very profitable nature. Ernest Moodie, President, was in charge of the service, and Lois McRae, Secretary, also took part.

The following Presbyteries were represented at the Congress; Ottawa, Lanark and Renfrew, Peterboro, Lindsay, Toronto, Barrie, North Bay and Temiskaming, Algoma, Guelph, Paris, Stratford, Chatham, London and Bruce.



A SUNDAY SCHOOL CONFERENCE.

This is a photograph of a Sunday School Conference held at Hong-Lim (Phoenix Forest) in September, 1934. Mr. Saw, who took the ducks to Japan, is at the end of the second row from the back, to the reader's left, and he wears a black coat. Chi-oan, the Tairoko Biblewoman, is in the third row, fifth or sixth from the left, her face partly hidden by the head of the man sitting in front. In the back row in a white coat, straight up from Chi-oan, is Mr. Kho, who with his wife, after two years study in Tamsui, has gone back to preach to his wife's people, the Ami tribe. At the right of the back row, in a black coat, is the preacher of Phoenix Forest. Next him is a young man of the congregation who was in sore trouble at the time of the Conference. He and two others were accused by the populace of having pulled the whiskers off an idol. Though not guilty they suffered. (The story below explains some of the references in this paragraph.)

WHAT ABOUT THAT BLESSING

One of our North Formosa preachers, Mr. Saw, had a trying experience this summer which was made easier for him by the sight of two Japanese school boys bowing their heads over their trays of food. Mr. Saw was at the time in a steamer, coming from Japan, and he felt himself very much alone. In the large, hot, third class room, where hundreds of passengers ate and slept together for three days, he could converse with few, as his knowledge of Japanese was limited. When he saw these two boys asking a blessing over their food, he plucked up heart of cheer. Surely here were fellow Christians. He edged around till he got a glimpse of the names on their luggage. They were names such as Christian parents would give. He spoke to the lads and found that they were indeed from a Christian home, and were returning from school to join their parents in Formosa, for the holidays. Mr. Saw no longer felt alone.

But his experience a few days before, while going up to Japan, had been stranger still. As a matter of fact, Mr. Saw had never intended to go to Japan at all. Returning from the Preachers' Conference in Tamsui to his state at the southern end of the east coast territory, at Kelung, he rushed on to what he had been informed was the coasting steamer going to Karenko, seventy-five miles down the coast. In real-

ity it was a liner bound for Japan. In his haste he had not even bought a ticket, as on the coasting steamer tickets could be bought aboard. Before his mistake was discovered by himself or anyone else, they were well out to sea. Moreover, his hand luggage included a pair of fancy ducks, which he had bought in Tamusi, and not a soul aboard seemed to view either him or his ducks with anything but annoyance and suspicion. He sat in the third class, looking and feeling very dejected. Presently he noticed a recumbent figure, a man with red stripe on his trousers, who was lying with one hand covering his face as if in prayer. Presently this man rose and came to Mr. Saw, and enquired as to why he seemed so downcast. Having heard, he went and put on his coat, preparatory to going to interview the captain. At sight of the coat, Mr. Saw realized that his new friend belonged to the Salvation Army. Through his good offices, not only was Mr. Saw kindly treated on board but he was entertained by the Army during his short stay in Japan, and also his ducks were looked after (at last hearing they were thriving at Mr. Saw's home on the east coast of Formosa). This Salvation Army benefactor proved to be the son-in-law of Mr. Iwasaki, a unique personality in Formosa, a Japanese man who for more than twenty years had helped the Formosan Church, and Formosa Chris-

tians individually, times without number. Mr. Iwasaki's sudden death this summer caused profound sorrow in hundreds of hearts in this Island. It was fitting indeed that his son-in-law, returning to Japan from the funeral, unwittingly carried on his father-in-law's life habit, in helping a troubled and unknown Formosan Christian out of his difficulties.

Returning to the subject of this article, namely, the value of the blessing asked over one's food, even in a public place, a fresh example of the value of such a testimony, occurred in our Tamsui Girls' School just the other day. A number of students from a government school had come to visit the girls' school, and at noon took out their lunch boxes, which they had brought with them. Said the teacher in charge of the visitors to our Principal, Miss Argall, "I believe it is your Christian custom to ask a blessing over your food before eating it. Would you please ask our blessing?" (The remark was made in Japanese, not in English, so it may be incorrect to use quotation marks). Miss Argall passed on the request to the teacher at her side, and the blessing was asked.

To any onlooker, whether Christian, or non-Christian, the bowed head of one asking a blessing proclaims silently but powerfully the fact that one believes in a living God with whom His children may commune. Surely this is a testimony well worth the giving.

(Mrs. G. H.) Jean Ross Mackay.

True worth is in being, not seeming—

In doing, each day that goes by,
Some little good, not in the dreaming
Of great things to do by and by.
For whatever men say in their blindness,
And spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as truth.

—Alice Cary.

THE ONLOOKER'S VIEW

(Continued from page 52)

note, and he is geologist. He gives lectures to the men on geology and rocks. He is one of the outstanding figures of the present gold rush, carrying on in much the same way as did Dr. Andrew S. Grant, a Presbyterian missionary who became famous because of his work in the gold rush of '98, and who is known by many to-day, as Grant of the Yukon.

View the world rather as a place of battle and purposeful work than as a final end.

If sweetness and light are lacking in those about us, the greater is the obligation to foster them in ourselves.

INTERNATIONAL S. S. LESSONS

(From Peloubet's Notes)

LESSON—FEBRUARY 10

Peter Preaches at Pentecost Acts 2.

GOLDEN TEXT.—Then Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.—Acts 2:38.

TIME.—A.D. 30 or 31, forty days after the crucifixion of our Lord, and, consequently, in the middle of May.

PLACE.—The city of Jerusalem, first in the upper room where the disciples were gathered together, and then outside in some large area where many people were able to assemble, presumably near the temple area.

SUBJECT.—THE MESSAGE OF THE APOSTOLIC CHURCH—THAT JESUS IS CHRIST AND LORD.

- I. THE DESCENT OF THE HOLY SPIRIT, vs. 1-13.
- II. THE SERMON OF THE APOSTLE PETER, vs. 14-36.
- III. THE RESULT OF PETER'S SERMON, vs. 37-41.
- IV. THE FIRST CHRISTIAN CHURCH, vs. 42-47.

LESSON—FEBRUARY 17

Peter Teaches Good Citizenship I Peter 2:11-17; 4:1-5

GOLDEN TEXT.—Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.—Romans 13:10.

TIME.—The date of the Epistles of Peter cannot be absolutely determined. It is commonly understood that his first Epistle was written, probably, in 60 A.D.

PLACE.—Some believe that the reference to Babylon in 5:13 is to the actual city of Babylon on the Euphrates River, but it is more generally believed that it refers to the city of Rome.

SUBJECT.—THE MOST WORTHY CITIZEN IS THE ONE WHOSE LIFE IS MARKED BY THE GREATEST SELF-CONTROL.

- I. THE VICTORY OF BELIEVERS OVER THE SINS OF THE FLESH, I Peter 2:11, 12.
- II. THE SUBMISSION OF BELIEVERS TO GOVERNMENTS, I Peter 2:13-17.
- III. THE SEPARATION OF BELIEVERS FROM WORLDLINESS, I Peter 4:1-5.

LESSON—FEBRUARY 24

Peter Heals a Lame Man Acts 3:1-4:31

GOLDEN TEXT.—Then Peter said, Silver and gold have I none; but such as I have give I thee.—Acts 3:6a.

TIME.—Various periods within the year A.D. 30 or 31.

PLACE.—The city of Jerusalem.

SUBJECT.—THE BOLDNESS THAT SHOULD MARK THE WITNESS OF CHRISTIANS TO THEIR CONVICTIONS REGARDING THEIR FAITH.

- I. THE MIRACLE AT THE TEMPLE, 3:1-11.



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II. THE SECOND SERMON OF THE APOSTLE PETER, 3:12-26.

III. THE CONSEQUENT PERSECUTION, 4:1-22.

IV. THE JOY AND POWER OF THE EARLY CHURCH IN THE MIDST OF PERSECUTION, 4:23-31.

LESSON—MARCH 3

Peter Unmasks Falsehood and Hypocrisy
Acts 5:1-42; 8:4-25

GOLDEN TEXT.—Wherefore, putting away lying, speak every man truth with his neighbor: for we are members one of another.—Ephesians 4:25.

TIME.—The events in the fifth chapter of Acts took place in the year 31 A.D.; those in the eighth chapter of Acts took place a year later.

PLACE.—The fifth chapter of Acts records events, all of which took place in the city of Jerusalem; the events recorded in the eighth chapter of Acts are located principally in the city of Samaria.

SUBJECT.—A HOLY CHURCH CANNOT TOLERATE FALSEHOOD AND SIMONY IN ITS CORPORATE LIFE.

I. THE DISCIPLINE OF THE EARLY CHURCH, Acts 5:1-11.

II. THE POWER OF THE EARLY CHURCH, Acts 5:12-16.

III. THE SECOND PERSECUTION OF THE CHURCH, Acts 5: 17-42.

IV. MISSIONARY ACTIVITIES OF THE EARLY CHURCH, Acts 8:4-8.

V. SIMON THE SORCERER, Acts 8:9-25.



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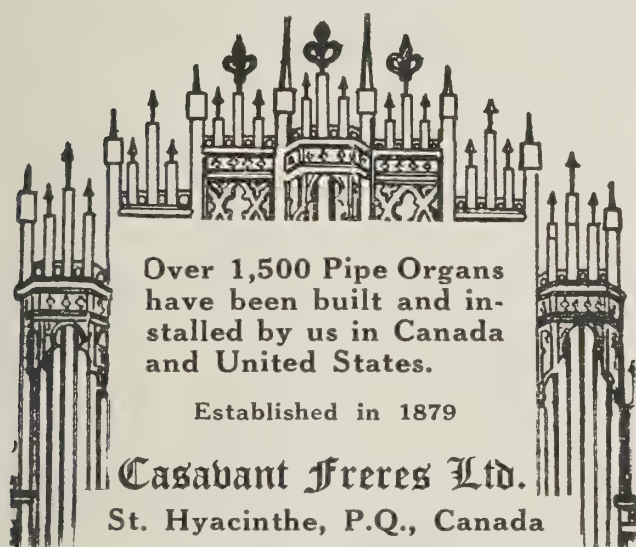
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3	2	" 7 and 8 years old
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man F. Sharkey, Jan. 4th.
Orangeville, Ont., Rev. Dr. J. H. Woodside,
Jan. 3rd.
Pelham, Fenwick, etc., Rev. S. Woods, Jan.
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Courage begets strength.

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The vanquished have no friends.

Man creates the evil he endures.

A life of ease is a difficult pursuit.

Nurture the mind with great thoughts.

A fool and his words are soon parted.

Kindness is ever nobler than revenge.

They can conquer who believe they can.

Despair and confidence both banish fear.

A few honest men are better than numbers.

By our sufferings we learn to prize our bliss.

Subtily may deceive you; integrity never will.

In losing fortune many a one has found himself.

Manhood is above all riches and overtops all titles.

Blessed are the valiant that have lived in the Lord.

It is the one base thing, to receive and not to give.

It is not in the power of riches to make a man happy.

The reward of a thing well done is to have done it.

The main business in life is not to do but to become.

Dusting, darning, drudging, nothing is great or small.

Nothing is achieved before it be thoroughly attempted.

Life is not so short but there is always room for courtesy.

Plain living, rich thought, and grand effort are real riches.

Vanity dies hard; in obstinate cases it sometimes outlives the man.

It is much easier to be critical than correct.

We must beat the iron while it is hot; but we may polish it at leisure.

There's a dignity in labor
Truer than e'er pomp arrayed.

And though he stumbles in a full career
Yet rashness is a better fault than fear.

What 'twas weak to do
'Tis weak to lament, once being done.

Humility does not involve meanness or servility, and is not weakness but strength.

Few are qualified to shine in company, but it is in most men's power to be agreeable.

Whatever feeds gross personal pride promotes a swift and deadly decay of moral fibre.

A man may as soon fill a chest with grace, or a vessel with virtue, as a heart with wealth.

When ease opposes duty the putting down of the fascinating enemy necessitates suffering.

Pure, upright living and steady devotion to principle are the surest foundations of true success.

Neither virtue nor ability will make you appear like a gentleman if your dress is slovenly and improper.

In a state pecuniary gain is not to be considered prosperity; national prosperity is founded in righteousness.

Live pure, speak true, right wrong, follow the King—
Else wherefore born?

Man, who would be,
Must rule the empire within himself; in it must be supreme.

How little room
Do we take up in death, that living know
No bounds.

And I smiled to think God's greatness
Flowed around my incompleteness;
Round my restlessness, His rest.

A nation's true success lies in the amount it has contributed to the thought, the moral energy, the intellectual happiness, the spiritual hope and consolation of mankind.

Selected.

NEC TAMEN

CONSUMEBATUR

The **PRESBYTERIAN RECORD**

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LX

TORONTO, MARCH, 1935

No. 3



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*Note:—Specify whether for Home or Foreign Missions, or both.

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THE PAMPHLET

In response to a second letter to ministers and to the appeal in the Record many orders for the illustrated pamphlet on the work of our Church have been received. These exhausted the supply, and another order of 5000 copies was required. In a few days more than half of this supply was sent out. Yet we are far from placing this necessary information in every family. To accomplish that end the Budget and Stewardship Committee is resolved to press steadfastly on the attention of ministers and sessions the opportunity thus provided to acquaint their congregations with the facts necessary to awaken interest in the general work of the Church and to stimulate liberality. Please send in your order and then give careful attention to distribution. Address Budget and Stewardship Committee, Room 708, 372 Bay St., Toronto, Ont.

ASSEMBLY MINUTES

The supply of Assembly Minutes for 1934 has for some time been exhausted, and requests for this our Church's Year Book are still coming in. It is impossible to have a fresh supply from the press. Recourse is had to congregations. Would sessions having copies to spare be good enough to mail these to The Presbyterian Record, Room 707, 372 Bay St.? Postage will be refunded if required. This appeal is very urgent.

There has been response to this appeal but further copies are required.

A WORTHY PIONEER

Rev. Thomas McCulloch, D.D., for forty years took a leading part in church and educational affairs, and few have been more distinguished for laborious effort in varied service as minister, professor of literature, philosophy, and theology. A native of Scotland, he was ordained in the Secession Church, Stewarton being his first charge. In 1803 he came to Nova Scotia and was inducted to the charge of Pictou congregation on the 6th of June, 1804. In 1805 he planned the founding of an institution of learning for Protestants refusing to conform to the Established Church of England, this taking form in Pictou Academy some time later. In the meantime he established a school which became the Government Grammar School. In the late years of his life he was Principal of Dalhousie College, Halifax. There he died in 1843, at the age of sixty-seven.

The Presbyterian Record

VOL. LX.

TORONTO, MARCH, 1935

No. 3

BY THE EDITOR

STEWARD OR OWNER

THERE is a great difference between these two. The former is dependent and responsible to another; and he is controlled in all his acts by that consideration. He keeps in mind his relation to another whose interests he must safeguard and promote and to whom he shall render an account. What he handles of money or property is not his, and he does not regard it as his, but looks upon it solely as a trust, something committed to him to use to the best advantage in behalf of another. His thought is always directed outward toward him for whom he acts. He cannot seek his own things and be a good steward.

That idea of a trust Jesus impressed very strongly when he told that parable of the talents. Money was entrusted to several in various amounts and in process of time they were asked to report and were judged according to fidelity. The standing of a steward differs greatly from that of an owner.

Which are we, stewards or owners? To this an unmistakable answer is given by One who in word and deed revealed His sense of stewardship, for as He was in the world so are we. He said, "I came not to do mine own will but the will of Him that sent me." That comes from the Master and the Lord of life. Hear too His apostle who declared, "Ye are not your own. Ye are bought with a price."

This stewardship is therefore undeniable as descriptive of our life, and is concerned not with money merely but with ourselves, our life, our talents, our possessions. If this is the right view of life therefore conformity to it is the best course in life and that which assures us of fullest contentment and of the richest returns both for others and ourselves.

FILL THE TREASURY

IT has been impossible even to scan the reports of annual meetings, but a sufficient number have come to our attention to conclude that the upward trend has set in. We take one at random, a small rural charge in Ontario:

"Paid in full deficit of \$318. Met all current obligations and the Budget apportionment in full." We have read not a few

returns such as this. Has the movement however, been so general as to be felt in the Treasurer's Office, Toronto? The time has not yet come to report, but our mission work in Canada and abroad, for maintenance and expansion, and we should go forward, depends upon the flow into the central treasury. Many rivulets converging make a mighty river, and with that fact of nature in mind the Budget and Stewardship Committee hopes that by general liberality, contributions great and small from every available source, the members and adherents of our Church will demonstrate their loyalty by bringing "all the tithes into the storehouse." "The liberal soul shall be made fat and he that watereth shall be watered also himself."

CONTRIBUTIONS DIVERTED

FOR some time we purposed to direct attention to the appeals made by canvassers from certain churches or religious bodies to other than their own people. In responding to these money is often diverted from the mission treasury of our Church to bodies whose credentials are chiefly pious talk, a profession of utter unworldliness and deep spirituality, but of whom little or nothing is known. They issue no report and for information the public is largely dependent upon the fair story told by these aggressive canvassers. Usually they proclaim themselves as independent of and opposed to the regular churches, but generally and without hesitation they depend upon the bounty of the recognized churches which they so unsparingly denounce. Their spirituality does not express itself in candor and uprightness. Too many of our people are mislead as well as those of other churches and lend a ready ear to the fair tale, responding by contributing to the nondescript agency.

In this connection a word must be said about a well-known religious body, namely, the Seventh Day Adventists. We think that it is recognized that they have a very high standard of liberality, if not the highest, among the religious bodies. An explanation of this lies in the fact that they tithe and so contribute systematically and generously. The extent of their contributions however is not wholly explained in this way. Without usually declaring who they are, for generally in our experience they conceal their identity, they make their appeal to everybody. Their contributions are not

contributions of the Seventh Day Adventists but of the general public, and in large measure of the religious denominations who have their own responsibilities.

A letter addressed to the Treasurer received in the office in 1934, discloses an incident of the appeal to which we refer. In this case however the response was not made to the representative of the Seventh Day Adventists but the contribution that might have gone to these canvassers was sent instead to our own Treasurer.

"I have just been approached by representatives of the Seventh Day Adventists for a contribution to their worldwide work. They make annual trips through here and are very insistent people. I have made up my mind to refuse to donate to any such organizations in the future and, instead, contribute whatever I might have given them to my own Church. I refused to donate to the collectors to-day and in order to square myself in the matter I enclose \$2.00 for our own work and shall be pleased if you will designate this to our missionary work, and credit this amount accordingly as to Budget allotment."

It has been characteristic of Presbyterians that they have been both considerate of benevolent appeals in general and have an honorable record for generosity, in interdenominational projects and in public charity. It is greatly to be desired that this breadth of view should be maintained. At the same time it should not be maintained at the cost of our own Church enterprises in the home mission fields and in foreign countries. These have the first claim upon our consideration and loyalty. Our people therefore may very well be cautious about responding to the appeals of the irresponsible and should be a little more generous to that work with whose every detail they may be familiar and whose genuineness and worth are beyond question. Let the Church share more largely in our liberality. Let its claims come first, but let us not confine ourselves to it but regard with helpfulness every good enterprise in which we have the opportunity of sharing for the well-being of our fellows.

If you find yourself face to face with an impossible task thank God for it. It is a compliment He has paid you. He knows you are the one can do it.

The Gospel is the answer to the world's greatest need. It is not our discovery or achievement; it rests on what we recognize as an act of God. It is first and foremost good news. It announces glorious truth, and it is either true for all or it is not true at all.

THE OPENING OF THE WEST

Rev. J. S. Shortt, D.D., Moderator of the General Assembly

This is the third in the series with reference to the Diamond Jubilee.

THE chief interest of our Church in the opening of the West centres in the work of Dr. James Robertson, known as the Great Superintendent. This covers the closing twenty years of the last century.

But we must not forget earlier chapters in the history of Presbyterianism in the West. Long before railways were thought of, hardy pioneers from the British Isles had found their way by long and tedious voyage around Cape Horn to settle ultimately on Vancouver Island and the mainland adjoining. The Presbyterians among them were ministered to by representatives of The Church of Scotland as well as by ministers of the Canada Presbyterian Church for over twenty years when our Church took full charge.

Then we must make reference to the Selkirk settlers of the Red River. Their long and arduous journeys, their trials and sufferings, and their perseverance make a romantic chapter in the early history of Manitoba. For years their spiritual interests were neglected by those responsible for supplying religious ordinances, and the Anglican Church for a time ministered to these Scottish Presbyterian settlers. Then came the Rev. John Black in the early fifties and his long service of over thirty years marks an important epoch in the development of the Church in Manitoba, and earned for him the familiar title of the Apostle of the Red River.

The real development of the West may be said to have begun with the coming of the railway. With it came these successive waves of immigration from Eastern Canada, from the British Isles, and from Continental Europe to the fertile plains of the West. By 1880 settlement had spread out for about two hundred miles beyond Winnipeg.

If the Presbyterian Church was to follow its people and play its part adequately in its responsibilities to this incoming population then a new and vigorous Home Mission policy must be adopted. The man of the hour was found in Rev. James Robertson, minister of Knox Church, Winnipeg, and already a Home Mission enthusiast, having devoted a large part of his time and energy to this work in the Presbytery of Winnipeg.

In 1881 he was appointed Superintendent of Missions and immediately entered upon his work. From the first he was confronted with multifarious details. He must

develop and exercise the qualities of a capable business man and financier, as well as those of missionary, minister and evangelist. First of all the Superintendent must go directly to the people. No long distance methods of providing religious services, or organizing congregations were effective nor feasible. But to get to the people who were coming in and taking up land, and forming rural communities here and there, the Superintendent had to endure much hardship. There were long and trying drives. In the winter high winds and blizzards and severe frosts had to be faced for miles on prairie trails where there were few landmarks to guide the traveller. In the spring and sometimes well on into the summer the roads were often made well-nigh impassable by frequent rains and by the frost coming out of the ground. Then, too, the accommodation was scarce and none too attractive.

The method adopted in starting a new field was something like this:

The Superintendent, on his arrival in a new settlement, would cause word to be sent through the district that a religious service would be held in some settler's home. The novelty of such a gathering, the first in the district, would, in itself usually be sufficient to ensure a representative meeting. The Superintendent had his opportunity and he generally rose to the occasion. He would begin by creating a favorable atmosphere. The first reference would be to the old home in Ontario, or in the provinces down by the sea; and as there would be a number from the Old Land he would tenderly refer to the familiar and homely scenes in some Highland strath or Lowland glen far away amid the hills of Scotland. He would describe the well-ordered religious life of the East, or of the Old Land, and make mention of the old home ties. Having thus produced the right psychological and spiritual atmosphere, and while the moisture still glistened in many an eye, he would go on to speak of the new land to which they came and of the hopes and expectations with which they had come to make homes for themselves and their children. Then, tactfully, but with growing emphasis, he would come to the main theme of his address, namely, the importance of the Church with its ministrations and its Gospel message in every community.

The succeeding days of the Superintendent's visit were actively employed in visiting the homes of the people and in ascertaining what financial support they could give in starting a cause in their midst. Having secured sufficient in cash and promises to justify the placing of a student, or ordained missionary, he would pass on to a new district where the same methods of promoting the work were followed.

Then he would meet the Presbytery and Synod and tell of his adventures and successes. Then with the backing of his brethren in the West he would proceed to the meeting of the Assembly's Home Mission Committee. Here there was always greater difficulty in getting the brethren to see the things which he saw and to catch the vision of western possibilities. There was also the difficulty of getting men for his fields, men of the right type, willing to bear the sacrifices involved.

It was early made evident to Dr. Robertson that there would need to be established a fund to assist the people in erecting churches and manses. Hence the Church and Manse Fund. In this connection arose that oft repeated and characteristic expression of his, "to give visibility to our work." Without that visibility progress could not have been made.

But even with a church and manse, it was not always easy to get the right man to nurture and develop a field. It cannot be denied that Dr. Robertson was rather exacting in the demands which he made of his men, and the work which he expected them to do. The fact that he succeeded so well is a tribute to his zeal and obvious sincerity.

Time would fail me to tell of the support which he received from his chief lieutenants, Carmichael, Herdman, McQueen, McLaren and Gordon. These, together with the faithful band of ordained missionaries and students who served under Dr. Robertson, share with him the honor of opening up the West and establishing our Church on the prairie and in the mountains.

PRAYER

The prayer which does not succeed in moderating our wish, in changing the passionate desire into still submission, the anxious tumultuous expectation into silent surrender, is no true prayer. That life is most holy in which there is least of petition and desire, and most of waiting upon God; that in which petition most often passes into thanksgiving. Pray till prayer makes you forget your own wish and leave it or merge it in God's will. The divine wisdom has given us prayer, not as a means whereby to obtain the good things of earth, but as a means whereby we learn to do without them; not as a means whereby we learn to escape evil, but as a means whereby we become strong to meet it.—Frederick W. Robertson.

To think God's thoughts after Him, to concede humbly our part in such grace as He gives us from His Eternal Goodness, to enjoy Him forever in worship and work, that is the substance of a religion which is truly liberal.

OUR CREDITORS

Rev. J. B. Paulin, D.D.

Romans 1:14, I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

It is an old saying 'It is debt that makes the world go around,' because debt is synonymous with credit, credit implies confidence, and confidence means faith. It is this principle which underlies our business world. For example in the banking system, every deposit which is made implies confidence on the part of the depositor. One does not require to be a serious student of economics to know that credit turns the wheels of our industrial plants and propels the ships which sail the seven seas. Debt is something which is peculiar to civilized countries because only here has mutual confidence been nurtured. In Zululand if you wish to buy an acre of land you must pay spot cash.

There are many who would say that is not a bad system, but it does imply lack of confidence. On the other hand credit is a very precarious thing if it is abused. It may mean hard times, financial stringency, or bankruptcy. During the last few years the nations of the world have learned this to their sorrow. They have been engaged in an orgy of spending because their credit was good, and now they are face to face with the necessity of re-establishing their credit. We were told during the last few days that certain Canadian bonds were taken off the stock market in London, which surely means that Canadian credit is not what it once was.

It is said that Daniel Dafoe was pursued by creditors from morning to night, and spent much time in a debtor's jail, and that his Robinson Crusoe is a parable of the lonely misery of insolvency. Oliver Goldsmith lived in daily dread of his creditors, and when he slept he dreamed of his debts. One of his contemporaries said after his death, "Was ever poet so trusted before?" There is wisdom in the words of John Randolph when he said, "I have found the philosopher's stone. It is 'pay as you go'."

Yes, debt is a burden which none of us cares to carry yet here is Paul declaring that he is in debt, hopelessly in debt, and does not seem to be ashamed of his indebtedness. This statement seems to suggest a contradiction when we remember his words, "I am chargeable to no man." In fulfilment of this declaration he pursued his task as tentmaker wherever he went. It might be said of him, as the poet said of the Village Blacksmith:

"His brow is wet with honest sweat,

He earns what ere he can,

He looks the whole world in the face

For he owes not any man."

When he died we may be sure he left no

unpaid bills, yet he protests that he is in debt.

It is well for us to ask what was this indebtedness of which Paul speaks, for it is an obligation which rests on all who follow in His train and name the Master's name. I think we have an understanding of it in his own words, "Owe no man anything but to love one another." Clearly it is our duty to our fellowmen. This debt is ours by virtue of our creation in the image of God. We are all bound together in the human family, in the bundle of life, and obligated by the ties of love and service. Our daily lives are witnesses of our Father's tender care. In Him we live and move and have our being. All our daily blessings come from Him.

A juvenile judge tells the story of a boy who became restive under the restraints of home, and decided to make trial of the great wide world. He was a boy with rosy cheeks and tidily clad. After sixty days of prodigal life he returned to his home shabby and with sunken cheeks, feeling quite certain that it was a more comfortable place than any other place in the great wide world and that it was only base ingratitude which blinded him to the fact that his parents had been very good to him. The teller of the story goes on to say that if we could get away for sixty days or sixty minutes from our Heavenly Father's care it would be a wholesome reminder of our daily indebtedness. Our debt is of course infinitely increased by the grace of God in Jesus Christ. The Psalmist asks this question, "What shall we render unto the Lord for all his goodness?" Clearly the answer is the duty of a loving heart, "I will take the cup of salvation and call upon the name of the Lord."

Obviously our debt is payable to Christ, but He in turn has made it payable to man. We cannot remunerate Him, but we can acknowledge our indebtedness and extend our Christian blessings unto others. The bill bearing Christ's endorsement made payable to our fellowmen reads thus:

"Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

Through Christ we have been made spiritual debtors to all men. Now this is strictly Christian teaching. Paganism teaches that one's only duty is to one's self and one's kinsfolk and one's country. Beyond that he owes nothing to anybody. A nation or a Church is pagan if it does not acknowledge any obligation to the great world order, and ignores the claims of those who are denied the blessings which it enjoys. Unless we are willing to relinquish the blessings which have come to us by virtue of our Christian citizenship we should not deny these blessings to our fellowmen. If this pagan theory had prevailed,

Livingstone would not have gone to Africa, Morrison would not have gone to China, Carey would not have gone to India, Judson would not have gone to Burma, Paul would not have crossed the Hellespont in answer to the call from Macedonia, Augustine would not have gone to Britain. Our heritage, of which we are so proud as Britishers, goes back to the time when the first Christian pioneers crossed from Europe to the British Isles. Christ taught that our neighbor was not simply the man who lives next door but any man, anywhere, who is in need of the help we are able to bring to him. Human need anywhere is a challenge to our Christian faith. Concern for earth's unfortunates continually moved the heart of the Master to compassion. Pagan civilization says that these unfortunates were under the curse of God and so they cast them out to perish. In Christ's own day the lepers frequented the highways and the insane dwelt among the tombs, but Christ broke down the bars of isolation and taught that these needy folk were not the victims of God's disfavor, but they were His needy children and precious unto Him, and were entitled to the sympathy and helpfulness of man. Christ taught that our debt to Him was payable to our fellowmen. Paul understood this when he went preaching everywhere, at Ephesus to the tentmakers, at Athens to the philosophers, in the palace to the king and his retinue, at Jerusalem to the multitudes, on shipboard to the sailors, and in prison to the guards. Everywhere he went seeking to discharge his indebtedness, "Woe is me if I preach not the Gospel. . . Necessity is laid upon me for I am debtor to every man." Our Lord left his last will and testament in charge of his disciples, He left the distribution of His riches to his followers as His trustees, and the business of the Church, which is the body of Christ, is to see that every heir receives his share of the inheritance. The heirs are everywhere. They are in the slums of our large cities. They are in the frontiers of our own Dominion, and in the far off distant lands. The business of the Church as a trustee is to see that the spiritual riches become the possession of all men. The rich farmer in the parable is condemned because he did not acknowledge his indebtedness. He thought only of himself when he said, "Soul thou hast much goods laid up for many years. Take thine ease, eat, drink and be merry." He left God, his Creator, out of account and a voice broke in upon his selfish reflection saying "This night thy soul shall be required of thee, then whose shall these things be which thou hast provided?"

When Jesus fed the hungry multitude, the disciples were evidently in possession of twelve baskets of food. Peter might have said, "I will send this back to my family

down by the lake. They need it quite as badly as these people need it." James and John might have said, "We will send our baskets to our old father and mother who no longer have us to depend upon and are perhaps sorely in need." So might all the twelve have reasoned, but they came to realize that the hungry multitude were their brothers and sisters too. We have all known people who have sacrificed to clear their own indebtedness or that of those near of kin. They believed with Robert Burns that

"An honest man though ne'er so poor, is king o' men for a' that."

When Sir Walter Scott built his home at Abbotsford he found himself excessively in debt, but he determined that he would not die until his debts were paid, and he gave himself to his writing day and night. His friends remonstrated with him but he replied, "I have determined to live and die an honest man." When stricken with palsy he would cry, "Bring me my pens and paper," and at his death it was disclosed that all his debts had been paid. We need this sensitiveness with respect to our spiritual indebtedness. If we believe the Gospel is a universal Gospel, that it meets the needs of humanity in every clime, we should back up our faith with our works.

Dr. A. J. Gordon once said, "I used to pray, 'Lord have compassion on this needy world,' but I seemed to hear Him say to me, 'I have had compassion.' It is for you to have compassion! I can only answer your prayers through the compassionate services of my followers."

We cannot pay our full indebtedness, but we should make a honest attempt to pay the interest on it, by practical interest in the needs of humanity.

"For the souls who live supremely,

Let woe come or bliss,

These will count their dearest heart blood
Not their own, but His.

Saviour, thou who thus hast loved us,
Give us love like this."

Let me close by reminding you of a passage in the third chapter of Ezekiel, the 17th verse, which runs thus:

"Son of Man, I have made thee a watchman unto the house of Israel; therefore hear the word of my mouth, and give them warning from me.

"When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity but his blood will I require at thine hand.

"Yet if thou warn the wicked, and he turn not from his wickedness nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soul."

God is paid when man receives.

SPECIAL CAMPAIGN FUND
W.M.S. (W.D.)

At the last opportunity of sending in matter for this number the following was placed in our hands, and we are pleased to find space for it. It is a most important item of news. Nearly three years ago this organization undertook to raise \$25,000 towards the Church's accumulated Budget deficit. What they promised they have fulfilled and this gift is a testimony to the interest of the women of the Church in its general work and to their resolution, energy, and self-sacrifice. The Church should not only say, Well done! but take pattern after this example of devotion. Mrs. Strachan is the Treasurer of the Western Division. Following her statement is the letter of acknowledgment by Dr. Grant, at whose request the Society embarked on this enterprise.

With this statement the Special Campaign Fund ends.

It was first spoken of at the enlarged Council Executive meeting in May, 1932, but the campaign really did not begin till the fall of 1932, and ended December 31st, 1934.

The amount received during that period is:

Alberta	\$ 793.74
British Columbia	1,086.28
Manitoba	841.32
Ontario	18,497.20
Quebec	1,854.21
Saskatchewan	537.08
Special Contributions	76.45
Interest	536.29
	<hr/> \$24,222.57
Less Expense	764.21
	<hr/> \$23,458.36

So we have fallen short of our promise by \$1,541.64.

According to instructions of the Council in Montreal, this deficit will be made up from the Sustaining Fund, that our promise may be implemented. Also, according to instructions, our cheque for \$25,000 has gone to the Church Treasurer with the understanding that it is to be used only towards the liquidation of the accumulated Church deficit reported in 1932, viz., \$184,000.

The expenses of \$764.21 were incurred by getting out the yellow boxes and the Mission Band boxes, fact sheets 1 and 2, and the expense money sent to all provinces at the beginning of the campaign, and postage on fact sheet No. 2 sent from the office.

We are glad that over the period of the last two years, when money seems so hard to get for Church purposes, the missionary women of our Church have been enabled to keep their own work at a fair standard and to give \$25,000 to our Church for the deficit now hanging over her, which we trust will soon be a thing of the past.

Let us think of this \$25,000 as a Diamond Jubilee gift from the Women's Mis-

sionary Society (W.D.) of the Presbyterian Church in Canada.

(Mrs.) Daniel Helen M. Strachan,
Convener of Special Campaign Com.

February 7th, 1935.

Mrs. D. Strachan,
12 Meredith Cres.,
Toronto, Ont.

Dear Mrs. Strachan:—

As Secretary of the General Board of Missions, and also as Secretary of the Budget and Stewardship Committee, and as one who outlined a plan for the raising of certain monies apart from givings of congregations through the Budget, I am writing to convey to you and to your Council Executive and to all those who took part in raising this large sum of money, amounting to \$25,000.00, for the work of The Presbyterian Church in Canada in this period of depression, our sincerest thanks.

This in itself is one of the most magnanimous, self-sacrificing things that has come under our observation in the history of our Church. Your Board during this period of depression, and with the tremendous volume of work for which you were responsible, has made this additional contribution to the general funds of the Church, and as one who made this request of you I wish to convey to you my sincerest thanks.

Your Board will be pleased to know that apart from the receipts from congregations as such under the Budget, the plan that was outlined when I met with the different spending Boards and when I waited on your Council has been, with one or two exceptions, a success and the bulk of the monies has already been paid in. I have not yet learned what has been done with reference to the amount asked for by the Sunday Schools and Young People's Societies, but hope to hear very soon from that source.

Will you be good enough to convey to the women of the Women's Missionary Society of the Western Division our appreciation of this splendid service that they have rendered to our beloved Church. I am hoping that during this Jubilee Year, and the 10th anniversary from the time of separation, we shall be able to wipe out our outstanding indebtedness by appealing to congregations as such.

Yours sincerely,
A. S. GRANT.

To be intellectually and doctrinally right is not to be regarded as more essential than to be morally and spiritually alive.

GORDON MEMORIAL

To this Rev. Dr. J. Keir Fraser makes reference in the following communication:

Accompanying is the story of The Gordons who suffered martyrdom on the Island of Eromanga about seventy-four years ago. It will be of interest to our readers to know that a few years ago the Old Gordon home, Alberton, P.E.I., was bequeathed to the Presbyterian Church as a permanent memorial to the martyred missionaries. It will require about \$600 to put this building in a state of repair. As it is now the property of the whole Church voluntary contributions are solicited from all our members. These contributions may be forwarded to the Rev. Austin Budge, Hagersville, Ont., the convener of the General Assembly's Historical Committee, or to Rev. Dr. J. Keir Fraser, Alberton, P.E.I."

The resolution of the Assembly on this matter is as follows: "The Synod of the Maritime Provinces took up the matter of the Gordon Homestead as directed by the last General Assembly. The Presbytery of Prince Edward Island was instructed by it to 'make a full survey and an examination of the property, and of the terms and conditions on which it was proposed to transfer it to the Church.' It was found that about \$600 would be required to put the place in order, making it worthy of a memorial to the saintly missionaries and in a state of permanent repair, retaining as far as possible its original form. The said Presbytery recommends it as a suitable place for gathering together material of an historical character. The Women's Missionary Society, Eastern Division, has already taken steps to that end. While the Maritimes are logically the parties most interested, nevertheless the Gordons are household names throughout the Church; had set such examples of consecration and heroism before the people, young and old; and therefore in a remarkable degree have been a deep, spiritual force. It will be a privilege for those who feel that way to make whatever contribution they can to the maintenance of the Memorial."

THE GORDON MARTYRS

By Isabel C. Fraser

Our Canadian Church is rich in heroic story, but one perhaps is in danger of being forgotten. It is the story of the Gordons, martyrs of Eromanga.

Seventy-three years have passed since George Nicol Gordon and his wife, Catherine, fell under the blow of the tomahawk, and sixty-two years since James W. Gordon was murdered in his lonely house in far-off Eromanga.

George Nicol Gordon was born at Hunt-

ley, near Alberton, Prince Edward Island, April 21, 1822, one of a family of nine. His early life was that of any country lad. He attended the district school, helped on the farm, and, at the age of twenty-one farmed on his own account. When he was about twenty-six, we are told that he was filled with a desire to spend his life in the service of others. Although his education had been defective and limited, he resolved to fit himself for college. This he did in two years, going first to Pictou Academy and then to Halifax. While in Halifax, he was a moving spirit in organizing the Halifax City Mission and became its first missionary.

In 1853, the year that Dr. Geddie began his work in the New Hebrides, Mr. Gordon offered himself to the London Missionary Society for work on these islands. In addition to his course in theology and his city mission work, he began to study medicine and surgery under Dr. Parker. He was ordained in September, 1855, and the next month sailed for England, where he spent the winter studying medicine and doing city mission work in London. There he met Ellen Catherine Powell, whom he married in 1856. They sailed to the South Seas in the London Missionary Society's vessel, The John Williams. Leaving England in July, it was not till June the next year that they reached Eromanga. They landed at Dillon's Bay where, in 1839, the two missionaries, Williams and Harris, had been killed by the natives.

On this island they lived and labored for four years. The work was encouraging from the first, and at the end of five weeks, forty natives were being taught, and before the year had closed, the Ten Commandments and a part of the 95th Psalm were translated into the Eromangan tongue. Meanwhile, Mr. Gordon had built with his own hands a house from native materials. But the situation was low and mosquito-infested, with the result that Mrs. Gordon's health began to give way. The only white woman on the island, and often alone while her husband visited the villages, she began to have frequent attacks of fever and ague. So they decided to move to a higher site. When the new house was finished in March, 1859, Mrs. Gordon had to be carried to it. In his diary, Mr. Gordon says this was their fifth residence in Eromanga. Mrs. Gordon's health improved, but they were now away from the friendly tribes and exposed to the hostile ones. At this time, wars and rumors of wars were common over the island. In one of these fights three Europeans were killed and their bodies cooked and eaten by the natives. Then measles and dysentery broke out on the island. The natives blamed the new religion and resolved to kill the missionaries.

Mr. Gordon continued his labors, going about among the natives and trying to relieve their sufferings, but he realized that they must move down from the mountains to be again near the friendly tribe who lived by the river. He was building the house on the fatal day, working with the help of one native lad. About mid-day on the 20th of May, 1861, nine men came and asked Mrs. Gordon where her husband was. On being told, they went down the path to a clump of trees, where eight of them hid while one went on to ask the missionary to give him medicine. Mr. Gordon left his work and went up the path with the man, when the eight in hiding rushed upon him. His body was literally hacked to pieces. Mrs. Gordon, hearing the noise and shouting, came to the door, when one of the murderers ran to her saying, "It is only the boys playing." He struck her with his tomahawk and killed her with a second blow. Thus ended the devoted and unselfish labors of George and Catherine Gordon.

James Douglas Gordon was studying for the ministry at Halifax. While home on his vacation, he was ploughing in a field near Huntley when the news came of the massacre of his brother and sister on Eromanga. He dropped the reins, left the plough in the furrow, and went into the house saying he would begin immediately his preparations to go to Eromanga to take his brother's place. He sailed from Halifax on the new mission vessel Dayspring on the 7th of November, 1863, and landed at Dillon's Bay, Eromanga, in August the following year, where he settled on the old unhealthful spot, occupied for a time by his brother. He had to build a house for himself as all the early missionaries were compelled to do. Having in his possession the manuscripts and printed pages left by his brother, he was soon able to converse with the natives. For three years he labored on Eromanga alone. Then Rev. and Mrs. MacNair came. He gave up his house and his partly evangelized people to the MacNairs and opened up for himself a new station on the other side of the island at Potnuma, working here and also for a time on the island of Santo. Mr. MacNair died in 1870, leaving Mr. Gordon the only missionary on Eromanga.

He now began the work of translating the Acts of the Apostles into the Eromangan language. While engaged in this task, an unfriendly native came down to the mission station and asked him to come and see his children who were lying sick. He went and on arrival found them dead. The man accused him of witchcraft, followed him to his house and killed him. Thus passed the fifth missionary martyr of Eromanga.

Mr. and Mrs. Hugh Robertson succeeded

to the work in a few months, and the work of the Gordons was the foundation on which others builded. For forty-one years they labored and saw the whole population embrace the Gospel.

In the old Presbyterian Church at Alberton, Prince Edward Island, now the United Church of Canada, is a tablet of bronze which reads:

In Honoured Memory
of
Two Missionaries of this Congregation
George Nicol Gordon
who with his wife
Ellen Catherine Powell
of London, England
was killed by the natives of Eromanga
May 20, 1861
and
James Douglas Gordon
who took his Brother's place
and
March 7, 1872
Also suffered a Martyr's death.

THE LAYMEN'S OPPORTUNITY IN THE S.S. AND Y.P.S.

The paper here given was read by Mr. H. F. Caloren, Superintendent of Westminster Church Sunday School, Smith's Falls, Ont. It was read before the Synod, and, according to one who was present, made a very favorable impression. Mr. Caloren has occupied the post of Superintendent for the last four years.

THESE two fields merit the unreserved consideration and effort of every intelligent layman in our Church because, first, we must bring our young to the full realization of their place in life, and, second, because they are to be the Church and on them hinges the success of our organization. The advancing stages of our membership from the Cradle Roll to the Junior and Senior Departments of the Sabbath School into the Young People's Society, and thence to full membership in our Church, should be carefully supervised by older members of the congregation. Proper leadership must be provided in an honest endeavor to instill into the minds of the younger element the basic principles of our religious belief.

In this day, particularly, the tendency is to grow socially instead of spiritually, and seemingly a smaller percentage of those whose duty it is to see that this is not the case are interested in the work. The reverential atmosphere in both Sabbath School and Y.P.S. is gradually dwindling and we must face the fact if we are to foster and preserve those ideals which have been handed down to us. Whether the

methods employed forty, yes, twenty years ago, will meet the demands of to-day is a matter of opinion. My view is that they will not. As conditions in every community are not the same, the Sabbath School must of necessity adapt its methods accordingly.

As Superintendent of Westminster Sunday School I have endeavored to analyze as best I could the wants of my charges in an effort to keep the services interesting for all. The many outside attractions are responsible for causing the older classes to neglect their Sabbath School work and drift away.

We cannot praise too highly the work and tireless energy displayed by our General Secretary, Dr. Kannawin, and also by Rev. Norman McEachern in connection with Presbyterian Publications. The papers and leaflets issued by Presbyterian Publications deserve the support of every school.

As in all other branches of teaching we should aim to reach the children on their own plane of thought. Needless hours are wasted in class work when such is not the case. This may sound simple, but it is one of the greatest problems of the Superintendent and it is in this connection that the layman could render invaluable service. I have found splendid material in the senior classes for teachers. Their interest is keen and they are ambitious, but the laymen could impart information about church life and work which has been gained through experience, and would give the older person the decided advantage over a young member of the teaching staff.

Our older men and women seem to lack the desire to serve. Apparently they are reluctant to sacrifice a portion of their time to this interesting and valuable work. They regard it as tying them down too much on Sunday afternoon. In this they are governed by selfish consideration which must be overcome if the work is to go on. The opportunity offered by the Sabbath School should be an incentive to every layman in the Church to offer his time and knowledge to instruct the young members in such a thorough fashion that in the years to come our Church will have a membership thoroughly equipped to take their part in church life and be a credit to the Christian faith.

The Young People's Society is another and somewhat different problem. We are dealing with those between the Sabbath School age and the age when responsibility to the Church is undertaken in a serious manner. In dealing with them we must remember that they are above the plane of childhood and yet teaching must be on such a level that it can be readily understood. Our experience in Westminster may

prove helpful. Nine years ago the Y.P.S. was regarded as a thing of the past. By the co-operation of the minister, Dr. Davies, a small company of half a dozen was organized into a society which continues to this day, but with a membership of over one hundred. The work was not easy but the results have been well worth all the effort. When we say we have now a membership of over one hundred it means that several hundred have passed through the society since its revival nine years ago.

A good study program is an essential and such is provided by the Board at Toronto. In following the course of study outlined the help of the laymen is much to be desired. There is on the part of our young people an eagerness for knowledge that was not so pronounced a few years ago. Their interest in many questions is deep and the laymen of the Church could be of the very greatest assistance to them by giving them the advantage of their experience. The opportunity on the one hand and the ability of the laymen on the other suggest serious responsibility which should not be lightly treated. When the request is made for such help it should meet, on the part of all our laymen, with a very hearty and complete response. Such co-operation will be most highly appreciated.

How to enlist the laymen in this service is the question. Various methods have been attempted. Men's clubs have been formed, but have flared up in connection with some immediate popular issue and have just as quickly faded. The explanation of failure lies doubtless in the fact that the social and not the spiritual has been the important consideration. A uniform course of special study to be regarded as a standard, throughout the Church, would contribute greatly to solving the problem. Thus informed and trained the laymen may be expected to render ready assistance in our Sunday Schools and Young People's Societies.

Our laymen should not overlook the fact that anything worth striving for is worth sacrificing for, and as long as we set an ideal before us it is to be borne in mind that we are successful even if we do not attain that ideal. Success is not always accompanied by good fortune, but means rather an honest attempt to render service to our fellow-beings.

All that we cannot do, God will do; all that we can do God will not do.

No man can say just what he means and all that he means by the word "God."

Among the Churches

Regina, Sask.

The value of the radio to the more isolated areas is again set forth in a letter to Rev. S. Farley, minister of First Church, Regina. Writing from another part of the province and referring to the sermon of Dr. Shortt, Moderator of the General Assembly, preached in First Church on the congregation's tenth anniversary, he says:

"I write to tell you how much I enjoyed the Moderator's sermon last Sunday. His kindly reference to the Old Land, the unbelievable difficulties of the pioneers, the family altar as the first care of the early settlers, and so on to the climax. I was not only enthralled but humbled and blessed, and I thank you and those who made it possible for this service to be broadcast. This place has seventy-five Ukrainian and Polish, but this service connected me with the 'unsearchable riches'."

In a New Year's message from the Kirk Session to the congregation of First Church, the following paragraph appears:

"Because of prevailing world conditions, which rest so heavily on many of our people, and sharing as we do the conviction of world leaders, that the only hope for a brighter day lies in a return to God, your Kirk Session, as a means to this end, would urge upon all our members the importance of regular attendance at church services throughout the year. To inaugurate the work of 1935 we begin, January 6th, with the Sacrament of the Lord's Supper, at which we desire, in so far as it is possible, the presence of every resident member. By the circumstances of this present time God is saying to each one of us, 'Return unto me and I will return unto you.' Since there can be no world recovery without this return, let us begin the New Year by an act of re-dedication at this Communion, and resolve that henceforth, with Divine help, we will do our part as individuals to usher in the better day by giving God the pre-eminence in all things."

The congregation's tenth anniversary of organization and the eighth of the dedication of the present building was observed on the 13th of January, the Moderator of the General Assembly, Dr. Shortt, preaching morning and evening. Upon request of the congregation he made this the occasion of a special visit to the West. His themes were, A Better Country, and Forward, a message for the New Year. In the evening Northside Church united with First.

For two years after 1925 this congregation, under the present minister, Rev. S. Farley, assembled for public worship in the City Hall. Then they joyously entered upon occupation of the present fine edifice. In that ten year period the devotion of the

people has been exemplified in part by the work of the Women's Guild which in that time raised and gave to the work of the congregation the sum of \$45,000.

Carleton Place, Ont.

The anniversary services of St. Andrew's Church, Rev. James Foote, B.A., minister, were held on the 13th of January, Dr. Rochester of the Record being the preacher for the day. Notwithstanding inclement weather the attendance was large and deep interest was manifest. At the morning service Mr. Foote spoke briefly upon the significance of the occasion, saying:

"In celebrating the forty-eighth anniversary of the opening of this church we would commemorate the work of devoted men and women of the past and hold in high respect this half century of service rendered by this church and its faithful members."

Dr. Rochester's morning message was concerned with cultivation of the stronger elements of character after the pattern of Christ, and in the evening with a standard of life and service worthy of the great body to which we belong, the Church. He addressed also the young people in the morning, the Bible Class and the Sunday School in the afternoon.

At the evening service Zion United congregation joined St. Andrew's, the minister, Rev. J. V. McNeely, taking part in the service.

On Monday evening the young people had a special share in the observance of the anniversary by giving an entertainment which greatly interested a large audience.

Montreal, Que.

The contribution made by music to the great Service of Witness, held recently in the Forum, Montreal, to which we briefly referred last month, is set forth in a communication from Mr. F. Herbert J. Ruel.

For this great service the Forum was packed, between two and three thousand standing, an audience of over 20,000, and thousands who came late could not gain admission.

The choir numbered 2,000, under Dr. Whitehead, who was accorded close attention and ready and accurate response; the co-ordination being most remarkable since there had been but one recital and few of the units, of which there were nearly one hundred, had sung to the accompaniment of the Citadel Band. The seating, accomplished without the slightest confusion by the marshall, Mr. D. A. Hinchcliffe, occupied thirty-four minutes, the men awaiting their turn after the boys and ladies. Questioning whether the file was endless, a chorister at this juncture exclaimed, "Well there are some people in Montreal who go to Church."

Some of the selections were Old Hundred, Unto the Hills Around, All Hail the Power of Jesus' Name, and Onward Christian Soldiers. The anthem was a setting of Isaac Watt's "Hast thou not known," a superb climax being reached with the final four lines, "On eagle's wings they mount, they soar . . ."

The Citadel Band under Mr. Audoire was a most important factor in the service. The pianists were Mr. George M. Brewer, Church of the Messiah, and Mr. D. M. Herbert, Emmanuel Church.

Oakville, Ont.

Attention has been drawn to an unusual record by the report that two members of Knox Church have not missed an annual meeting for more than fifty years. They are sisters, the Misses A. and J. Andrew, now the oldest members of the congregation.

Toronto, Ont.

The Moderator addressed two congregations recently, each having completed ten years of history: High Park Church, Rev. J. McNab, minister since 1927, which now has a membership of 645; and Calvin Church, Rev. Joseph Wasson, its first and present minister, whose membership is over 800.

Ailsa Craig, Ont.

The Presbyterian congregation in bidding farewell to their minister, Rev. Dr. Smart, and Mrs. Smart, prior to their removal to Galt, took occasion to express by word and gift their esteem for those who had labored among them so capably and faithfully. A large gathering assembled and after supper when Rev. D. McKay of London, Interim-Moderator, had taken the chair, Mrs. M. A. McIntyre read an address and Miss Marion Cree presented a bill-fold containing a goodly sum of money. Dr. Smart's farewell messages were heard by large congregations, his own people in the morning, and in the evening the Presbyterian company was augmented by the United and Baptist congregations. Recently the congregation was the recipient of an anonymous gift of \$200 to be devoted to the building fund.

Toronto, Ont.

The office of Beadle, or as now commonly designated, Church Officer, is not unimportant, for it provides opportunity for most helpful service. There are instances, not a few, in Canada, of this post being occupied for a very long period, and a record of honorable service has been made. Such a case is that of Mr. James Walker, who in that capacity has served Knox Church for thirty-five years. Upon his eighty-fifth birthday the congregation

presented him with a volume inscribed in part thus: "The congregation of Knox Church, Toronto, at its annual meeting, by standing vote, unanimously desired to have placed on the permanent congregational records its affectionate appreciation of your faithful, courteous, and obliging services as Church Officer."

Sarnia, Ont.

An event of deep interest to the Presbyterian community was the dedication of Paterson Memorial Church on the fourth of January, the Moderator of Presbytery, Rev. R. J. Hay, Petrolia, in charge of the service. This building perpetuates the memory of one of the ablest and most attractive preachers of our Church and a minister beloved, Rev. J. J. Paterson, D.D., minister of St. Andrew's for twenty-two years, and the completion and occupation of this church is the fulfilment of his long-cherished dream. The building is quite ecclesiastical in design, and provides admirably for the requirements of the congregation. It is seventy-five feet by thirty-two feet.

In every way the building is modern and is unsurpassed for comfort, convenience, accommodation and economy. The most modern system of heating and ventilation has been installed.

Property for the building was acquired in 1931 and the first session of the Sunday School was held in April of that year under Mr. A. D. McMurtrie, who is still the Superintendent. In October church services were held conducted by members of the Presbytery by arrangement of Rev. B. Simpson Black, minister of St. Andrew's. Later a student, Mr. Malcolm Young, was in charge and served also the neighboring church of Camlachie. Mr. William Duncan now conducts services. He also is a student.

For the Sunday services following the dedication the congregation had the privilege of hearing the Moderator of the General Assembly, Rev. Dr. Shortt, a sentence from whose message is the following:

"We need in Canada a stabilizing force. We need to study the firm foundations on which our civilization is laid, to build on them and to stand by the tried and true institutions of our forefathers."

Mount Forest, Ont.

The opening of St. Andrew's Church was marked by special services, held on Sunday, January 13th. The dedication service conducted by the Presbytery was held two days previously. In opening this new edifice the congregation paid special tribute to its minister, Rev. R. Millar, whose earnest labor for the past four years has resulted in the completion of this building. A

church at Esplin, formerly Presbyterian, was purchased, and from it were secured pews, windows, pulpit, organ and other furnishings. The greater part of the labor was volunteer service, and the congregation now have a building with accommodation for 300, which cost the sum of \$3,500 and has a mortgage of the modest sum of \$500.

Notwithstanding the fact that the country roads were almost blocked the congregation could not be accommodated. The services morning and evening were conducted by the minister. A concert on Monday evening brought to the building another large company, representing both the congregation and friends who spent a happy evening in the enjoyment of a rich entertainment and in most agreeable fellowship. When Mr. Millar took charge in 1931 the membership was 61. It is now 94. The congregation looks forward when the weather moderates to a really formal opening of the building.

Bracebridge, Ont.

At the regular church service on a recent Sunday morning a set of beautiful pulpit chairs was presented to the congregation. The presentation was made by the minister, Rev. P. W. MacInnes, on behalf of the Thompson family. Miss Nellie Thompson, the oldest member of the church, who took part in the laying of the corner stone of the new building, has since passed away, and her brother requested that the congregation accept the chairs in her memory.

Hopewell, N.S.

In the passing of Mrs. A. MacLean Sinclair the community lost one of its best loved and most highly respected citizens. She was born in Glencoe, N.S., in 1861, and in 1882 was married to Rev. J. MacLean Sinclair, then minister of Springville congregation. The larger part of her life was spent in Belfast, P.E.I., where her husband labored for eighteen years. Characterized by sincerity, unselfishness, and humility, Mrs. Sinclair commended herself everywhere as a true follower of the Master.

Calgary, Alta.

An annual feature of the congregational life of Grace Church under the ministry of Rev. James McNeill, is the thankoffering. Up to December 31st, the sum of \$3,843 had been contributed and since that date the objective of \$4,000 has been reached. In addition to maintaining itself the congregation has recently reduced the principal on the mortgage by \$1,000, paid \$2,600 in full of allocation to the Budget, contributed \$250 toward the One Step Forward Movement and has been able to set aside a sum adequate to meet the interest on the mortgage and assist in tiding over the expensive months of the new year.

Waterloo, Ont.

In this congregation of which Rev. James Fleming is the minister, there is rejoicing over the fact that the organ, which was installed a short time ago, has been paid for in full. This task was accomplished by the Young Women's Auxiliary who some time ago created an organ fund. It replaces the piano which has been in use since the church was built in 1927.

Recently fourteen new members were received into the Church, eleven on profession of faith. The Sunday School has an enrolment of 100 and is under the leadership of Mr. William Henderson. A very gratifying circumstance is the attention given to the Budget for the maintenance of our missionary work, the congregation having exceeded its allocation.

Owen Sound, Ont.

St. Andrew's Church, Rev. J. T. Strachan, minister, now has a membership of 790, and has been able to reduce its church mortgage to the sum of \$3500, a comparatively small obligation to rest upon so substantial a building.

New Westminster, B.C.

Knox Church according to report is in a very enviable condition, having reached this happy state from the standpoint of financial obligation, that is, it is without debt or arrears of any kind, notwithstanding that it has met in full its obligations to the Budget and to the general work of the Church.

Toronto, Ont.

We are indebted to Rev. F. G. Vesey, Parkdale Presbyterian Church, for the following item of news which should prove to be of wide interest!

"The National Council of Education are broadcasting, each Tuesday evening at 7.15 o'clock over Station C.R.C.T., to the youth of our Dominion. The title of the broadcast is, The Way to God and consists of a series of addresses already begun by the B.B.C. of the Old Land to youth. Those who have prepared and delivered these talks are among the most prominent religious and educational leaders of Great Britain, Rev. J. S. Whale, Principal, Chestnut College, Cambridge; Very Rev. W. R. Matthews, Dean of St. Paul's Cathedral, London; Rev. Father C. C. Martindale, London; Rev. Professor C. E. Raven, Oxford, and Rev. G. F. MacLeod, Edinburgh.

The clergy of the various communions will read these papers adding their notes and answering questions.

Hamilton, Bermuda.

A letter from our minister, Rev. Victor Ford, informs us that the work there has been singularly blessed of God. He attri-

butes this in large measure to prayer, a group of men assembling every Monday evening in his study for earnest supplication and that alone. He adds that a number of wonderful conversions have marked the work of the past two years and new opportunities are opening for the Gospel team of the congregation to go from end to end of Bermuda. The attendance at Sunday School has trebled. Two young men are being prepared for the ministry, and the contributions for missionary purposes have been such that the Budget allocation has been exceeded by \$130.

Toronto, Ont.

Something quite new, or at least rare, has been undertaken by Mr. Alan C. Thompson, in the Beaches Church. A class on Christian Economics meets every Monday evening and under the direction of Mr. Thompson various practical problems in this realm are discussed. The meeting was intended for men but there is widely evident a desire on the part of the women to attend also.

Tatamagouche, N.S.

The Sedgewick Memorial Church has improved its equipment by the purchase of a new organ, and whilst contributing in excess of congregational requirements, has exceeded also its Budget allocation and maintained other missionary and benevolent services.

Victoria Harbor, Ont.

The congregation of St. Paul's with associate charges, Bonar, Port McNicoll and Coldwater, Rev. L. Ernest Gosselin, minister, has been severely tried by the depression and unemployment. Nevertheless they have not lacked in maintenance, nor have the Budget or W.M.S. contributions decreased. On the contrary they are in excess of expectations and allotment.

Toronto, Ont.

Two victims of the recent railway crash at Dundas, Ont., were Mr. John and Miss Alice McDougall, father and daughter. The latter was a devoted worker for many years among the Chinese attending Cooke's Church. In every way required she was their helper, and tribute to her generous service was paid by representatives of the Chinese. The former was a trustee of Central Church and a loyal, liberal and active member.

THE CHURCH REMEMBERED

The late Mrs. Ellen Hunter, a life long member of Knox Church, Dundas, who passed away early in 1934, left the sum of \$2,000 to the general funds of the Church and \$500 to the Budget.

FAR FROM HOME

A gentleman in Australia with whom we have sustained correspondence for some time, the chief burden of our communications being the fortune of Church Union in the Island Continent, reports in his last letter an item of interest wholly unconnected with that very sore vexed question of union. He says:

"Professor Gillies has a very large collection of communion tokens, one of which particularly attracted my attention when Dr. Gillies was displaying them to me. This token is oval in shape, and has the inscription, Presbyterian Church, Pictou. The Professor obtained it from a missionary to the New Hebrides to which place it is believed to have been brought by Dr. Geddie. These communion tokens are still used in the New Hebrides, being found for more than one reason more serviceable than cards. According to my recollection they are all similar in shape to the one from Pictou."

SPECIAL MEETINGS

Under the arrangement made by the Committee on Evangelism and Church Life and Work, a series of interdenominational mass meetings will be held in every city, town and village throughout Canada, on Ash Wednesday, the 6th of March.

A very encouraging meeting was held at London recently, presided over by Bishop Seager, and attended by representatives of all Churches. A committee was appointed with a view to organizing western Ontario, a responsibility which the committee undertook.

ONE HUNDRED YEARS AGO

Ayr, Ont.

An event which would have found a place in the Record in good time had not someone failed to forward the necessary information is not, because of this default, void of interest. The occasion was the 100th anniversary of the beginning of Church work under the auspices of the Presbyterians in that neighborhood, and the place of meeting was one mile east of Ayr, on a side road, on the site of the old log schoolhouse, the first place of worship erected by the Presbyterians in that locality. The company assembled in the open, for it was beautiful autumn weather, and it would have been difficult in any case in the neighborhood to find accommodation for the large number, probably over 1000, who gathered to do honor to the memory of noble pioneers. Some furniture was provided for the accommodation of the worshipers in the form of rude benches, which served admirably for the occasion. The pulpit was of rustic construction, and with a spacious platform provision was made

for all who took part. The Moderator of Presbytery, Rev. G. Taylor Munro, of Kitchener, presided, and with him were associated a large number of ministers from neighboring towns and cities. From the historical sketch which was read by Rev. M. B. Davidson, of Galt, we learn that the beginning of church work dated from the years 1832 and 1833, when the United Secession Church sent out five missionaries to Canada. One of these was Rev. George Murray whose missionary journeys brought him to Dumfries. He saw the need of a Church in the Ayr district and he called together the first humble assembly in the home of Mrs. Anderson, a widow, in July, 1834. As a result of three such gatherings fifty-five persons handed in their names, expressing their desire to be part of and to support the new congregation. Finally organization was effected on the 19th of October, and the new congregation was known as West Dumfries, and Mr. Murray became their minister, serving for five years. A barn on the farm of Wm. Currie provided accommodation for some time. Not content with the barn, in due time a church constructed of logs was erected, the dimensions of which were 36 feet by 28 feet. It was in keeping with the times, severely simple, but so well built that the thanks of the congregation were formally tendered to John Manson, who had charge of the work of building. To that early structure belonged the timbers used in the erection of the platform in use on this occasion. They were hewn by that John Manson under whose direction the log church was built. There are at the present two members in the congregation, Mr. and Mrs. John Manson, direct descendants of two of the pioneer families who played an important part in the organization of the Church 100 years ago. The first communion service was held on the first Sabbath of July, 1835, just about a year after organization. Dr. Davidson concluded his address by expressing the hope that this service of commemoration shall not only turn our minds back to the courage and faith and perseverance of those who a century ago built here a house for the worship of God, but the occasion when we shall here reconsecrate ourselves to the service of the God whom they worshiped and served. On God and Godlike men we build our trust and they without us shall not be made perfect.

Two addresses followed the presenting of this historic sketch, one by Rev. D. I. Ellison, minister of Stanley Church, Ayr, from 1907 to 1914, who conveyed greetings to friends of former days and drew valuable lessons from the hardihood and piety of the early settlers.

The next address was by Rev. Dr. A. J. MacGillivray, of Guelph, who also brought

inspiration from the character of these pioneers but in addition placed strong emphasis upon the Church as a vitalizing centre in every community.

BOOKS

The United Free Church of Scotland, Rev. James Barr, B.D., Glasgow, Allenson & Co. Ltd., 7 Racquet Court, Fleet St., London, 6s. Net., and Upper Canada Tract Society, Toronto, Ont.

This book is the product of an experience, not of the author only, but of the Church in which he is a distinguished leader and whose cause he so ably championed. It is a story of loyalty to conscience and independent action exemplifying the counsel, "To thine own self be true." To Presbyterians in Canada it must prove of special interest as it gives the history of a minority that refused to enter Union, though the factors in the situation and the reasons for dissent were not identical with ours. Nevertheless theirs was the courageous course which risked all. They who took this worthy stand have had their reward in a very warm fellowship and vigorous church life.

The author goes far beyond the bounds of the title as indicated in the chapter headings, the first four being specially comprehensive, The Church, Protestantism, Presbyterianism, Presbyterianism in Scotland; but it is all relevant, for it is the necessary setting for the special theme and makes the book invaluable for ready reference to history, doctrine, polity, principle, and illustrious examples of independence, courage and constancy in which the Presbyterian Church has been rich.

The author's interest in and grasp of so-called practical issues is shown in the chapter on The Problems of the Day, but not in it alone. A minister glancing at the book was enthralled by this chapter and immediately expressed his eager desire to have the opportunity of reading it throughout.

The uppermost concern of the author is not the body whose name the book bears but the principles for which the Church of which he is a member stands, and the book is therefore without trace of sectarianism and is thus truly Presbyterian; and though the author is a man of great vigor and plain speech, who, as a member of the British House of Commons, has learned how to give and take hard blows, one looks in vain for any trace of bitterness or harshness of speech. The spirit of the book is all that can be desired, and it is well written for it at once engages the interest of the reader and sustains it to the end. The spirit of the book could not be other than it is, as one may gather from the dedication the pathos of which will affect every reader,

In
CONTINUAL REMEMBRANCE
of
MY SON JAMES
who
FELL
in
THE GREAT WAR
22nd July, 1918.

If we were capable of making this book a gift in sufficient numbers to place one in every Presbyterian family we would gladly do so, such is our appreciation of its mission and its merit.

* * *

The Truth of Christianity, Lt. Col. W. H. Turton, D.S.O., published by Wells Gardner, Darton & Co. Ltd., Paternoster Buildings, E.C.4, London. Price .

Youth does not and cannot realize how extensive is the volume and how great the strength of the evidences for Christianity. This makes them an easy prey to that which to too great an extent prevails in collegiate circles. To be given an outline of these evidences would at least steady and hold them in the face of subtle arguments. They could not then be easily moved by taunts and sneers to the effect that in Christianity we followed "old wives' fables." The smugness of some teachers would vanish were they to apprehend what reason contributes in support of the Christian faith. Hence the value of this volume, so comprehensive, concise, clear and convincing.

* * *

The Windows of the Soul, by Rev. John Lewis, M.A., Ph.D., Musson Book Co. Ltd., Toronto. Price \$1.25.

This is a meaty volume from the pen of not only a practised writer but penetrating thinker. He wades into such subjects as "What is the soul?" and "Knowledge, Truth, Certainty, etc.", with joy and profundity. It is a book that I heartily commend to third and fourth year students in philosophy, and also to the general reader. To ministers it will prove suggestive. It discusses six "windows," and when Dr. Lewis is finished you will understand that they are "windows" through which you can see. One sentence shows how the writer grips facts ordinarily overlooked:

"Christ appealed to the leaders of His day to exercise their imagination and put themselves in the place of the other man. It was not His theology that offended Palestine. It was His humanitarianism."—C. L.C.

MRS. W. McK. MacLEOD

By the death of Mrs. MacLeod, which took place recently in Halifax, a woman of high ideals, a strong character, actively benevolent, and devoted to the Church, has gone from us. As President of the W.M.S.

(E.D.) a post she occupied for about four years, she was known far beyond her home city, Sydney, N.S., and she had her share annually in the deliberations of the General Board of Missions. Failing health however, compelled her to relinquish this post. Mrs. MacLeod was the daughter of one of the most widely known ministers of the Maritimes, Rev. A. McIntosh, and was long a resident of Sydney. There her good work was recognized. She was the founder of the Redemptive Home and its mainstay for years. It was however, but one of a number of benevolences to which she devoted her energy. In her private and public life she was known as a woman of prayer and strong faith.

MR. JAMES ROSS

Mr. Ross was a resident of Hawkesbury, Ont., and recently passed away at the ripe age of seventy-four years. The summons came after he had the evening before completed the preparations for the communion service. For many years he was a pillar of St. Pauls Church, and for nigh a quarter of a century had served in the eldership, and had represented the congregation in the other church courts. As a well-known business man, and more than once the chief executive officer of the community, Mr. Ross had won the highest esteem of his townfolk as well as those with whom he was associated in the church.—E.C.C.

REV. ROBERT S. SCOTT

A protracted illness, borne bravely, brought Mr. Scott's life to a close in his 69th year. His death took place in the General Hospital, Toronto, on the sixteenth of February. Mr. Scott was a native of Ireland and came to Canada when a child, the family establishing a home near Fergus, Ont. Following his preliminary education he engaged for some years in teaching, and then entered Knox College, from which he graduated in 1900. As a student he saw service in the West, in Alberta and British Columbia, and in Ontario. His ministry, however, was spent entirely in the last-mentioned province in the following charges: Dracon and Metz, Hillsburg, Omemee, and Knox Church, Cannington, of which he was minister at the time of his death. In 1931 he was elected Moderator of the Synod of Toronto and Kingston in recognition of long and faithful service. In character he was sincere and true, and earnestly pursued his calling as a minister of the Gospel. He manifested a deep interest in the work of the whole Church, and we have reason to speak appreciatively of his personal effort in promoting the circulation of the Record.

Surviving are Mrs. Scott, one son, Dr. W. C. Scott, London, Eng., and two daughters.

MISS M. C. G. FRASER

A beautiful personality, "loved and beloved," gifted with her pen, and eminent in that form of service for the Church, Miss Mamie Catherine Georgina Fraser passed to the higher life on Thursday, February 14th, after an illness of eight weeks.

Her connection with editorial work in the Church covered a period of twenty-four years, first as associate Editor of the Home Mission Pioneer, then as associate Editor of the Missionary Messenger, and, later, as Editor of this, the Women's Missionary publication. In 1924 and 1925 she served the Church at large as Editor of the Church Bulletin during the period of controversy over Union. In 1925 under the reorganized W.M.S. (W.D.) she was chosen Editor of Glad Tidings, a post which she occupied with distinction and wide acceptance. Under her care the magazine attained a large circulation and was eminently helpful to the organization whose official publication it is.

Miss Fraser was a member of Parkdale Presbyterian Church, and in all departments evinced deep interest, rendering cheerfully such service as lay in her power.

In press circles beyond the Church she was well known and was a valued member of the Toronto Branch of the Canadian Women's Press.

She was born in Hamilton, Ont., but in early childhood the family moved to Inverness, Scotland, where she received her early education. Returning to Canada she resided in St. Thomas and there attended Alma College, graduating with the degree of Mistress of Liberal Arts, her standing and popularity earning for her the tribute of being chosen valedictorian.

The funeral services were held in Knox College Chapel on the morning of February 16th. The Moderator of the General Assembly, Dr. J. S. Shortt, the Principal of the College, Dr. Eakin, and Dr. A. S. Grant, Secretary of the General Mission Board, took their several parts in the service, and Rev. F. G. Vesey, Miss Fraser's minister, paid worthy tribute to the deceased for her personal worth, gracious influence, devotion to her special work, and her loyalty to and labor for the Church.

As a fellow-worker in editorial service, the Editor of The Record had the opportunity of knowing her somewhat intimately and of appreciating her character, gifts, and the quality of her work. He can fully appreciate the conviction expressed by a leader of the organization she so faithfully served that the loss to that organization is very great indeed, and that it will not be easy to replace one so talented and devoted as she whom they have lost.

OUR CHINESE WORK IN CANADA

Rev. David Smith

THE present time in Christian work, both in China and Canada, is regarded as the most critical in its history and for good reason. Idols are being thrown down, age-long fears and superstitions abandoned, while atheism and the tragic indifference of materialism tend more and more to take their place. The last state is worse than the first. Only the Gospel of Christ can suffice.

Population

The Chinese population in Canada is more or less fixed at 55,000. The natural increase offsets those who go to China not to return. Many men have taken advantage of cheap money in China and the extension of leave of absence from Canada to four years, as well as hard times here, to visit their families in China. These will return. Since 1925 only six new Chinese have entered Canada. It is interesting to note that 2,708 Japanese have entered during the same period.

Workers

We have twenty workers in the field, ten Chinese and ten Canadians. Six are part-time workers. In the passing of Mr. C. A. Coleman who for forty years labored among the Canadian Chinese, we lost a valued and trusted servant. Miss E. Armstrong, for some years a successful voluntary worker in Vancouver, was appointed to Toronto, allowing Miss A. Dickson to give all her time to Montreal and district. Mr. W. Laing of Windsor, an elder, who for a great many years has with self-sacrificing devotion upheld Chinese work in that city, is threatened with blindness but perseveres in the work. We have also a consecrated band of Presbyterian lay-workers from Atlantic to Pacific who teach Christ to the Chinese in home and Sunday classes. For these we are grateful. Without them we could not begin to overtake the work.

Activities

A few instances will describe the trend and progress of this work during the year. Solomon Leung, our first Chinese student for the ministry, who already has done good work among the young men and boys of Montreal's Chinatown where he conducted a class and a club, has entered Montreal College.

At Victoria, a Y.P.S.C.E. was started and now has thirty-four members, most of whom are high school students. Here definite church leadership is being developed. They have been taking part with other Presbyterian societies in periodic debates, showing great interest and perseverance. This has done more to break down prejudice than anything we know. Six of this group joined the Church.

In Vancouver we have five university students attending and taking an active part in the mission. This we consider very important.

There has been a marked increase in kindergarten attendance, East and West. Winning the children is of primary importance as the majority come from non-Christian homes. One parent who objected to his child attending Sunday School thought it all right to attend kindergarten, though the Bible of course is the basis of both.

In no department is there greater interest than among the women. New Bible Classes have been started both in English and Chinese. From these many have come into full communion with the Church. New Chinese homes are being established as native-born Chinese girls come to maturity. These young women so often go to small towns and isolated districts where, separated from their own women-folk, they suffer utter loneliness. It becomes so necessary for Canadian Church people to help in these trying experiences. The absence of home life among Canadian Chinese has always proved a great stumbling block to themselves and to Canada. The increase in family life will therefore tend to cure many present ills.

The Chinese, more than ever, accept financial responsibility. The two Chinese congregations, Victoria and Vancouver, exceeded their Budget allocations last year. Victoria raised its \$150 and \$22 more. The total Chinese giving to the Budget, including the two W.M.S., was \$384. The congregations met also their current expenses. Vancouver's was \$864 and the grand total raised was \$2,912. They paid also the salary of the Chinese teacher, \$900, and reduced the local building debt by over \$500. This is all a vast change from a few years ago. It is evident that the Chinese are taking a very large share of carrying the Gospel to their own people.

The distribution of literature is also an important branch of the work. A sum of \$88 was donated by interested Chinese for the distribution of suitable Chinese Christian literature and tracts. Because of unemployment prevailing, men have time to read. Also in the provinces, under W.M.S. department leaders, S. S. lesson helps and cards have been sent to isolated Chinese families with increasingly great results.

Contact with China

Our contact with China is most important. The South China Mission was begun from work in Canada. Again each year, men and women visit their homeland, and take back news of Christ, both for and against, and contact is also maintained by correspondence.

Many in China come to know Christ this way. A Chinese man here, who himself has not yet accepted Christ, said the other day,

"I want the best for my boy and girl. Me too old."

The eager welcome to Dr. Jessie McBean of Haskett Medical College, South China, a Canadian, when home recently, by Chinese everywhere in this land, indicates the need of sustaining Christian contact with China.

A further service rendered is attention to all in-coming and out-going boats. Each year, young men and women as doctors, nurses, and educationalists are going back. Think what it means if they take Jesus with them. Dr. David Yui, outstanding Chinese, says this, "Chinese salvation, political, economic, and religious, lies in the hands of her Christian men, men who are not self-seekers."



A PIONEER

Rev. Robt. Boyd, D.D.

Dr. Boyd was a pioneer in the work in Canada. In the earliest available record of the Brockville Presbytery, February, 1832, his name appears with Rev. William Smart, Brockville, and Rev. Robert Lyle of Osna-bruck. Mr. Boyd is named in the record as being in charge of Prescott. The three ministers had the oversight of a large area including what are now the Presbyteries of Kingston, Brockville, Glengarry, and Lanark. To him was confided the task of ministering to the places below Prescott in addition to his work there, taking these over from Rev. Wm. Smart in 1821. Mr. Boyd came to Canada in 1820. He was born in the County of Antrim, Ireland, 1791, studied at Glasgow and was licensed by the Presbytery of Ballymena, Ireland. After his arrival at Prescott he taught school on weekdays and preached on Sundays. The year following his arrival he was called by the congregation and was ordained in February 1821. After forty

years he resigned and in retirement spent the last ten years of his life, dying on January 29th, 1872. He was Moderator of the Free Church Synod in Canada in 1851 and a few years later was honored with the degree of D.D.

THEOLOGICAL COLLEGE REPORT, 1934

Rev. J. D. Wilkie, B.A., Tamsui, Formosa

DURING the last few years the Theological College has had rather an interesting career. In 1915 it was decided by the Council (of missionaries) to put the theory of union into practical effect in Formosa by uniting our two theological colleges. Both missions were Presbyterian. The South Formosa Mission is directed by the Presbyterian Church of England, while the North Formosa Mission is directed by The Presbyterian Church in Canada, and union was in the air in Canada.

With this in view a building was erected in North Formosa large enough to accommodate the students of both missions, but ere it was completed the south mission intimated that they did not wish to proceed with the proposed amalgamation. The building was, however, completed, and used by us until 1925. At that time the question of union was once again revived, and this time it was decided that, as a first step towards organic union, the student bodies of both missions should unite, the first two years to be spent in South Formosa, and the second two years in North Formosa. Accordingly our college was closed and the students sent to Tainan. At the end of the first two-year period the south refused to send their students to the north, proposing instead a joint college to be situated in the centre of the island. The North Formosa Presbytery, the native church, requested the return of our students to North Formosa, and their request was granted, the action of the Council being later sustained by the commissioners who visited this field in 1927. Since then the college has been situated in Tamsui, and the possibilities of union seem extremely remote. At the present time we are occupying a building erected over fifty years ago from funds donated by friends of the late Dr. MacKay in Oxford County, Ontario; hence the institution is permitted to bear the imposing name of Oxford College. In spite of its age it is in splendid condition and is admirably suited for the use to which it is being put.

Although our institution is called a theological college it might more accurately be termed a Bible college, for the course which we have drawn up is more of the Bible college type, and the calibre of the students about the same. Entrance requirements are Middle School graduation, which is about equivalent to Canadian Junior Matriculation. The curriculum includes Old

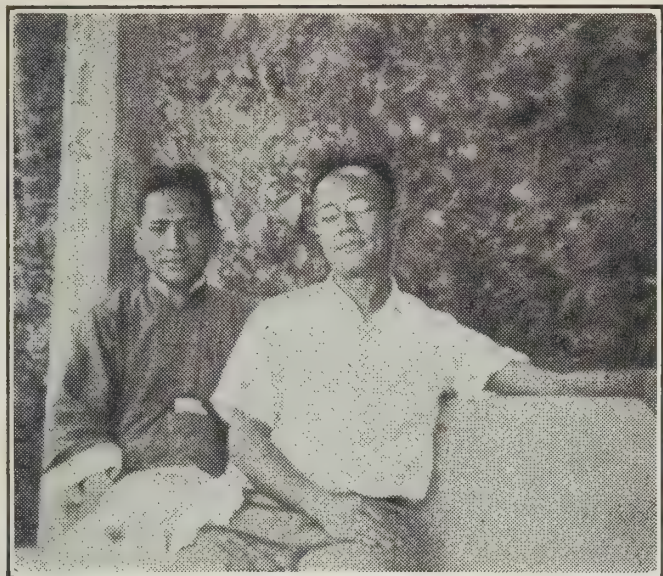
and New Testament, Bible and Church History, Systematics and Practical Theology, Japanese, English, Greek, and German, as well as Psychology, Natural Science, Organ and Singing. We have no member of our staff who is free to give full time to this institution, but Mr. and Mrs. Mackay, Rev. J. D. and Mrs. Wilkie, and Miss MacVey give what time they can. We have also one Japanese and one Formosan giving full time to the institution, as well as part-time assistance from three Formosan workers. With this staff we are able to provide something over twenty hours a week for each of our four years. On graduation the students are permitted to enter the ministry of our Church, but they are not eligible for ordination until they have taken a further three years' study, either intra-murally in Japan, or extra-murally under the guidance of the Presbytery here. We began the year with twenty-one students. Nine graduated during the year, and one entered first year, leaving us with a present enrolment of thirteen. Of the nine graduates, two went to Japan for further study, and seven entered the ministry here.

We have always been badly handicapped by lack of workers in the theological college. There has never been a year when any missionary has been able to give his full time to this institution, and here, as elsewhere, one cannot serve two masters, and serve them both well. We must have more ordained men on the field, or else must consider the question of sending one of our preachers to a Canadian theological college, and then have him come back to fill to a certain degree the place of the missionary who cannot be found, or who having been found, cannot be sent to us.

BACK OF THE RADIO

Back of the radio there must be power and this electricity provides. Back of the radio also there must be money for equipment, maintenance and service. To employ this medium of wide communication entails very considerable expense.

Dr. Zia, of the Chinese Literature Society, whose headquarters are at Shanghai, China, and who represents us in that organization, has told us of employing this medium for evangelistic and educational service. This requires money and the opportunity of carrying on this work in this fashion has been made possible by the guarantee of one man. Just how far he has been called upon to advance money for this enterprise is not reported. The fact is however that he guarantees whatever is necessary. That man is Mr. H. S. Lee, who in the picture is seated with Dr. Zia. Some time ago Dr. Zia forwarded us a larger picture of Mr. Lee, but after having been



MR. LEE.

DR. ZIA.

put into the hands of the engraver it was lost. Dr. Zia has forwarded this second picture and we are very much pleased to present to our readers the features of this man whose devotion is shown in the financial support which he assures to this enterprise.

PERSECUTION IN THE UKRAINE

Rev. M. Fesenko

(Translated from the Ukrainian)

Our mission work in Volyn, Poland, is developing well. The people are much interested in the Gospel and the Reformed movement. They come willing to hear the Gospel and to take part in worship. Young people are joining the movement and giving it whole-hearted support. Some coming from distant points to take part in the worship make a journey on foot of ten miles and more, so deep is their interest.

Now persecution has begun again. In the village of Kustyn the police inspector of Alexandria ordered an old woman who rented her hall for evangelical meetings to be brought to him at 11 o'clock at night. She was taken from her bed and brought to the police station. The inspector tried by threats to induce her to refuse her hall to the evangelicals. The police in Alexandria made a search of belongings of our mission workers, Rev. R. Semeniuk and Rev. T. Dowhalink, but did not find any evidence of illegal conduct.

Mr. Semeniuk and T. Dowhaliuk, with the choirmaster, L. Krysiuk, were arrested and imprisoned in a small, stinking jail in Alexandria after profane and brutal treatment at the hands of the police inspector.

Next morning they were handcuffed and sent to the city of Rivny, eighteen miles distant. Though it was raining and a strong cold wind blew, they were not allowed to



THE THREE VICTIMS.

hire a carriage and were forced to make this distance on foot through rain and mud. They were paraded through villages and the city as an example for the rest of evangelicals.

In Rivny each was placed in a separate cell, but in the company of drunkards, thieves, and reprobates, and were deprived of even their Bibles. The day following they were examined by the police in a brutal manner.

On the protest of the Mission Director of the Ukrainian Reformed Church, Rev. Zurakivski, and of the Superintendent of the Polish Reformed Church, all three were released. After their release Mr. Semeniuk and Mr. Dowhaliuk continued their mission work in the same villages with still greater blessings, and still greater numbers came to the meetings in spite of all persecutions by local authorities.

These brethren request our prayers for their work.

In our desire to do right it will help us if we enlist the power of imagination on the side of the will.

The ideal above us is God transcendent; the spirit within us, urging us towards this ideal, is God immanent.

Pity is petrifying when it comes from pride; it is soothing and healing when it flows from the humble mind.



MR. REOCH, SEVENTH FROM THE LEFT, AND HIS WORKERS.

MANCHURIA

These pictures were taken at the dedication of the Church at T'ungliao. The photographs from which they were taken were so large that there is a loss of distinctness in reproduction. They are sufficiently clear however to give an idea of the buildings and of the congregation assembled.

The mud houses to the left are the quarters of the evangelist. The small house to the left is shared by the pastor and the missionary when the latter is there. The building at the back of the picture is the church which seats about 250. It will require to be enlarged in the spring. The congregation is shown standing in the yard. The character of the buildings which are of native style, even the church, is quite evident, and is best suited to the locality. New churches have been dedicated also at Tailai and Taonan, all of which occupied the missionary's attention for three successive Sundays.

With respect to T'ungliao Mr. Reoch writes that it is just six years since the work was opened in that city and during that time, under the leadership of Pastor Chang, 231 have been baptized. Taking into consideration losses by removal and death the communion roll now stands at 198. Pastor Chang is very capable and the work has prospered under his care. Of those brought into the Church six are now serving as evangelists while others give volunteer service. One is in business 260 miles northwest of T'ungliao and, having discovered a small group of Christians who had moved there from another place, he holds services for them every Sunday in the postoffice.

Kailu is an out station of T'ungliao, sixty miles further west. The church has a membership of 97 who pay the church's current expenses, support a Bible woman and pay \$10 a month to their preacher's salary. They have now a good sum of money set apart for the erection of a church of which one man contributed \$300.



THE CONGREGATION.

THE PRESBYTERIAN CHURCH AND THE JEWS

Rev. John Stuart Conning, D.D.

THE celebration during the past summer of the 300th anniversary of the founding of Three Rivers, Quebec, reminds us of the first settlement of Jews in Canada. When the French surrendered Montreal to the British, one of the officers who rode through the ancient gate to take possession of the city was Commissary Officer, Aaron Hart, who afterwards was stationed at Three Rivers as Commissary General to the British Forces in Canada. He was the first Jew known to have settled in Canada, as under French rule no Jews were allowed in the country.

From that time on Jews have been coming to Canada in increasing numbers. But it is only within recent years that there has been any considerable Jewish population. In 1901 the census reported 16,131 Jews in Canada, in 1931, the number had increased to 155,614.

It is of interest to note that Jews are now living in every province of the Dominion, Ontario leading with 62,095, and Quebec coming next with 59,786. They are still a city folk, as 133,508 of the Jewish population live in twelve cities. Montreal has 48,486 Jews and Toronto 45,205. But there are 22,106 Jews living in smaller places, 5,000 of them on farms, mainly in Ontario, Manitoba, Alberta and Saskatchewan.

What is of particular significance is that, whether in city or town or country, almost all the Jews in Canada live in proximity to Christian churches and live in daily contact with Christian neighbors. A recent survey has shown that Jews are living within the bounds of every synod of The Presbyterian Church in Canada, and that there are at least 324 Presbyterian churches located in places where there are Jews. It is the presence of these Jewish neighbors within so many church parishes that presents a providential opportunity to pastors and church members to seek friendly contacts and bring them under the influence of evangelical Christianity.

The Presbyterian Church in Canada has in the Scott Institute of Toronto a striking illustration of the accessibility of Jews at the present time to a friendly and intelligent Christian approach. Its ministries under the wise leadership of Rev. Morris Zeidman has demonstrated various methods by which the prejudices of Jews may be removed and a way opened for the Gospel. This service should be an encouragement and stimulus to the entire Church as she faces the Jewish situation within her bounds.

The wide distribution of Jews in Canada brings before us the problem of a Christian ministry to such a scattered people. Obviously one institution in the crowded section of a great city, valuable and important and deserving of adequate support as it is, cannot minister to Jews, few or many, in scores of communities strewn over the whole land from Nova Scotia to British Columbia. But in these communities there are Christian churches, 324 of them Presbyterian, which have an opportunity to share in some measure in this work of interpreting Christ and Christianity to the Jewish people. They cannot duplicate the service of Rev. Morris Zeidman, but they can do something. Pastors can secure literature about the Jews and become intelligent on the subject of their evangelization. They can educate their people to cultivate friendly attitudes and Christian contacts. They can open the door of their churches in their various activities to their Jewish neighbors and invite them to come in. They can bear witness through sympathy and kindness to the spirit of Christ. If each church would do what it can, the aggregate of service would far transcend anything that has hitherto been attempted, and the reflex influence upon the Church would bring manifold spiritual blessing, for the ancient promise is not dead, "I will bless them that bless thee."

The urgency of this ministry is emphasized by the extent of anti-Jewish prejudice and anti-Semitism in this and other lands. Christians owe to the Jews personal kindness and good will. In no other way can the estrangement of Jews to the Christian faith be overcome. Phenomenal changes are also taking place in Jewish life. The fall of the ghetto and the emergence of Jews into the neo-pagan conditions of modern life have worked disastrously upon their traditional customs and beliefs. Things are not as they were on the Judean road. What is giving Jewish religious leaders most concern is the drift of their people from the ancient faith. Infidelity, atheism, and materialism have taken large toll from the synagogue. The majority of Jews today have little contact with organized religion. A well known Jewish educator remarked to me, "Religion is no longer a factor in Jewish life."

On the other hand there is among many earnest Jews a yearning and eager search for spiritual satisfaction. Socialism with its doctrine of human brotherhood has made a powerful appeal to young Jewish working people. Others are seeking a substitute for the faith of their fathers in ethical culture, spiritualism, theosophy, Christian Science and other modern cults. Christianity, too, has its chance. Jews are willing to consider its claims. Many are reading the New Testament and other Christian

literature, "listening in" to Christian messages over the radio, and occasionally visit Christian churches.

Churches here and there that have recognized these changed conditions have discovered also that Jews, instead of being unreachable, are as responsive as other unchurched elements in a community to friendly interest and an intelligent approach. Many churches have Jews in their membership. Some of them as many as twenty or thirty. One minister said to me, "The most influential elder in my church is a Jew." And another declared, "The best teachers in our Sunday School are our Hebrew Christians." The high worth of Jewish converts has always furnished an element of romance in this ministry to God's ancient people.

OUR HERITAGE

Being the Popular Report of The British and Foreign Bible Society for 1934, by The Rev. John Patten, M.C., M.A., Literary Superintendent.

"The Bible in the mother tongue is the rightful heritage of all men." Around this principle the current Popular Report of the British and Foreign Bible Society centres. Seldom has any report of any society contained more useful information in regard to its activities, linked as it is with an historical survey of the progress of Bible translation in the English tongue, and the power this book has had when translated into the mother tongue of many peoples.

The titles of the chapters are indicative of the contents of the report: "The Priceless Heritage of the Bible"; "Sharing the Heritage with the British Commonwealth"; "Sharing the Heritage with the Whole World"; "The Blessing of the Heritage"; "The Heritage in the Mother Tongue"; "The Cost." The booklet is well illustrated and beautifully printed and produced, the frontispiece representing the last moments in the life of the Venerable Bede. A section, short of necessity, is devoted to Canada and the spread of Bible Society activities in the Dominion. Each chapter is prefaced by quotations from leading representatives of the various churches, and some very apt quotations from poets and writers, ancient and modern, as diverse as Aristotle, George Herbert and V. Sackville West.

The cost of this world-wide task of publishing and circulating translations of the Scriptures is emphasized and the need for increased support clearly indicated. In this respect the report concludes with a sentence from the late Sir Henry Jones, "How they are to be envied who, having the ability to do this kind of thing, have also the heart to do it."

This second report from the gifted pen of the Rev. John Patten justifies the favor

with which his last year's report, "Tell the World" was received by the general public, and none can rise from reading it without feeling how great has been the influence of the Bible on the British race and all its institutions, how dangerous it will be if that race misuses or neglects that heritage; and how urgent is the call to make this Book the heritage of "all kindreds and peoples and tongues."

YOUNG MINISTERS—OR OLD?

We have special pleasure in giving this article a place in our columns, because it is not from the pen of an elderly minister who might have a grievance to air, but is from one of the youngest ministers of the Church who modestly yet strongly pleads in behalf of his older brother in the ministry.—Ed.

First Presbyterian Church, Anywhere, has fallen vacant. The good people of the church, while mourning the loss of one who had been guide, counsellor, and friend, for many years, realize that if the church of their affection is to be carried on they must find a successor.

Accordingly, the thoughts of the faithful membership are turned to the selection of one who will be worthy to succeed their late departed minister. Of course, there will be applications from ministers throughout the length and breadth of the land, and the interim-moderator will devote himself seriously to the task of bringing the very finest of preachers to the pulpit of First Church.

But there is a strong element in First Church who are determined on one thing. They want a young man. Bob Smith, the active and aggressive President of the Young People's Society, maintains that only a young man will supply the snap and vim necessary to up-to-the-minute young people's work. More than this, he is sure that youth in a minister is the big quality in attracting youth to the church.

Mrs. Brown, who leads the Ladies' Aid with triumphant zeal is equally emphatic. "What this church needs," she says, "is new ideas, and a fresh outlook. We need a young man."

And Mr. Jones, the grocer, who has been Chairman of the Board of Managers since the time First Church moved out of the little old frame building on the hill, and who has worried a good deal over failing finances, says that he is firmly convinced that a young man with a young man's enthusiasm, would so inspire the apathetic with his own enthusiasm, for you know enthusiasm is contagious, that the purse strings of the penurious would be loosened, and the managers would no more be faced with the unsavory task of extracting money by the divers forms of extortion practised by diligent Boards of Management.

Yes, the argument for a young man seemed to be conclusive. The Moderator

must omit gray heads from his list of candidates for First Church.

There was but one protesting voice. Young Doctor Gordon, a newly-ordained member of the Session dared to differ. In his quiet, serious way, he spoke to the Session when they met at the service of preparation before the fall communion.

"I am not sure," he said, "that we are altogether wise in limiting our choice to young men. In my profession, as in most of the professions, the older a man is, up to the point of senility of course, the more experienced he is, and the more experience he has the more valuable a man he is."

"While we, as medical men, deal with the mysteries and ills of the human body, the minister deals with the more complex mysteries of human hearts, and the ills of human needs. I am sure that years of experience with human beings in the various stages and states of life is an invaluable part of a minister's equipment.

"Ministers, like everyone else, are human, inasmuch as they make mistakes, and the school of experience, in which mistakes are the teachers, is a school which teaches us more than any other school known among men. Mistakes are expensive teachers and the price has often been the peace and welfare of a church.

"Moreover," Dr. Gordon went on, warming up to his subject, "consider the question from the standpoint of the older minister. The young minister's family, if he has a family, are in the infantile stage, while the older minister's family must be sent to high school or college. Inevitably they are in what some of you know, to the sorrow of your hearts and the leanness of your purses, as the expensive period.

"It is my opinion that these men are deserving of our consideration as a church. Most of them have years of faithful service as a testimony to their worth. The majority of them passed through the hot and devastating fires of 1925. Many of them have suffered and sacrificed gladly for the sake of the Church they love. As a Church, we owe something to them, and as a Church we should hesitate to depreciate their value, many of them in the prime of life as judged by the standards of every other profession on earth.

"Many of you," he said, looking around at the graying heads of the Session, "are well past middle age. You do not consider yourselves ready to be laid on the shelf. Put yourselves in the older minister's place, and remember Christ's Golden Rule—'Whatsoever ye would that men should do to you, do ye even so to them.' Give the older minister an even break."

The Doctor sat down, embarrassed by his own unaccustomed oratory. The Kirk Session was silent, but strong, firm resolves were kindled in each heart.

Children and Youth

MARY JONES

Jones is a very common name, and so is Mary, and perhaps few names are so widely used as these two combined. How many Mary Jones' there are in the world of English speaking people it would be difficult to say, but doubtless the number is very large. In all this great company however, one has become famous, though she was but a little girl when that happened which has made her name so widely known.

When we first hear of her she is a little girl of eight, whose home is a humble cottage in a quiet village in the country of Wales, her father and mother being the only other members of the household. Her father was a weaver in poor health, but still able to sit at his loom plying the shuttle, and thus earn for himself and wife and child sufficient to provide them with homely fare and clothing. They were poor and money was something rarely handled by them, and then only in very small amounts, the coins most familiar being pennies and farthings. The money little girls now spend on ice-cream, candies, and other delights would have been great riches to Mary.

Some things she had however, that were better than money, health, happiness, and goodness. She was a dutiful child, did well the work in the home possible to her, had learned to sew and mend, and her nimble feet ran many an errand for her parents and others.

One lack for which she was not to blame, gave her real distress. She had not learned to read, because there was no school in the place and no books in her home, not even a Bible. By the stories told her by her father, of David, Daniel and other heroes, and of Jesus and His life and work, she learned to look upon the Bible as a treasure-house. This interest was greatly increased by the messages to which she listened at the small religious meetings she attended with her parents. How she longed therefore to learn to read and to have the key to this and other books.

A kindly neighbor reminded her one day how she sat "stiller than a mouse" when her father told her Bible stories. Her mother said, "She is fonder than ever and I only wish we could give her a bit schooling." When Mary said that if she could but read she would not trouble anyone to help her, her mother replied that even if she could read there was no Bible in the home and few were to be had anywhere. Then the kind visitor told Mary that as soon as she could read she would be made welcome in her home, two miles distant, to make free use of her Bible, if then she had not one of her own. That night Mary, thinking of

the great scarcity of Bibles, said to herself and to God, that if ever she learned to read and got a Bible she would do what she could all her life to enable others to possess and enjoy the precious Book.

One night her father who had been away brought good news. In three weeks a school was to be opened in a village two miles away and a teacher had been chosen. The three weeks were like three months to Mary, such was her eagerness, and when the day of opening arrived she was there, and for two years tramped the four miles daily to enjoy the privileges it afforded. Then after a Sunday School had been organized two years later, at a church service one day she touched the lady on the arm who had promised to allow her to study the Bible in her home, and reminded her of her promise, adding that she had Bible lessons to prepare, and if she would allow her to come to her house on Saturday afternoons she would be so thankful.

That first Saturday when she opened the Bible these words arrested her attention, "Search the Scriptures." That was like a call to her and she replied, "I will. I will," and then was formed the purpose to possess a Bible of her own.

"I must have a Bible of my own, if I have to save ten years for it."

Then she started to save and never faltered in her efforts. A gift of hens whose eggs she sold, running errands, doing little jobs, were the means by which she was able to keep putting steadily small sums in a box stowed away in a cupboard, to be devoted to the purchase of a Bible.

Her earnest study was pursued and returning to her home one Saturday evening she called to her mother, saying she had brought "a big bit of the Bible home," meaning that she had memorized the seventh chapter of Matthew's Gospel. While waiting therefore to get the book itself she was getting the Bible into her head and heart.

The time went by and Mary Jones was a sturdy girl, sixteen years of age, and still she was gathering the small coins that would in time be sufficient to buy a Bible, and the desire of possession had become a real passion.

Bounding into her home one evening with unrestrained delight she told her parents that she had been paid more than she expected for some work and now had enough to purchase the treasure.

Enquiry led to the discovery that the only person from whom a Bible could possibly be bought lived twenty-five miles distant, and it might be that this man, a minister, had parted with all he had, or promised them. Nothing daunted, Mary, barefooted, for her shoes, so precious, could be worn only when she entered the town, set out early one fresh, breezy spring day

on the long journey. She rested at mid-day and had her frugal lunch and at dusk reached the home of a good man to whom she had been commended. There she was welcomed and informed that the minister rose early, and when they saw his light in the window in the morning they might call. The town was called Bala from which, maybe, we get Bala in northern Ontario. The call was made and the minister, Rev. Thomas Charles, warmly received Mary and her companion, but how sore was her disappointment when told that every Bible he had left was promised. Mary broke down completely and sobbed bitterly. This was more than the minister could bear, and, recalling her long and patient effort in saving resolutely for six years, he said to himself that whilst others would be disappointed none could suffer as the broken-hearted girl before him. Then speaking to Mary he said:

"My dear child, I see you must have a Bible. It is impossible to refuse you."

And then the minister too formed a resolve not, like Mary, to get a Bible, but to obtain Bibles for his own people of Wales:

"I can never rest until I find some means to supply my country with the Word of God."

What a change for Mary! She still shed tears but they were tears of joy, and much greater was her gladness when, in possession of her long-sought treasure for which she had toiled and saved and prayed, she was welcomed to her home. Little however, did she understand, indeed it was impossible for her to realize, what she had accomplished in addition to obtaining her own Bible. She had started a movement that was to compass the world.

Two years later Mr. Charles visited London with his great purpose in mind, but not seeing how it could be effected. Suddenly the idea of a society took form which should print the Bible and distribute it in Wales. A greater plan was then suddenly suggested at the meeting when a man cried out, "If for Wales, why not for the world?"

Two years more passed, for great movements progress slowly, and in March, 1804, the British and Foreign Bible Society was founded; and what a great body it has become; and Mary Jones lived to see it sending Bibles throughout the world, for her life did not close until the twenty-eighth of December, 1866. It is said that one of her sons came to America, whether the United States or Canada, we do not know, and was heard of in 1882. Over Mary Jones' grave in the churchyard at Bryn-crug, stands a headstone on which is told the beauty of her life and her part in founding The British and Foreign Bible Society. Her husband was Mr. Thomas Lewis, a weaver.

That early habit of saving for a good

cause persisted, and it was the wonder of her neighbors how she could be so generous for the Lord's work. She unfolded the secret to one who enquired and thus showed what can be done by everyone.

"It is like this. We ask ourselves, I mean my husband and my children, 'What can we do without?' One and another is then ready to give up something. These savings we put into a box which we call the treasury." Pressed for particulars, she said. "If you think, you will see that there are trifles which are not needed, but pleasant, and their cost may be saved. Now, for instance, Thomas had always been used to a smoke in the evening, so he said, 'Well wife, I'll give up my tobacco.' Then one after the other of the children suggested something to be given up, the cost to be put into the treasury." But about yourself?" said the enquirer. Mary replied, "I have my bees. The price of the honey goes to our living but the money received for the wax goes to the treasury." Then she told of the joy of self-denial.

"If by great care and a little self-denial we can contribute something of our substance to help God's work, it is surely the greatest joy we can have."—R.

GOD OR THE EMPEROR

Formosa, the Island Beautiful, off the coast of China, where we have a flourishing mission founded by the well-known Dr. George Leslie Mackay, called by many of those among whom he labored "The Black-Bearded Barbarian," is now under Japanese rule and the influence of that Government is everywhere felt, even in the schools.

A Japanese inspector visited our girls' school in Tamsui and asked this question, "Who is worthy of more respect, God or the Emperor?". A Christian girl answered, and I am sure you know, without being told, that she replied, "God." You would expect that answer, would you not? To us there is none higher than He whom we worship as God over all, blessed for evermore. He is the maker of heaven and earth and all things and His glory is above the earth and the heavens. He is the father of our spirits and the framer of our bodies. Surely that places Him far above king or emperor! He is a great king above all. There is none higher and none so high. So to God be glory and praise for ever and ever. Because of His infinite majesty and glory we worship Him. We honor kings but we worship God, and God alone.

There is something about this which the Japanese official would not likely see. We know it well. He might say, "Well if you think God is worthy of more respect than the Emperor, then we cannot trust you to honor and obey the Emperor." That would

be quite out of keeping with the teaching of Christianity. Whilst we are taught to fear God we are also instructed to honor the king. A true Christian should be a better citizen and more loyal to his king than any other. But if it should be a choice between God and the king or emperor, the Christian, at whatever cost, must be loyal to God. We may however worship God and honor the king, but we dare not disobey God for the sake of the king. Peter and John, you will remember, declared before Annas and Caiaphas, before whom they were brought to answer for their preaching, "Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye."

The story of the three young men in the book of Daniel is a very thrilling example of "showing more respect" to God than to the king. What noble words were those in which they set forth their duty to God as supreme over the king's command!

"Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter.

"If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.

"But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

We shall therefore still say God and the Emperor, with God first, but if it comes to a choice of God or emperor, then we must be on God's side.—R.

SUNDAY SCHOOL RALLY

The annual New Year's Rally of Hamilton Presbyterian Sunday School scholars divided into two parts, one meeting in the east end in St. Enoch's Church, the other in St. Paul's in the west end. The rally had outgrown St. Paul's. Hence the new arrangement. St. Paul's was addressed by the Rev. Wm. Mitchell, B.A., Dundas, and St. Enoch's by Rev. R. Moynan, B.A., of Hamilton. The total number of scholars present was 1286. The winner of the shield, for the best record of eight months, was Chalmer's Church. This is the fourth time that Chalmer's has achieved this distinction. The winner of the shield for schools over 100 was Erskine, and for less than 100, Stoney Creek. The committee in charge look for larger things from year to year, and would be glad if this brief recital would encourage other cities, towns and districts to organize Sunday School rallies on New Year's Day. The Convener of the Hamilton Rally would be happy to offer their plans to anyone writing him. Address, Rev. C. L. Cowan, B.D., 77 Tisdale South, Hamilton, Ont.

INTERNATIONAL S. S. LESSONS

(From Peloubet's Notes)

LESSON—MARCH 10

Peter Preaches to Gentiles

Acts 10:1—11:18; 15:6-11.

GOLDEN TEXT.—God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him.—Acts 10:34, 35.

TIME.—A.D. 41.

PLACES.—The city of Cæsarea, about seventy miles north of Jerusalem. Joppa, northwest of the city of Jerusalem; Jerusalem.

SUBJECT.—GOD'S WILL IS THAT THE GOSPEL SHOULD BE PREACHED TO EVERY CREATURE ON EARTH.

- I. THE VISION OF CORNELIUS THE GENTILE AND THE LORD'S COMMAND, Acts 10:1-8.
- II. THE VISION OF PETER THE CHRISTIAN JEW AND THE LORD'S COMMAND, Acts 10:9-23.
- III. CORNELIUS AND PETER MEET, Acts 10:24-33.
- IV. THE SERMON OF THE APOSTLE PETER TO THE GENTILES, Acts 10:34-43.
- V. THE HOLY SPIRIT DESCENDS UPON THE HOUSEHOLD OF CORNELIUS, Acts 10:44-48.
- VI. PETER'S ACCOUNT OF HIS WORK AMONG THE GENTILES BEFORE THE JERUSALEM CHURCH, Acts 11:1-18.
- VII. PETER'S DEFENSE OF APOSTOLIC PRACTICE REGARDING THE NON-NECESSITY OF GENTILE CIRCUMCISION, Acts 15:6-11.

LESSON—MARCH 17

Peter Delivered from Prison

Acts 12:1-19.

GOLDEN TEXT.—Prayer was made without ceasing of the church unto God for him.—Acts 12:5.

TIME.—The spring of A.D. 44.

PLACE.—A prison within the city of Jerusalem, perhaps in the tower of Antonia; the house of John Mark.

SUBJECT.—GOD IS ALWAYS ABLE TO DELIVER HIS SERVANTS FROM EVERY DANGER WHEN IT IS HIS WILL.

- I. THE PERSECUTION OF THE CHURCH BY HEROD AGRIPPA I, Acts 12:1-4.
- II. THE MIRACULOUS DELIVERANCE OF THE APOSTLE FROM PRISON, Acts 12:5-10.
- III. PETER REUNITED TO HIS CIRCLE OF FRIENDS, Acts 12:11-17.
- IV. THE CONSEQUENCES OF THE MIRACLE IN AN UNBELIEVING WORLD, Acts 12:18, 19.

LESSON—MARCH 24

Peter Describes the Christian Life

I Peter 3:8-18.

GOLDEN TEXT.—Sanctify the Lord God in your hearts.—I Peter 3:15.

TIME.—The date of the Epistles of Peter cannot be absolutely determined. It is commonly understood that his first Epistle was written, probably, in 60 A.D.

PLACE.—Some believe that the reference to Babylon in 5:13 is to the actual city of Babylon on the Euphrates River, but it is more generally believed that it refers to the city of Rome.

SUBJECT.—THE CHARACTERISTICS THAT SHOULD BE REVEALED IN THE LIFE OF EVERY TRUE CHRISTIAN.

- I. THE CHARACTERISTICS OF THE LIFE OF A TRUE CHRISTIAN, I Peter 3:8-13.
- II. THE WORTHY LIFE OF A CHRISTIAN UNDER PERSECUTION, vs. 14-18.

LESSON—MARCH 31

Review: Lessons from the Life and Letters of Peter

I Peter 5:6-11; II Peter 3:14-18.

GOLDEN TEXT.—Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.—II Peter 3:18.

TIME.—For the section from the First Epistle of Peter, see the preceding lesson; the Second Epistle was written a few years later, perhaps A.D. 66.

PLACE.—For the section from the First Epistle, see the preceding lesson. It is not known where Peter was living when he wrote this final Epistle.

- I. AN OUTLINE OF PETER'S LIFE FROM HIS BECOMING A DISCIPLE OF CHRIST TO THE DAY OF PENTECOST—WITH PARTICULAR EMPHASIS UPON THE MOUNTAINS OF VICTORY AND THE VALLEYS OF DEFEAT HIS LIFE REVEALS.
- II. WHAT PETER BELIEVED ABOUT THE LORD JESUS CHRIST AS REVEALED IN HIS SERMONS RECORDED IN THE BOOK OF ACTS.
- III. PETER'S REMINISCENCES OF HIS THREE YEARS' FELLOWSHIP WITH CHRIST AS RECORDED IN HIS TWO EPISTLES.
- IV. CONTRASTS IN THE LIFE OF THE APOSTLE PETER AS REVEALED IN THE GOSPELS AND THE ACTS.

On what occasions and in what manner did the Apostle show the following characteristics:—

Courage and Cowardice
Boastfulness and Humility
Brusqueness and Tenderness
Faith and Fear
Hopefulness and Despondency
Stubbornness and Obedience
Patience and Impatience
Anger and Compassion.

LESSON—APRIL 7

The Heavenly Father

Psalm 103:1-5, 10-14; Isaiah 40:27-31; Matthew 6:24-34; Luke 11:2; John 3:3-6; 8:40-47; 14:1-31; Romans 8:14-17; Hebrews 12:5-11.

(Continued on second page following)

Sun Life Assurance Company of Canada

Sixty-Fourth Annual Report—1934

ASSURANCES IN FORCE, December 31, 1934 - - - \$2,748,725,403

This large amount, the accumulating estates of nearly a million Sun Life policyholders, will become payable to them or their dependents during this generation—a stabilizing factor of great social and economic value.

NEW ASSURANCES PAID FOR - - - - - 236,215,901

INCOME - - - - - 159,251,028

DISBURSEMENTS - - - - - 115,661,302

EXCESS OF INCOME OVER DISBURSEMENTS - 43,589,726

PAYMENTS TO POLICYHOLDERS AND BENE- FICIARIES:

During the year 1934 - - - - - 88,160,206

Since Organization - - - - - 888,330,239

ASSETS - - - - - 665,378,716

Bonds: government, municipal, public utility and others; stocks, preferred and common; loans on mortgages; real estate; loans on Company policies; cash in banks, and other assets.

LIABILITIES - - - - - 651,115,551

Almost nine-tenths of this sum represents the policy reserve—the amount set aside to guarantee all policy payments as they become due.

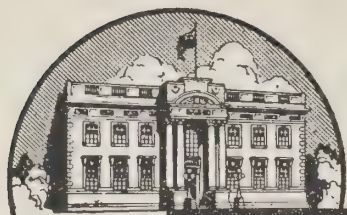
PAID-UP CAPITAL (\$2,000,000) and balance
at credit of shareholders' account - - - \$3,299,728

RESERVE for depreciation in mortgages and
real estate - - - - - 5,012,619

SURPLUS - - - - - 5,950,818
\$14,263,165

The valuation of bonds and stocks has been made in accordance with the basis authorized by the Insurance Department of the Dominion of Canada, and in conformity with the bases authorized by the Departments of Insurance of the various Provinces of Canada, and the National Convention of Insurance Commissioners of the United States. Policy liabilities have been valued by the full net level premium method, a standard more exacting than is required under the provisions of the Dominion Insurance Act.

Sun Life Assurance Company of Canada



ESTABLISHED
1869

OWNED BY THE POLICY-HOLDERS

• Dividends paid policy-holders since organization
\$58,903,892 •

• Total paid policy-holders and beneficiaries since organization,
\$183,000,000.00 •

A Purely Mutual Company

Every dollar of surplus earnings belongs to policy-holders and is either actually paid or allotted as cash dividends or held in trust for future distribution.

MUTUAL LIFE

OF CANADA

HEAD OFFICE: WATERLOO, ONT.

GOLDEN TEXT.—Like as a father pitieth his children, so the Lord pitieth them that fear him.—Psalm 103:13.

TIME AND PLACE.—Psalm 103 belongs to the time of David and was consequently written after 1050 B.C.; the fortieth chapter of Isaiah may be approximately dated at 712 B.C.; the Sermon on the Mount was given in the mid-summer of A.D. 28, probably on a hill west of the Sea of Galilee; the passage from Luke dates from the early winter of A.D. 29; John 3:3-6 belongs in the very earliest part of our Lord's ministry in April, A.D. 27, and records events that took place in the city of Jerusalem; the teaching of John 8:40-47 was given in the same city in October, A.D. 29. The great fourteenth chapter of John contains words uttered on the day before our Lord's crucifixion, April 6, A.D. 30, in the Upper Room. The Epistle to the Romans was written about A.D. 60; the date of the Epistle to the Hebrews and its authorship are debated questions. It was probably written not many years before the fall of the city of Jerusalem, A.D. 70.

SUBJECT.—RECOGNIZING AND APPROPRIATING THE FACT THAT GOD IS OUR HEAVENLY FATHER THROUGH CHRIST HIS SON.

I. THE GOODNESS OF GOD THE FATHER,
Psalm 103:1-5, 10-14.



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II. WAITING UPON GOD THE SECRET OF RE-
NEWED STRENGTH, Isaiah 40:27-31.

III. GOD'S TENDER CARE OF HIS CHILDREN,
Matt. 6:24-34.

IV. GOD OUR FATHER THE ONE TO WHOM
WE PRAY, Luke 11:2.

V. THE ONLY WAY TO BECOME THE CHILD-
REN OF GOD.

VI. THE CENTRAL TEACHING OF CHRIST
CONCERNING THE FATHER, John
14:1-31.

VII. THE NECESSARY CHASTENING BY GOD
OUR FATHER, Heb. 12:5-11.

OUR CHURCH CALENDAR

Vacancies

- Ailsa Craig, Ont., Mod., Rev. Donald McKay, 674 Highbury Ave., London, Ont.
- Baddeck, N.S., Rev. A. D. MacKinnon, Little Narrows, N.S.
- Campbellford, Ont., Mod., Rev. G. R. Duncan, Warkworth, Ont.
- Dresden and Rutherford, Ont., Mod., Rev. J. F. Goforth, Wallaceburg, Ont.
- Duart and Turin, Ont., Mod., Rev. J. M. McCurlie, Ridgetown, Ont.
- Fenelon Falls, Ont., Mod., Rev. W. G. Smith, D.D., Glenarm, Ont.
- Forest, Ont., Mod., Rev. A. G. Scott, Arkona, Ont.
- Hastings, Ont., Mod., Rev. A. C. Reeves, Norwood, Ont.
- Kenyon, Dunvegan, Ont., Mod., Rev. E. E. Preston, Vankleek Hill, Ont.
- Kildonan, Man., Mod., Rev. D. Johnstone, 1652 Alexander Ave., Winnipeg, Man.
- Lake Ainslie and Strathlorne, N.S., Mod., Rev. A. D. MacKinnon, Little Narrows, N.S.
- London, Ont., Hamilton Rd., Mod., Rev. John Harris, 567 Oxford St., London, Ont.
- Monkton, Ont., Mod., Rev. John Elder, Milverton, Ont.

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stalled by us in Canada
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10	7	Under one year old.
17	10	Between 1 and 2 years old
8	3	" 2 and 3 years old
9	9	" 3 and 4 years old
5	1	" 4 and 5 years old
4	2	" 5 and 6 years old
5	2	" 6 and 7 years old
3	2	" 7 and 8 years old
9	0	" 8 and 9 years old
2	1	" 9 and 10 years old
3	2	" 10 and 11 years old
2	0	" 11 and 12 years old
<u>77</u>	<u>39</u>	Total of 116 Children.

Address all communications to:—

THE SECRETARY,
P.O. Box 796, Saint John, N.B.

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Rev. Dr. I. A. Montgomery, 3590 Ven-
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Montreal West, Que., Mod., Rev. Wm. Mc-
Lean, 758 Davaar Ave., Outremont, Que.

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Thomas, Englehart, Ont.

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Alan Munro, Rosetown, Sask.

St. Andrews-by-the-Sea, N.B., Mod., Rev.
G. Lloyd Fulford, St. Stephen, N.B.

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15 Victoria St., Truro, N.S.

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liamson, Malpeque, P.E.I.

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Vancouver, B.C.

Warton, Ont., Mod., Rev. Peter Reith,
Tara, Ont.

Winnipeg, Man., St. John's Church, Mod.,
Rev. W. Gordon Maclean, 326 Kingsway,
Winnipeg, Man.

Calls

Woodstock, N.B., Rev. J. W. Paul, Stated
Supply.

Inductions

Bala, Port Carling and Torrance, Rev. R.
B. Nelles, Feb. 12th.

Hamilton, Ont., St. Enoch's Church, Rev.
Donald MacInnes, January 3rd.

Kirkhill, Ont., Rev. James Hagen.

Niagara Falls, Ont., Rev. F. G. Stewart.

Saint John, N.B., Church of St. John and
St. Stephen, Rev. J. St. Clair Jeans, Jan.
3rd.

Walkerton, Ont., Rev. J. V. Mills, March
1st.

The face is a register of the life.

The industrious have most leisure.

By their fruits ye shall know them.

Religion is not static but dynamic.

In God we live and move and have our being.

Crises make our prayers effectually definite.

The highest form of energy known to us is love.

In us God lives and moves and manifests His energy.

The essence of Christianity is the spirit of Christ.

He that is master of his own spirit is a hero indeed.

The man most deserving of pity is he who is most idle.

An evil custom may be abolished but its spirit remains.

The Church of Christ must manifest the spirit of Christ.

Rescue is not incidental but fundamental in Christ's life.

A perfectly just and sound mind is a rare and valuable gift.

"Nearer my God to Thee" will mean "nearer my neighbor to Thee."

God has much to reveal to us of Himself and His latent energy, both in ourselves and in the universe.

The doctrine of the death of Jesus is in the New Testament the centre gravity in the Christian world.

The cure for anxiety, as Christ taught, is to be found in absolute confidence in God's fatherly care.

The Gospel calls us to live in Christ, to find in Him the enjoyment of all we would possess, and the realization of all we would become.

The opposite of lost is found, and of perdition recovery. Therefore the glad news that we call the Gospel is expressed in these words, "I have found my sheep which was lost."

All is not false which seems at first a lie.

None but the base in baseness do delight.

Faults in life breed errors in the brain.

The conscience of a people is their power.

Self-trust is the first secret of success.

Extremes of fortune are true wisdom's test.

If winter comes can spring be far behind?

The feast is good until the reckoning come.

Some folk are wise, and some are otherwise.

Although my hap is hard, my heart is high.

Friendship is made more sacred by adversity.

A chance may win that was by mischance lost.

He oft finds medicine who his grief imparts.

In Christ is all our virtue and all our happiness.

Men never do evil so completely and cheerfully as when they do it from religious conviction.

It is the work of a philosopher to be every day subduing passions and laying aside prejudices.

It is rejuvenating to keep in touch with the work of today and the plans for tomorrow.

Beware of desperate steps. The darkest day,
Live till to-morrow, will have passed away.

God is everywhere the God who framed Mankind to be one mighty family, Himself our Father, and the world our home.

The world's no blot for us,
Nor blank; it means intensely and it means good:
To find its meaning is my meat and drink.

Selected.

NEC TAMEN

CONSUMEBATUR

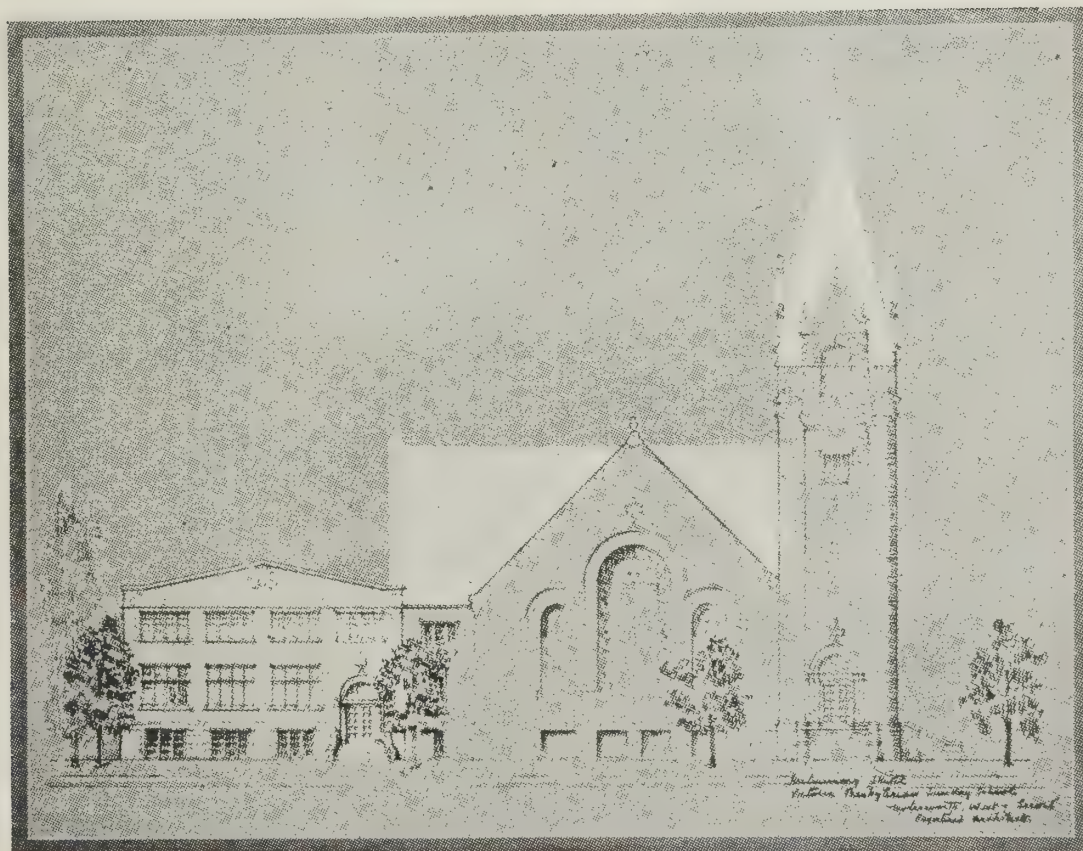
The **PRESBYTERIAN RECORD**

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LX

TORONTO, APRIL, 1935

No. 4



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I give (or bequeath) to The Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with The United Church of Canada) the sum of..... Dollars, to be used for *Home or Foreign Missions, or both, and I direct that this legacy be paid to the Treasurer of the Church, whose receipt shall be a good and sufficient discharge in respect thereof.

*Note:—Specify whether for Home or Foreign Missions, or both.

A Form of Bequest

I give to The Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum of.....dollars, to be used as the Pension Board of The Presbyterian Church in Canada at their discretion and judgment may determine. And I direct that this legacy may be paid to the Treasurer of the Church, whose receipt shall be good and sufficient discharge in respect thereof.

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35-19

OUR CHURCH'S WORK IN OUTLINE

Almost 35,000 copies of this have been sent out.

Requests are still coming in but the larger part of the Church has not yet responded. The Budget and Stewardship Committee awaits that response. Please reply early.

Rev. A. A. Lowther, Jhansi, writes:

"Copies of your pamphlet have also reached me and I think you must feel well rewarded for your efforts. It must have taken much time and labor to prepare a concise account of the work in each field, but the interest which it has everywhere aroused will be your reward. We on the field rejoice too that more information is placed in the hands of the church members. Personally I am convinced that people never can be interested in that of which they know nothing and that if they knew more clearly the exact situation in each field there would be a deeper and more vital and more lasting interest in what after all ought to be the first duty of the Church."

Remember the only obligation incurred in receiving these pamphlets is to commend and distribute.

Address Budget and Stewardship Committee, Room 708, 372 Bay St., Toronto, Ont.

The Presbyterian Record

VOL. LX.

TORONTO, APRIL, 1935

No. 4

BY THE EDITOR

LAUNCHED

(See pages 108, 109.)

A VESSEL upon the stays in course of construction finally reaches the stage when it is adjudged ready to be launched, and usually with special ceremony the props are removed and with the requisite force applied it glides down the prepared ways and comes to rest in its own element, the sea. As we launch a vessel we inaugurate an enterprise. It too must have a start.

This month, March, witnessed the launching of an appeal to raise a sum of money to relieve the Church of certain debt.

This is not the first time the appeal has been made. Already ministers, missionaries, Secretaries of Boards, various individuals, and organizations, have been approached and have responded, as in the case of the W.M.S. (W.D.), in sending in a cheque for \$25,000, the result of two years quiet and well organized effort, and the W.M.S. (E. D.), which earlier contributed \$3,000, \$1,081.56 of which was for the 1933 deficit.

The appeal now launched is that to congregations. The amount sought is \$206,000 which would require about \$1.15 from each member or about \$2.30 from each family in the Church. On such definite assignment we may base our calculations, and there must be a basic principle or method, but we cannot rely upon that, nor would it be reasonable to do so, for to some that amount would be paltry, insignificant. To others it would be heavy and to some impossible. Therefore those who can, whether we consider congregations or persons, must make up for those who cannot. It will require generous giving by many to make the average.

The object is to place our Church in a position where it can do more to help others by maintaining properly and expanding, as opportunity presents, its work in the homeland and in foreign parts.

The time chosen for launching may not be regarded from the aspect of business conditions as the most favorable. There will be something inauspicious about any

time, however, and some time must be chosen, and at the present indications of better days are clearly seen. In any event the amount sought is easily within reach of our Church and will be secured if we respond as did Nelson's seamen to his signal, "England expects every man this day to do his duty."

In the light of two anniversaries however, the time is seasonable and has been deliberately chosen. This year our Church celebrates her Diamond Jubilee and the Tenth Anniversary since the crisis of 1925. What has that sixty years meant to us? What was done for us by pioneers and churches from other lands to make the history of that period what it is? And through those sixty years has not the good hand of God been upon us to enable us to play a somewhat worthy part in Christian service? In a special measure God's goodness has been manifest in the trying conditions experienced during the past decade. Our response therefore to the Budget and Stewardship Committee's appeal is to take the form of a Thankoffering. Our gratitude will surely match the occasion.

In the concise terms of a brief letter, as has been sent to ministers and which appears in another column, it is not possible to express everything, but a hint at least is given, in the reference to the strong bearing the burdens of the weak, that this is a fitting occasion for special gifts.

A letter carrying a subscription to the Record impresses this upon us. It is from a lady residing in the United States, a granddaughter of the pioneer Rev. P. G. McGregor, the 150th anniversary of whose coming to Canada is to be observed in 1936. She expresses her earnest desire to be present at the celebration. In this is disclosed worthy pride in what one of her family did for the Church and love for the Church for which he labored. The Church is dearer to her because of that past in which her grandfather had such an honorable share. There may be not a few like her who for similar reason would like to do something distinctive and generous for the Church in which their family history has been written.

What more suitable time than this to give tangible expression to that most worthy sentiment!

By the letter to ministers referred to

above the venture is made, the undertaking launched.

Already there is response. In human relations the saying applies, "Before they call I will answer," and here is the first reply.

The Secretary of the Budget and Stewardship Committee has received a cheque in Canadian currency from Rev. Allan Reoch, Manchuria, for \$80.87, the gift of the Chinese Christians to "help wipe out the deficit."

Another is the offering at the public meeting in Grace Church, Calgary, following the addresses of Dr. Goforth, amounting to \$120, and still another \$50 from the gathering in Knox Church, Calgary, also addressed by the veteran missionary. Both these sums go to the deficit fund.

Elsewhere in this number is the story of a Sunday service in a small town in B.C., in a church without a minister, where public worship has been maintained during the winter, a place where the mines are closed and business is at the lowest ebb. At this service \$12.00 was contributed to the Budget Deficit. Not only therefore is the appeal launched but the response has begun.

A proper ideal in giving, both as to spirit and measure, one of a number given in the Scriptures, was long ago set for us:

"And Moses spake unto all the congregation of the children of Israel. . . . Take from among you an offering unto the Lord; whosoever is of a willing heart, let him bring it, an offering to the Lord. . . . and they came everyone whose heart stirred him up, and every one whom his Spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation. . . . The children of Israel brought a willing offering unto the Lord. . . . and they (who received the offering) spake unto Moses, saying, The people bring much more than enough for the service of the work which the Lord commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from giving." Exodus 35, 36.

It was by preaching to the poor, the burdened and the outcast, by the preaching and practice of love, that Christianity turned the stony, sterile world into a fruitful field for the Church. Where no other religion could sow and reap, this religion was enabled to scatter its seed and to secure a harvest.

It is not easy to be prompt and punctual but to be so is of great value to one's self and to others.

THE SPIRITUAL

"**D**EFINE your terms" is good advice and often necessary outside the realm of formal debate. When one makes his meaning plain then an opinion may be hazarded upon his assertion. The first obligation is to be clear in one's own mind upon the terms used, without vagueness or uncertainty. Addressing his audience a great humorist cried out, "Do you see my meaning?" "Yes, Yes!" came from all parts of the house. "Well," said the speaker, "I am very glad you do for I don't see it myself."

Our first duty is to think clearly and our next to express our ideas as correctly as possible. Words are like tools and must be used with some degree of precision, or like blocks of stone in a great wall each to be set in its own place. It is an important part of life's discipline to learn to think and speak with exactness, and it is a practice which the eager and diligent will always improve.

Do they who so emphatically and constantly exhort about the "spiritual" know the meaning of that word? They are not generally explicit and, if they become in a degree definite, emotion in some form, or distinctly religious exercise, such as prayer, Bible reading, or public worship, seems to be what they understand as spiritual. If one thing is clear in the Bible, however, it is that the spiritual cannot be so confined but is much broader, deeper, and richer than that estimate of it, and this may be illustrated by some contrasts drawn by the Scriptures.

What It Is Not

The spiritual is clearly distinguished from the literally carnal or fleshly, the gross, the sensual, the purely physical, Gal. 5:19; I Tim. 4:8; from the material, the things of the world, the pursuits that are concerned with this life only, "Love not the world neither the things that are in the world," 1 John 2:15, "Lay not up for yourselves treasures on earth," Matt. 6:19; from the metaphorically carnal, hate, bitterness, envy, strife, Gal. 5:20, "For whereas there is among you envying and strife, and divisions, are ye not carnal, and walk as men?" I Cor. 3:3; from formalism, "Incense is an abomination unto me," Is. 1:13; "Is it such a fast as I have chosen, a day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him?" Is. 58:5; from long prayers, Mark 12:40, pious utterances such as, "Be warmed and fed," James 2:16; "Not everyone that saith upon me, 'Lord, Lord,' shall enter into the kingdom of heaven," Matt. 7:21. Thus is indicated in part, what the spiritual is not.

What It Is

To turn to the positive side we find that in the emotional realm the spiritual is love,

joy, peace, Gal. 5:22; in character it is purity of heart, Matt. 5:8, gentleness, long suffering, goodness, faith, meekness, temperance, Gal. 5:22; in daily living it is diligence, unworldliness, heavenly-mindedness, doing justly, loving mercy, and walking humbly with God; in relation to our fellows it is unselfishness, bearing one another's burdens, loosing the bands of wickedness, undoing heavy burdens, freeing the oppressed, feeding the hungry, clothing the naked, preaching the Gospel; in the Church it is sincerity, reverence and godly fear. brotherly love, charity, liberality, self-sacrifice, activity. Is. 5:8, Micah 6:8, Matt. 5, Rom. 12, Gal. 6, Eph. 4.

A Word on Order

Insistence is made frequently upon the necessity of developing the spiritual in order to obtain the money requisite for the Lord's work. This cannot be denied and yet the prophet Malachi reminds us that there is another side. He points out that spiritual poverty is sometimes explained by niggardliness and that liberality brings a rich return in heavenly blessing. His words are familiar, Mal. 3:8-12, but we quote only verse 10:

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me, now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

To Develop

Then to deepen the spiritual life, it is very obvious, requires more than what we understand by religious exercises, prayer, meditation, worship, meetings, much more. Its vigor and development depend upon much the same as the physical life, good habits, suitable nourishment, fresh air, and exercise. Try that prescription in the spiritual realm also but do not omit prayer and fellowship. Living and giving and serving however have the largest place.

A shrewd observation upon the spiritual is attributed to the great Asbury, the pioneer bishop of Methodism in the United States. Prostrations were not uncommon at certain religious gatherings and concerning them Asbury was questioned. He responded by saying that his opinion must await his opportunity to see what they who in the excitement of the religious meeting had fallen to the floor did when they got up.

It is fitting too to recall, when we try to relate the cloister to the arena, worship to work, that the monk in his retreat fearing that if he responded to the cry of the poor at his gate he would lose the vision that delighted his soul discovered that while engaged in kindly ministrations to the needy the vision had awaited his return.—R.

FOREIGN MISSION EXPANSION

Rev. W. M. Rochester, B.A., D.D.

THE story of development in this realm of our Church's activity demonstrates at least that we have not wholly neglected the command,

"Go ye into all the world and preach the Gospel to every creature."

It appears also that in that service our Church earned the double distinction of having sent forth the first foreign missionary from a Canadian Church and from a British Colony, and of having, very early in her history, three names upon the roll of Christian martyrs. The various steps in that missionary progression are well defined.

Our first undertaking was in the New Hebrides, a group of fifty-six islands in the south seas. To these islands, well described as the "habitations of horrid cruelty," the Synod of Nova Scotia sent Rev. John Geddie, whose successful labor on Aneityum is set forth in the inscription on his tombstone in Geelong Cemetery, Victoria, Australia,

"When he landed in 1848 there were no Christians here and when he left in 1872 there were no heathen."

On three other islands of the group Canadian Presbyterian missionaries labored, one of which, Eromanga, is known as the Martyr Isle. There three of our missionaries were done to death and won the martyr's crown, Rev. G. N. Gordon and Mrs. Gordon in 1857, and Rev. J. D. Gordon, a brother, in 1872. Others who labored early and valiantly in the New Hebrides were Rev. H. A. Robertson, Rev. J. W. McKenzie, and Rev. Jos. Annand. Our Church no longer shares in that work beyond the annual contribution of the W.M.S. (E.D.) to the support of the training school on the island of Santo.

The scene now changes to an island in the Atlantic off the coast of Venezuela, South America, Trinidad. Accidentally, as we say, attention was directed to this field. Rev. John Morton of Bridgewater, N.S., in quest of health, visited the island and was deeply impressed by the opportunity for service among the East Indian population, numbering at that time about 85,000. These people were brought from India by the British Government to work on the plantations. Mr. Morton upon his return offered himself to the Synod of Nova Scotia for this work, and, having been accepted, entered in 1867 upon a most successful missionary career. Associated early with him were Grant, Christie, and MacLeod, strategic centres were chosen and with a corps of helpers, lady superintendent teachers from Canada, ordained native

ministers, day schools and Sunday Schools, native catechists and Bible women, and in due course a theological college with Dr. Morton as Principal, this venture on Trinidad became a well organized and most successful mission.

Another heroic figure, an ardent, bold Scotsman, Rev. George Leslie Mackay, now appears in our records and stands forth as one of our most stalwart, resourceful, and successful missionaries. In 1871 the Assembly of the Canada Presbyterian Church decided upon a venture in the Orient, and China was the country chosen. Mr. Mackay having offered himself to the Foreign Mission Committee was sent to that land and was given liberty to fix his own location. After a brief period of exploration, including a visit of some months to the English Presbyterian Mission in South Formosa, he settled in Tamsui in the North, declaring that so signal was the providence that guided him to that place, that it seemed as if he had, when leaving Toronto, taken his ticket direct, with his baggage all labelled Tamsui. The fruit of his work was soon evident and abides. What a change has taken place since the lonely missionary sought the companionship of the shepherd boys on the hills! At Tamsui there are now a theological seminary, middle school, girls' school, and women's school. Farther inland at Taihoku, our medical work is centered, the chief institution being the Mackay Memorial Hospital. This hospital has given rise to another institution, the Happy Mount Leprosy Colony, situated most advantageously for the purpose it serves, fifteen miles distant from the capital. The staff from our Church numbers now twenty-one, and there are seventy-five churches with a membership of over 3,000, with several thousand more to be numbered as adherents. Here one may again exclaim, "What hath God wrought?"

About the time that George Leslie Mackay fared forth, a movement toward India was begun in our Church. The original impulse came from Montreal, and from Erskine Church there. That congregation asked the Canada Presbyterian Church to send two ladies who had volunteered for foreign service, and who would be supported by the congregation, to some field where the labor of women was needed. These two ladies, Miss Rodger and Miss Fairweather, became well known figures, and each gave a protracted period of service in India, serving first under the Presbyterian Church in U.S.A. and later under our own Church. Miss Rodger, the first woman in our Church to undertake foreign work, served eighteen years in India. The remainder of her life was spent in her home at Lachute, where in January,

1929, at the ripe age of almost eighty-two years she passed away.

After the union of 1875 The Presbyterian Church in Canada entered a field of her own. Rev. James Douglas of Cobourg, Ont., was sent to Indore, and thus the mission of The Presbyterian Church in Canada was established in Central India. Development was rapid and in addition to Indore, work was carried on at Mhow, Rutlam, Neemuch, Ujjain, Dhar, and finally at Amkhut, which became the centre of work among the Bhils. This last expansion of the enterprise was begun in 1897, and from that time till to-day the name of Dr. Buchanan has been inseparable from the Bhil mission. This development demanded a large staff, which was soon forthcoming, the establishing of hospitals, schools, and the college at Indore. Many capable workers, all worthy of honor, were on the roll of the mission. One is with us yet, living in retirement, but still serving the Church, highly esteemed and beloved, Dr. Margaret O'Hara. She gave thirty-six years of unremitting toil, yet glad service to the cause of Christ in India. Another name long and eminently associated with our work in India is that of Dr. John Wilkie, whose death took place at sea in April, 1928, when on his way home to Canada.

Some eighteen years after entering Trinidad, in 1885, we made our first contact with South America by responding to the appeal of the Presbyterian Missionary Society in Demarara to join them in their work among the same class as in Trinidad, the coolies, numbering in British Guiana 120,000. Rev. John Gibson was sent, but after a brief ministry of two years was the victim of a fatal illness. He was succeeded in 1896 by Rev. J. B. Cropper, now our veteran missionary there, at present in Canada on furlough. With varied fortune this mission has continued to the present. A year ago re-organization was effected under Rev. David Marshall, who for a short time was minister of our church at Richmond Hill, Ont., having been compelled by ill-health to leave for a time his work in British Guiana. Later at the request of the Mission Board he returned and effected re-organization. He is now upon the field. A prominent feature of our work there has been the day schools which have been the means of contact with the adult coolie population.

After a long period of looking toward that great land at last it was arranged that we should establish a mission on the mainland of China. The movement resulting in the establishing of this mission began with the graduates of Queen's and Knox Colleges who guaranteed the support of Rev. J. Fraser, Smith, M.D., and Rev. Jonathan

Goforth, respectively. In September, 1888, these two missionaries, after a tour of 1200 miles, viewed Honan and determined upon this rich and influential province as their sphere. Recruiting at home proceeded rapidly, and in due course Mr. Goforth organized the Presbytery of Honan, with six ministers and one elder, although three years passed before premises were obtained in that area, the work being carried on from a station outside. The privilege of securing property was confined to the market towns. From 1892 to 1899 the staff was greatly augmented and with the opening of Changte Fu opportunities for service multiplied rapidly and, notwithstanding the compulsory return on account of illness of a number of missionaries, and the sore trial of the Boxer riots in 1900, the blessing of God was upon the mission and it flourished, the evangelistic work being greatly aided by extensive medical service.

In 1924 we had almost 100 foreign missionaries in Honan and over 100 in India occupying sixteen stations.

In 1893 the door was opened for us in Korea, with Rev. J. W. McKenzie of Lower Stewiacke, N.S., as our first missionary, his support being privately furnished. His was a brief life of two years but marked by extraordinary zeal. Three years after his death the working force was supplemented by three other missionaries. Shortly after they were joined by other missionaries from Canada. Under advice of the Missionary Council they devoted themselves to the northwest province with a population of one million. In 1924 nine stations were occupied by some forty-nine missionaries. Progress in Korea was very rapid and was marked by very widespread Bible study, great numbers coming together in large centres for that purpose at regular intervals.

Our Church had a share also in Southern China in the district of Canton. It is an interesting fact that in this neighborhood the Chinese of Montreal early supported a native missionary. The work progressed until, despite the pressing need confronting the Foreign Mission Committee in Canada in 1902, our first missionary to that field was appointed. Three leading centres were occupied and a staff of twenty-two was employed. Among them was Miss Jessie A. McBean, M.D., who arrived at Kongmoon in 1906, and still serves as Superintendent of a women's hospital and in other capacities. She is supported by the W.M.S. (W. D.).

The Presbyterian Church in Canada provided a worker in the sphere of literature for China who proved himself extraordinarily fitted for this service, Dr. Donald MacGillivray, one of the pioneers in Honan. Our

representative in that work now is Rev. Dr. Z. K. Zia, Shanghai.

In those early days we had work in Canada which we called foreign, that among the Indians who then numbered about 110,000. By missionaries, teachers, day schools, boarding schools, and industrial schools, our Church ministered to these aborigines. The arrival of Rev. James Nisbet on the North Saskatchewan, at a place later known as Prince Albert, marked the beginning of this "foreign" work in Canada. Sixty miles northwest of that place, now a city, there is a Christian band of Indians, the fruit of that work among whom last year a new church was erected.

With 1925 there came a change and as the Church at home was cleft in twain and only a portion of our former foreign mission work was left in the hands of The Presbyterian Church in Canada. The mission in Formosa is wholly ours. Instead of work in Korea we have work in Japan among the great number of Koreans who have migrated thither to take advantage of the industrial opportunities promised. Instead of Honan we have Manchuria where Dr. Jonathan Goforth for the second time became a pioneer, and who up to the time of his departure a few weeks ago, had associated with him Rev. Allan Roech, and Mrs. Roech, Rev. Wm. Davis and Mrs. Davis, with other helpers. Our work in India is limited to that among the Bhils, and to the district of which Jhansi is the centre. In both these missions in Central India we have a very good equipment and a substantial body of missionaries.

We have already referred to British Guiana where Rev. David Marshall is at present representing us, Dr. Cropper being home on furlough.

From this brief sketch it will be conceded that The Presbyterian Church in Canada played, comparatively, no small part in the great work of world evangelization, and has had among its representatives men and women who have stood in the very forefront of missionary leaders for courage, enterprise, devotion, sacrifice and ability. We have been greatly crippled in resources by the break in 1925, but we must not lose the passion for missionary work that animated the Church in the earlier years, nor must we be behind hand in liberality both with respect to workers and contributions. The work must go on, for it still remains true that what the world needs to-day is the help and healing assured in the Gospel of the grace of God.

It is unwavering fidelity to well-established principles that make a man a firm character.

SELF HELP AND HELPING

Many years ago we bade farewell to a lad who left a western town for the farther West. He was a member of our congregation and active in the Christian Endeavor and other organizations. For years we have been in more or less frequent communication, but of late in closer touch, for he serves the Record where he now resides. This story accompanied his order for 1935. An amusing incident, not so at the time, as he says, is a feature of the letter, but in the simply told narrative is revealed on the part of the people such self-reliance, resourcefulness, pride in the local church and love for it, interest in the welfare of the community, devotion to the Church at large, and all unconscious, as many missions and independent congregations might well emulate. Who of our readers will not be affected by this letter and be made more zealous of good works? What an example it is to missions elsewhere which have long depended upon the Church's funds, and what a reproach to self-satisfied congregations that live within themselves or grudgingly contribute a trifle to missions! Here follows the letter:

Dear Dr. Rochester,

I have at last got the Record subscriptions fixed up and now enclose money order for \$7.20 in payment of 18 copies which will provide a copy for every family in the congregation. The Session only settled this last week and I received the money on Saturday. You mail the bundle to me as usual.

We are still plugging along here and holding our own. The reports at our annual congregation meeting showed all obligations met, no debts and a small balance on hand in every department. Not much but not behind. We have not had a minister since the end of September when the student in charge returned to college. Among us, with the Session in charge, the services have been carried on regularly since October and as collections were taken right along it has enabled us to meet all obligations, to do a little extra in some spots, and to build up a little reserve to meet the stipend when we get a minister.

We had a special Christmas service at which we received an offering of \$12.00 for the old deficit fund. It was a little hard on the nerves at first as everything seemed to go wrong. It was held on the Sunday after Christmas and we had made a special effort to make it attractive. Some of our choir members had decorated the church very nicely and the choir had practised diligently for weeks. As an added attraction the local brass band was to help by playing some selected Christmas music at different parts of the program. Our Sunday School

choir was also helping and they too sang a special Christmas selection. There was a record crowd out and every available seat in church was taken. Mr. —, our presiding elder, was officially in charge. He was there early, but, ten minutes before opening time, he discovered that he had left at home his book containing prayers and guidance for situations such as we have here now. Away he went for the book and, as the streets were slippery and he is not so young and spry as he was, it was ten minutes after starting time when he came back. You can imagine our anxiety. The people were very patient though and inclined to be amused at my anxiety. At last he returned. We got the choir ushered in, all were seated, I gave the nod to the band leader (The band was to open with, O Come all Ye Faithful), he raised his baton, gave the starting signal, and—out went our lights. After the waiting and all, this was the last straw and we could not blame our congregation for the burst of laughter that was immediately hushed.

For just a moment I wondered what we should do. We had coal-oil lamps and I had cleaned and filled them the day before, but they were entirely inadequate to light up the whole church and specially where the band was. Almost I felt like saying we had better go home when a friend who was sitting just over on the side spoke up and said, "Do you want a flashlight, —?" That broke the tension. With the aid of his flashlight we got the lamps lighted. One of the band boys went off for tools and material, replaced the fuse, the lights came back, and our service went on. It is very amusing now, but was quite the reverse then.

"This is quite a story to bother you with. I am sorry that your work never brings you into this corner. We think it is very beautiful. Spring is on the way now and the flowers will be out and everything look brighter." —

* * *

That they may stand out clearly we set forth in order the main points of this story:

The Record in every home.

Public worship maintained without a minister.

Self-sustaining.

No debt.

A reserve to meet later requirements.

The helping hand: Twelve dollars for the Church's deficit.

The characteristic and absolutely unparalleled feature of Christianity is the living, personal relation of the individual Christian to Christ.

PIONEERS—ANOTHER CHAPTER

Rev. Arthur J. Sinclair, B.A., B.D.

IT is indeed refreshing to read our old friend Lowry's contribution in the Record concerning the earliest churches in Nova Scotia, and of the Huguenot strain in our Presbyterian blood.

Equally are we indebted to the scholarly work of Dr. Baird, of Pictou, for his timely references to the Swiss, French, Dutch and German Calvinistic settlers of the South Shore in 1753.

In the coming celebration of our Diamond Jubilee we shall be culpably negligent if not more than ordinary notice is taken of these early Calvinistic Presbyterians.

Many of the Record readers doubtless are not familiar with the story of those early pioneers. The very choicest part of their history is as yet unwritten, and as a Church we are in danger of allowing some of the finest stories of struggle and fortitude, of courage and sacrifice, to go unhonored and unsung into the grave of forgetfulness.

Unscrupulous agents in Europe induced the emigrants to dispense with most of their goods, including bedding. One can only imagine that awful trip across the ocean in a sailing boat with boards for a mattress and the sky for a coverlet. The historian records briefly that "they slept on the open deck."

From father to son down through the intervening years have come memories of wild Atlantic storms, of the diapason roar from nearing clouds, of wilder, demoniacal shrieking winds in the upper rigging, of the fearsome slap slap of huge waves when all hands had been forced below, and the straining, creaking ship itself which seemed to roll in agony.

They were destined for Acadia; a name to conjure with; a land of green fields and fertile valleys, of warmth and of sunshine, a land of plenty. Instead, they landed to build barricades and forts and blockhouses. Bloodthirsty Indians lurked in the thickets with war arrow and taut bowstring. Every shadow might be an Indian, every Indian a shadow. The laconic registry "scalped" is not infrequent in the early death records. Stragglers were caught alive and amid wild yellings and whoopings were carried off to be tortured and burned on Sacrifice Island of bloody memory.

The night after their arrival one of our wildest South Shore storms broke over Blockhouse Hill. White lightning flashed on the naked bayonets of picket guards. Red uniforms of soldiers, crouched here and there in the underbrush, showed bloodlike: tree limbs above seemed like Indian arms with tomahawks and scalping knives. Beneath evergreen branches snatched from

anywhere shelter was sought from the driving rain. In a hastily constructed shack a baby boy was born that wild night. He slept smiling and peaceful, his little fists clenched as though bidding defiance to the storm king's hurricane.

So came the first little Presbyterian company of pure German stock to the new settlement.

Day came and the storm departed. In the summer sunshine divine service was held in the open air, and with the same deep emotion that wandering Britons have shown in "New England's," "New Scotland's," "New Glasgow's," and "New London's," these men and women named the new place Lunenburg, their synonym for Home.

Red men still watched in the woods making hunting dangerous; the land within their limits of safety rebelled against agriculture, and the men therefore turned to the wide ocean and became fishermen.

In spite of better times through government aid and a treaty of peace with the Indians, a strange unrest pervaded the entire community. An agent of the government reported this unrest as "due to lack of religious ordinances among the settlers." The framework of a church was constructed in Boston, shipped to Lunenburg and built there at government expense, and named St. John's Church. A British organization, The Society for the Propagation of the Gospel in the Colonies, sent out and paid the salary of an ex-priest (Roman) who did valiant work for the Master, and left at his death an enviable record of Christian achievement. Thus the first church in Lunenburg was established, and—was claimed by the Anglicans.

Calvinism revels in difficulties and thrives on hardship. For these reasons, endearments and blandishments fell upon deaf ears. A free church and free pastor for Presbyterian fishermen was poor bait.

In 1770, just seventeen years after the settlers arrived in Lunenburg, Old St. Andrew's Presbyterian Church was opened for worship with joyous acclaim. To-day the old church still stands, with only a slight addition in the form of a chancel, the oldest Presbyterian Church in Canada where worship is still held. It is the first church in Lunenburg to be built by its own membership and paid for through heroic sacrificial giving, reminding one of "A certain poor widow."

A respected Elder, who like his Master, had gone about from home to home "doing good" was "called" as their first pastor and was the first Presbyterian minister ordained on Canadian soil.

We still have the old hand-made communion cup, fashioned by a German craftsman. We still have the old pulpit from which Romcus Commingo preached the

everlasting Gospel. We still have the old clock which for more than a hundred years, "without stumbling," "tick tacked, tick tacked," and we still have old records from 1770, written in German, before trains and steamships and telephones were known and before the U.S.A. was born.

And the church is still Presbyterian.

Few but fine have been the ministers of St. Andrew's during the years. They were mostly of Scotch descent, one or two of them came directly from the Land of the Heather. We should like to write of one who rode on horseback along the forest trails when past his ninetieth year; and of another who preached strong sermons at eighty, but space forbids. These old-time preachers faced hardship and difficulty with and beside their people and in passing on left a fragrant memory gloriously sacred with the still living old folk.

With such a background of teaching and exposition of the Word together with a life spent on sloping slippery decks of storm-tossed Atlantic schooners, it is not surprising to know that very few of the descendants of the original stock were washed overboard in the Union storm of 1925. Among our ain folk the unsolved enigma is why they "went" and rumor says that at times when our church is lit at eventide, and "I to the hills" comes to its own in congregational singing, there is also a keen regret in other hearts than ours.

Humbly proud is the present minister to know that in his congregation are families of French, Swiss, Dutch, German, English and Scotch extraction, all blended in the happy harmony of our Presbyterian Church fellowship. One of the big triumphs of our church is this "tie that binds."

On the public square and within sight of the manse windows is a memorial to those who fell in the great war. Ninety per cent of the names are Dutch and German, and they are many. Lunenburg was and is their home town and Canadians always sisters and brothers. No town in Canada displayed more loyalty nor yet more heroism.

There goes an old man now on a visit to his son. Hale and hearty at ninety-three he still does his own work on the farm. Some days ago we asked him what he thought of Canada. He looked up, his face aglow as with inspiration and thanksgiving, his hands clasped as if in prayer, and with speech that still has the German touch he said, "De very finest countree in de vorld."

True to their tradition are they still. They defied the depression and built a new manse, now almost paid for, and also finished one of their best recent years in 1934.

May this contribution bring from those in charge of our Diamond Jubilee a recognition justly deserved and long overdue.

THE KING'S SILVER JUBILEE

This year marks the twenty-fifth anniversary of His Majesty's accession to the throne and throughout the Empire the occasion will be celebrated with rejoicing in affection to His Majesty and gratitude for his rule.

A communication has been received by the Moderator from Mr. E. H. Coleman, Under Secretary of State, directing attention to the paragraph in the Dominion Government's proclamation with respect to the recognition of the anniversary by the Churches:

"I have the honour, by direction, to enclose a copy of an Extra of the Canada Gazette dated Thursday, February 28th, 1935, publishing the text of a Proclamation concerning the recognition of the Silver Jubilee of His Majesty the King.

"I have the honour to bring, particularly, to your attention, the paragraph of the Proclamation relating to religious services on Sunday, May 5th, 1935, and I am directed to express the hope that you may find it possible to give effect to the request."

This communication has been supplemented by a message to the Moderator from Hon H. C. Nixon, Provincial Secretary, on behalf of the Ontario Government, directing attention also to the Dominion proclamation. The following is the proclamation:

PROCLAMATION

BESSBOROUGH

]L.S.[

CANADA

GEORGE THE FIFTH, by the Grace of God of Great Britain, Ireland and the British Dominions beyond the Seas KING, Defender of the Faith, Emperor of India.

To All To Whom these Presents shall come or whom the same may in anywise concern,

Greeting:

A PROCLAMATION

H. GUTHRIE
Attorney General
Canada

WHEREAS it seems to Us fitting that an opportunity should be afforded Our Loving Subjects, the people of Canada, of celebrating the Twenty-fifth Anniversary of Our Accession in such a manner as to manifest their devoted attachment to Our Throne and Person and their thankfulness for the manifold bounties and great mercies which, under the blessing of

Almighty God, they have enjoyed during Our Reign;

Now Know Ye That We, by and with the advice of Our Privy Council for Canada, have thought fit to request and do by this Our Proclamation request, that the Archbishops, Bishops and other titular heads and the Clergy of all religious denominations throughout Canada, when they assemble in their respective Churches for divine service on Sunday, the Fifth of May, A.D. 1935, shall give an appropriate expression of gratitude to Almighty God for the manifold bounties and great mercies which Our Loving Subjects, the people of Canada, have enjoyed during Our Reign;

A feature of the celebration is a world-wide appeal on behalf of the sufferers from cancer. His Excellency, the Governor-General, Lord Bessborough, has addressed the people of Canada in behalf of this cause and with respect to his message the Moderator gives the following:

To the Members and Adherents of The Presbyterian Church in Canada:

I wish to commend to the members and adherents of our Church the appeal of His Excellency, the Governor-General, on behalf of the King George V Silver Jubilee Cancer Fund for Canada. A recent communication from His Excellency says in part:

"I hope to complete by May 5th a roll of those taking part in this great national Act of Thanksgiving. . . In order that no one who desires to be included should be omitted from this great Roll of Honour, it would be of the greatest help if you would once again invite a final reference to the Fund to be made in the churches on Palm Sunday, April 14th. A reminder on that day to the members of the congregations who have not already contributed, but who desire to do so, **to send a dollar or more to Lady Bessborough without delay** will do a great deal to insure that no one is omitted from the list who desires to be included."

I feel sure that many of our people will desire to have a share in this worthy effort and will be glad to respond to the appeal of His Excellency.

J. S. SHORTT,
Moderator.

The first call of Jesus to His disciples was to an ethical decision, a practical discipleship, a dedication of will.

The attempt to retain the peculiar and distinctive ethical teaching of Christianity without the Christ is as hopeless as the attempt to retain the life of a lovely and fragrant flower after you have severed it from its root.

A LENTEN MESSAGE

Rev. J. Keir Fraser, D.D., Alberton, P.E.I.

Be still and know that I am God.—
Psalm 46:10.

ONE of the greatest needs of modern times, perhaps the greatest, is to be called back to the fact that there is a kind of knowledge which can never be had except in stillness. This is the knowledge of God and the knowledge of self. God speaks to the human soul in the still small voice, and that voice cannot be heard in a crowd. "Be still and know that I am God." "Commune with your own heart upon your bed and be still." "He leadeth me beside the still waters." "Stand still and see the salvation of God." "Their strength is to sit still."

And yet how little we know about stillness to-day. The realm of silence. Why, it is a foreign world to most of us. When you begin to speak of stillness some people are actually afraid. A young lady who had been visiting the Lake District of Scotland remarked to me not long ago: "It was so still up there that I became afraid." She could hear her heart beat and she ran away.

The Need of Our Time

In countries where people are temperamentally calm and reflective it might not be necessary to insist on stillness as a condition of knowledge; but, in a country like ours, where the commercial spirit is rampant, and it is all push and rush and roar, it is well-nigh impossible to get any appreciation for the calm and unruffled and retired spaces of life. What a noisy, turbulent, restless people we Americans are. Over in Europe they speak of Americanitis. Americanitis is nervousness, and its parents are hurry and worry. Ours is an age of "rapid transit." Indeed, a writer in one of the magazines recently charges us with being "drunk with rapid transit." Our fathers considered it a wonderful thing when they travelled twenty miles an hour, but now we fly a hundred and sixty, and I see they are talking of two hundred. Everything is pushed to-day—at least this is the tendency. Boys are pushed through school. Girls are pushed into society. Chickens are hatched by electricity. Wheat is sold before it is in the ground. The horse that can go the fastest brings the highest price. Progress has become another name for speed. I can remember when it took nine days for the fastest vessel to cross the Atlantic; now they are doing it in four days. Even death seems to be in a hurry, and instead of the lingering diseases of our fathers people are succumbing to apoplexy and heart failure. The motto of the hour is "Let us then be up and doing with a heart for any fate,

(Continued on page 110)

The Moderator's Message

Rev. J. S. Shortt

To the Ministers, Office-bearers, Members and Adherents of
The Presbyterian Church in Canada:

The year upon which we have now entered promises to be a momentous and crucial one for our Church. We shall celebrate this year the Diamond Jubilee of The Presbyterian Church in Canada. Hence we may profitably look back upon the way by which the Lord has led us. When we review the past history of our Church we have reason to feel a certain worthy pride in the noble heritage that has been ours in the trials, struggles, sacrifices, and triumphs of those who laid the foundation of our Church in this new land of Canada, bringing with them the great traditions of the past from the Old Land where Presbyterianism had its home. The story has not yet been fully written but we know it in part. At our approaching Diamond Jubilee celebration we shall recall with pride and joy the stories of sacrificial labors and of the will and determination, the perseverance and devotion, so nobly sustained by those who maintained the Church's work and carried its message of love and redeeming grace to distant parts of our Dominion and to other lands beyond the seas. All these things we shall bring to mind and delight to recount in connection with the 60th anniversary of our Church.

But besides this inspiring story of the past there is the duty of the present hour and the consideration of the needs of to-day, and these are the matters that concern us most. We must both recognize and bravely meet the situation which confronts us at the present time, and this can be done only with a united effort. My duties as Moderator have taken me to various sections of the Church from coast to coast. It is difficult, perhaps, in our far-flung constituency to visualize the position of the Church as a whole, but we need to have that vision in order to give us the inspiration and the sense of fellowship which are required for the sustained and successful prosecution of our work. In the course of my travels I was greatly encouraged by the manifestations of loyalty to the Church and its work upon the part of our ministers and congregations. In many places I found real hardship and sacrifice, especially in parts of the West; and here I should like to pay a tribute to our ministers' wives, many of whom are cheerfully enduring hardness and nobly helping to sustain the work of the Church during these difficult times. The Church, like every other organization in the land, has felt the adverse effect of the present economic and industrial depression, but I could not help feeling that with the return, or near prospect of return, to normal conditions our Church will be ready to move on and out into new fields of service and to the revival of old fields. The spirit is there, I am confident. It is held in check for the time by the lack of necessary resources. With these restraints removed it will be possible for our workers to enter in and minister to those fields which are calling to us to-day.

It is necessary in any concerted effort that the strong should help the weak. There is, I feel, throughout the Church a wistful longing for a new sense of fellowship and this will be realized only by mutual understanding and sympathy.

There will be a serious call and appeal in connection with our Diamond Jubilee, to marshall the resources of our Church, to remove the deficit and to put the missionary and other funds of the Church on a sound footing. Let us say with united voice that we can and will do this thing. Let there be a rising tide of zeal and enthusiasm for the Church we love which will find its climax in our Diamond Jubilee celebration. Relieved of the burden of debt let us set the Church free for new triumphs in the Lord's work.

Diamond Jubilee 1875-1935—Tenth Anniversary 1925-1935

Diamond Jubilee Thankoffering

FOREWORD BY THE MODERATOR

Accompanying is a special appeal in connection with our Diamond Jubilee to marshall the resources of our Church to remove the deficit and put the missionary and other funds of the Church on a sound footing. Let us say with united voices that we can and will do this thing. Let there be a rising tide of zeal and enthusiasm for the Church we love which will find its climax in our Diamond Jubilee celebration. Relieved of the burden of debt, let us set our Church free for new triumphs in the Lord's work.

J. S. SHORTT.

The appeal to congregations to meet the accumulated deficit as of January 31st, 1934, has been delayed by prevailing adverse conditions. The Budget and Stewardship Committee, however, with the approval of the Board of Administration and upon authority of the last General Assembly supplementing that of 1929, have decided to launch the postponed appeal and to ask every congregation throughout the Church for a thankoffering worthy of the occasion and the object.

THE SUM TO BE RAISED IS \$206,000.

This has been apportioned to congregations on the basis of membership and your apportionment is \$.....

This was the only method of allocation possible, but the principle should here apply that they that are strong should bear the burdens of the weak.

The amount should be raised by special collection or personal canvass or both, and between now and the end of June, 1935.

All money should be paid to the local treasurer and promptly forwarded to Mr. E. W. McNeill, Church Treasurer, 372 Bay St., and earmarked for that purpose.

This appeal is special and should not interfere with contributions to the regular Budget for the year 1935.

The raising of this sum is vital to the work of the Church and should engage the interest and effort of all.

Let us therefore bring our offering to the Lord in expression of our gratitude to Him for the way He has led us as a Church in this new land, and for support and guidance during the last decade.

Toronto, March, 1935.

Budget and Stewardship Committee,
ANDREW S. GRANT,

WILLIAM BARCLAY,
Chairman.

J. W. MACNAMARA,
Joint Secretaries.

A LENTEN MESSAGE

(Continued from page 107)

still achieving, still pursuing." The watchword of the times is: "Work while it is day," and it seems to be always day. There is no let-up in the pace. Life is one ceaseless wear and tear, one constant grind, until many are ready to cry out with Cowper:

"O, for a lodge in some vast wilderness,
Some boundless contiguity of shade,
Where rumor of oppression and deceit,
Of unsuccessful or successful war,
Might never reach me more.
My ear is pained, my soul is sick
With every day's report of wrong
And outrage, with which earth is filled."

Nineteen hundred years ago the world's greatest Teacher said to His little circle of followers: "Come apart into a place of solitude, away from the crowd and the noise, and let us rest a while."

Let me ask you, is not this the need of the hour to-day? Do we not all need to spend more time in the school of silence?

Soon a Lost Art

Are we not fast losing the art of meditation? Do we not need larger spaces of stillness in our lives? It is very significant, I think, that at the World's Parliament of Religions held in Chicago in 1893, one of the chief charges brought against Christianity by the devotees of Eastern religions was that it was too military, that it lacked repose. And they have actually built a Buddhist temple in London, and I saw it stated that they are talking of building one in Los Angeles, Cal. Think of it. The Anglo Saxon race commencing to feel the need of the quiet doctrines of Buddha. What does it mean? It means that the soul of man is hungering for a knowledge of God, and that this knowledge can never be had until the soul has learned to be still. The still small voice cannot be heard in the crowd. It needs the listening ear, the silent space, the quiet hour.

Shallowness

And does not this restless activity of our day account in large measure for the shallowness which is so characteristic of the age? When Perseus told Pallas Athene that he wanted to go forth and meet Medusa, the fabled monster, she smiled and said: "You are too young, my child, and too inexperienced: go back home and do the work awaiting you there." This is advice much needed to-day. It is hurry that mars the excellence of our work. We are impatient. We do not take time to perfect our plans or to mature our powers. We dream of the battlefield and are restless. We need solitude to-day, if for no other reason, as an intellectual stimulus. You have heard of the conversation which the poet Southey once had with an old Quaker

lady. The poet was telling her with pride how fully his time was occupied. He went on to say how he studied Portuguese while he was shaving, how he translated Spanish an hour before breakfast, how he read all the forenoon and wrote all the afternoon, in short, how every moment of the day was filled with something. The old lady listened until he had concluded and then said: "Friend, when does thee do thy thinking?" The Anglican Church brackets her ministers under three classes, high churchmen, low churchmen, broad churchmen. Dr. Benson, the late Archbishop of Canterbury, once remarked that there was need for a fourth class, deep churchmen. This is what our age needs, not only Christians, but deep Christians, Christians with deep experiences, deep joys, deep convictions. Have you not noticed that all depths are silent? Depths of space, depths of ocean, depths of thought, depths of emotion, how silent they all are. The most ravishing music, I am told, is in the octaves that are either too high or too low to reach the human ear. When grief is deepest it is tearless and dumb. It is so with all depths.

There is so much fussy, restless, unceasing, untiring activity in the life of to-day that we do not recognize how unoriginal we are. We are something like a scrap book into which has been imported all kinds of experiences of others, but in which there is no original matter. We are full of opinions. They have floated our way and got lodgment there like the down in the atmosphere, but they are not ours. They belong to the general community. Nothing is ours which is not a conviction, something in which we are rooted and grounded. If you will permit a personal allusion, I want to say that this is the danger which is constantly besetting us ministers. We are tempted to come to the pulpit, not from hours of meditation in which our minds have been soaking themselves in the great river of the water of life, but we come from public meetings, from committee meetings, from conventions and associations and conferences of various sorts, so many voices dinning in our ears and deafening us that the still small voice is seldom heard, or if heard is not recognized as the voice of the Infinite.

Men of The Silences

And yet, mark you, the men who have heard that voice, and who have left their names to the ages, were all men who were trained in the school of silence: Abraham alone with God, listening for the message, and at length hearing the command to go forth and become the father of a great nation, a nation in which all the nations of the earth would be blessed; Jacob in the stillness of Bethel, the starry heavens looking down upon him with their myriad eyes, his very dreams revelations, waking to rec-

ognize that wherever there is a broken and contrite heart there is the altar of God; Moses out in the silence of the desert, awakened by the vision of the burning bush; Isaiah alone with God, meditating on his country's woes until his lips were anointed to be the spokesman of the Almighty. In the stillness came the still, small voice to these ancients, and in the stillness it comes to you and me to-day. For a voice that is a whisper you have to listen. The earthquake forces itself upon our attention. The tornado compels recognition, but you cannot hear the still small voice of God whisper in the soul unless you are still and listen.

Unappreciated

Is not this the reason why the experiences of the Bible writers sound so strange to-day? I have among my books, The Twentieth Century New Testament, but you cannot conceive of the Bible having been written in the twentieth century. These writers seem to have lived in another world, and under an entirely different order of things. The American excursionist goes to Jerusalem with a Baedeker's guide book in his pocket, and asks "What is the height of yonder mountain? What is its geological formation?" The Psalmist sees the same mountain and exclaims, "As the mountains are round about Jerusalem, so is Jehovah round about them that fear Him." Two habits of mind you see. The old Hebrew poet felt that he lived in a world which God made and which belonged to God. Everywhere he went he saw the impress of the Divine. As he beheld the sea he cried, "The sea is His and He made it." When he looked at the hills he exclaimed, "The strength of the hills is His also." What an enormous loss when the mathematics of creation are everlastingly present with us and all the poetry is gone! The geographical formation of the hills is all very interesting and in its place very useful. I have no objection to it. On the contrary, when I have a leisure hour and my heart is not sad and lonely, I like to hear of the old red sandstone, and the silurian and the carboniferous strata, and all the rest of it. But sometimes my heart is hungry and I want bread as well as stones, and I want as a companion the man who can see something besides stones. I want to get with the man who when he sees the mountains can say, "Thy righteousness, O God, is like the great mountains," and who when he beholds the ocean can say, "Thy judgments are a great deep." Give me the 104th Psalm. Let me take it into the woods with me and there in the deep silence of the pine forest let me read,

"O, Lord, my God, Thou art very great: Thou art clothed with honor and majesty. Who coverest thyself with light as a garment; who stretchest out the heavens like

a curtain; who layest the beams of his chambers in the waters; who maketh the clouds his chariots; who walketh on the wings of the wind."

Isn't that sublime, exalting? There is something here I can feel; and it is such a relief sometimes to get away from the multitude of books that tell us about the laws of nature, that talk about evolution and the origin of species and the survival of the fittest, and the lobes of the brain, and physiology and astrology and pneumatology, and I know not what else—it is such a relief to get away from all this, and to get beside men who were not concerned with the method of creation, but who recognized behind it all a great, divine personality, who, when they saw the earth and man simply said "God! In the beginning God." These men had experiences which we do not have because they listened for a voice in their souls and heard it, and knew it to be the voice of God. And an age like ours, which is all noise and rattle and roar needs, if any age ever needed it, to be called back to the fact that there is a kind of knowledge which can never be had except in stillness. It is whispered knowledge. It cannot be heard in a crowd. In the jostle and tumble of life, in the great world factory with all its machinery rattling and its fog-horns blowing, it cannot be heard. Unless a man can in some way call himself off from these and be alone in a crowd and commune with his own heart, that still small whisper, which is the voice of God in the soul will be drowned in noise. The kind of knowledge a man most needs, self-knowledge and God knowledge, is the kind he can get only in the quiet spaces of life, only in the stillness of devout meditation. It doesn't come from effort, but from reposefulness. Often it is true of men that their strength is to sit still, to sit still as the painter before a great master, simply receiving, as a child reposing in its mother's arms.

Impractical

Now I am aware that to some all this must seem mystical and impractical, if not nonsensical. To have spaces of calm in our lives in which we may hear the quiet whisper which Elijah heard, seems to us in these hurrying busy days strangely out of harmony with our commonplace thinking. It doesn't seem to accord with the American mood. And yet it expresses the universal experience of all devout souls. Even the calm and unexcited Jesus needed to go apart from His disciples and the curious crowds which dogged His steps, that He might repose a while in the bosom of His Father. During the past few days I have been looking over the life of Jesus, and I have been impressed, as I think I never was before, with the number of His spare moments and seasons for retirement. Our

Master was a busy man. Often He didn't have time to eat or sleep or rest, but I notice this, He always had a great fund of leisure time for conversation and communion and love and prayer. You never find Him in a hurry or disturbed; He is always the same calm, strong, tranquil man. No seeker after truth was ever turned away because the Master was engaged. He had no "days," no "hours at home." He was always at home to anyone who needed help.

Preoccupied

How hard it is to get at some people. They are "not in" or they say they are not; or they are so busy, so tired, so filled with engagements. They have no time to sit down and think and talk and open their hearts to their friends. They have time for everything else but friendship. Someone has said that some people are so crowded trying to make a living that they have no time left in which to try to make a life; and so during these days which commemorate the closing days of our Lord's busy life He is saying to you and me: Come in my child, sit down and rest a while. Let us talk together for a little. "Tell me your troubles, tell me your temptations, tell me your longings, tell me your hot tears. Don't allow yourself to worry or be overanxious. Why art thou cast down? Why these scalding tears? All is well. You are your Father's child. Just trust Him. Making a living isn't the chief thing in life. Making a life is a more important thing. Come, then, and lay your burden at my feet, and whosoever cometh I will in no wise cast out."

It is somewhat thus, if I mistake not, that our Master is speaking to us during these busy rushing days. May it be ours to be still and listen and enjoy sweet and refreshing fellowship with Him.

"O, Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.
Teach me Thy patience; still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong."

Prayer

Oh, Thou Son of God, help us to remember that the wonderful life Thou didst live could never have been lived had it not been for the power which Thou didst gather into Thy soul, during these moments of uninterrupted prayer, when Thou was alone with the Father. Enable us, Thy followers, to dwell much in the secret place of the Most High, that we may catch the vision of the Eternal, and that we may see the touch of the divine finger upon the commonplace things of earth. Help us to be still, to be willing to sit down and think a little, while holy influences steal into our

souls, refreshing, uplifting, and giving us calm. And may those who see us take knowledge of us that we have been with Thee. We ask it for Thy Name's sake. Amen.

HUMAN SURVIVAL

Obituary Service—Synod of Toronto and Kingston

Address by Rev. J. M. Kellock, M.A.

IT has seemed to me that this is a good time in which to reaffirm our confidence in human survival after Death has done its worst.

The brilliant essayist, Augustine Birrell, said, "I believe in immortality and a world to come, but I wish there had been more evidence."

His view is that of many in these days. To meet the requirement that there should be more evidence of human deathlessness, psychical societies have peeped and muttered and passed through scenes of darkness and mystery, but of their sure findings the verdict has to be the old Scottish one, "Not proven."

It was easy to believe in the life of the world to come when through the Ptolemaic teaching of astronomy the minds of men were rendered geo-centric. Then the belief was that the sun moved around the earth, not vice versa; and the earth was the King of planets, the others created to be carried as captives at the wheels of its chariot as it careered through space in a perpetual Roman Triumph, as it were, and "as a King returning from his wars."

As, moreover, it was the view of many that the other planets were inhabited, it seemed quite to be expected that God would have an eternity of existence in His nearer presence in store for a universe so crowded with people created in His image.

Even Thomas Chalmers from such expressions as "the heavens and all the hosts of them" inferred that the planets were peopled with human beings like ourselves. But now the evidence all leads in the other direction. The globe is not the great orb that we have thought, but a pinhead of a thing by comparison with the other great bodies in the stellar vault.

As Dr. Chalmers asserted in his astronomical discourses, "If this world of ours were quite to disappear from the universe of worlds, it would be no more missed than a single leaf off a single tree in a vast forest."

And when we know that it would take thousands of millions of light-years to pass across the star-lined spaces of the firmament, our world appears to be a small speck indeed.

Copernicus and Galileo have taken from mankind their ignorant contentions concerning the earth's supposed relative im-

portance; and we now know its motions and its relations to other stars in space.

Only by considering how greatly the spiritual exceeds in worth the mere material objects, can one, with any sense of security, hold the belief that the soul of man will still live, "When the sun is cold and the stars are old and the leaves of the Judgment Book unfold."

The achievement of personality is the greatest accomplishment of man in this world, and, as we see it going on while he lives, and not rounded out fully when he dies, we cannot believe that God will crush it out at a stage short of perfection.

But men, even good men, have differed in the firmness with which they have maintained that life does not end, but only gets a new start at the grave.

It is said that the great artists never painted a sunset, and also that that skilled theologian and mighty thinker, Dr. F. D. Maurice, scarcely ever referred to the future state, leaving his readers guessing whether or not he believed in its existence.

On the other hand, the preacher, poet and novelist, George MacDonald, was absolutely sure of God and eternity: dreamed golden dreams about them and might have said what Dean Stanley said when asked if he believed in Heaven. "Heaven? Why I live there."

In its mingling of stateliness, simplicity and calm trust, an Irish hymn writer's poem about heaven is unsurpassed."

"Every morning the red sun
Shineth warm and bright,
But the evening hurries on,
And the dark cold night:
There's a bright land far away
Where 'tis everlasting day.

Little birds sing songs of praise
All the summer long,
But on darker, colder days
They forget their song;
There's a land where angels sing
Ceaseless praises to their King.

Christ the Lord is ever near
Those who follow Him,
But we cannot see Him here
For our eyes are dim:
There is a most happy place
Where men always see His face."

Tennyson is sure he was not born to die; and that, after the stormy voyage of life was at an end, he should see his Pilot's face. This poem he enjoined his publishers to place always last in his complete works, as if it were the ripest fruit of his enlightened spirit.

Socrates has arguments in favor of human immortality that leave much to be desiderated, but his demeanor before, during and after his drinking of the hemlock

might put many a dying Christian to the blush, so calm he was.

Amongst poets and philosophical thinkers, and he was both, Robert Browning is the supreme example of one who had, as Walt Whitman puts it, a complete ease about death. He does not want to creep past with blinded eyes when death comes. He wants to taste the whole of it; "fare, like his peers," and to greet the unseen with a cheer. Of his course homewards towards heaven, he says he takes his way as birds their trackless way, and that he shall arrive at his destination as the birds do, for God guides him and the birds.

Poor Tom Hood, coughing his life away, in his last poem says, first, that he smells the mould above the rose, but in the final stanza that he smells the rose above the mould.

Instincts, intuitions, and desires in our best moments; and dreams; and also that sense that everlasting life is demanded by the fitness of things in a sane world, and that God begins nothing He will not finish; that He will not fulfil his promise to the ear and break it to the heart, make us firm about futurity. God will not furnish a ship, beautiful and stately, and scuttle it in mid-ocean. The trust that we shall forever continue to be is an anchor that holds.

And yet we have to fight such a faith. In the ennui, emptiness and needless pains and penalties of the world of ancient times Heaven was to be desired and, as for Hell, it could not be so much worse than Earth was, that it must be shunned as unbearable. Now, when modern inventions have made Earth so fair and desirable, it is not so. What charm is there in the promised music of heaven and the harpings of the Just made perfect to beguile those who, by turning a knob on a radio, at almost any hour of the day, can have music that angels at their best could scarce outrival.

Therefore, it is all the more impressive and wonderful, when those who cannot be accused of professionalism, men not schooled theologians, hold fast their faith in endless life of conscious continuance.

Frederick Lawrence Knowles wrote, as his swan song, this:

"This body is my house—it is not I;
Herein I sojourn till, in some far sky,
I lease a fairer dwelling, built to last
Till all the carpentry of time is past;
When from my high place, viewing this
low star,
What shall I care where these poor tim-
bers are?

The ancient heavens will roll aside for
me
As Moses monarched the dividing sea.
This body is my house; it is not I—
Triumphant in this faith I live and die."

I love the roll of the eloquence of the mighty-minded Victor Hugo when he talks of death and what comes after it.

"I feel in myself the future life; I am rising I know, towards the sky. The sunshine is o'er my head. Heaven lights me with the reflection of unknown worlds. Winter is on my head. Eternal spring is in my heart. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvellous yet simple. It is a fairy tale and it is a history. My day's work may end at death, but my life begins again next morning." But the end for all is shrouded in darkness and in mystery. Of us, as of the worthies in the eleventh of Hebrews it will be said, "These all died in faith not having received the promises, but were persuaded of them and embraced them."

We shall all be great on one day, our death day, for that is a kingly act, not ordinary, not trivial. Through the gate of death the faithful go to get their crowns. Those we are about to name have won them, we trust. Jesus was sure of a life beyond death and He was man at his sanest and best. We are citizens of Eternity in time. David Livingstone said: "I believe in the resurrection and the life in Heaven because Jesus promised these, and Jesus is a gentleman; and a gentleman never breaks his word."

We shall soon know about it all for many will soon be dead and no more seen here. We shall see Him and we can wait.

"Wait but a little while
Of uncomplaining love,
His own most gracious smile
Will welcome you above."

AN EASTER WISH

God's favor rest upon you,
God's grace with you abide;
His peace be your sweet portion
This blessed Eastertide.
For through the risen Saviour
Our needs are all supplied.

—Fred S. Shepard.

The world is full of resurrections. Every night that folds us up in darkness is a death; and those of you who have been out early, and have seen the first of the dawn, will know it. The day rises out of the night like a being that has burst its tomb and escaped into life.

"The world recedes, it disappears;
Heaven opens on mine eyes; my ears
With sounds seraphic ring;
Lend, lend your wings! I mount! I fly!
O Grave! where is thy victory?
O Death! where is thy sting?"

JOINT CAMPAIGN OF EVANGELISM

Rev. David Scott, M.A., B.D.

IN reading the Record I see that our joint campaign of Evangelism in Montreal is engaging the attention of the Church as a whole, and, as I have been closely associated with the movement from its inception, I think you might be glad to have certification on a few leading points.

The credit of starting the movement lies with the Bishop of Montreal who, away back in October, invited a few representative ministers of the leading Protestant denominations to meet informally at his home to discuss the propriety of joint action by the Churches in an effort to spiritualize the life of this city. Several Presbyterian ministers were invited but I alone was able to attend along with a representative of the United Church of Canada and some of the Bishop's own clergy. We were all keenly alive to the consensus of opinion that had been arrived at by our several Churches on the need for the principles of the Evangel to be applied to our modern life, and it was easily agreed that joint action in this matter was called for. A larger and more representative meeting was called for a week later and at that meeting important decisions were come to. It was agreed that, after due notice given, through the press and otherwise, the Sundays from January 20th until March 3rd inclusive, should each be devoted to the promulgation of some special aspect of Evangelism. The effect of this would be that all Protestants in Montreal would be concentrating on the same theme at the same time. Then, despite of faithless fears in some quarters, (I confess I had my own) it was decided that a Great Service of Witness, held in the Forum, a building which can seat at least 15,000 people, would be the most effective way of awakening public attention and launching the campaign. Committees were thereupon formed to plan and carry through the many different kinds of work entailed by such a far-reaching program. Up to this point we had not obtained the imprimatur of the governing bodies of the various denominations, although all were cognizant of the movement that was afoot, but as we confidently expected we had no difficulty in winning their hearty co-operation.

As it chanced, the Annual Week of Prayer was being observed immediately prior to the launching of our effort and gained special significance as a preparation for the work to which we were setting our hands. The date for the Forum service was set for the 14th of January and on the morning of that day a fine Service of Consecration for ministers was held in the Church of St. Andrew and St. Paul. The Rev. G. H. Donald, D.D., had charge of that service and in it members of the various

denominations took part. About the service at the Forum, I do not at this date need to particularize. Certainly it was the most impressive Christian service that any of us are likely to see. What lent a special significance to it was not merely the presence of the many thousands in the building, 15,000 was the estimate, but the fact that multitudes were turned away, unable to gain admission. Presbyterians were represented among those conducting the service by the Moderator of Presbytery, Rev. Henry Cousens, B.A., B.D., of Lachute.

Since that day, Sunday by Sunday, we have been following in our pulpits the line indicated on the Agenda of Evangelism which I enclose. In addition, in our Presbyterian Church, a large meeting of laymen was convened and was addressed by Rev. Canon A. P. Shatford, D.D., of the Church of St. James the Apostle, and myself, on the subject of the campaign. Arising out of that meeting it was decided to hold a conference each Wednesday during the campaign period, giving opportunity for exchange of views on the special subject dealt with on the previous Sunday. This conference which is open to all is held each week at a different vantage point in the city and those that have been held up to date have proved helpful. Among other denominations similar practices are being followed, the idea being to encourage thought and prayer in regard to our whole scheme. The campaign, as such, will end as Lent begins, but it is hoped that through the meditations of the Lenten Season, impressions will be deepened and confirmed on all hands.

We in Montreal are deeply interested in the plans similar to our own, that are being formulated for other centres throughout Canada and we shall pray that our own common efforts may be effective in bringing our ideal, Canada for Christ, into the realm of reality.

Supplementing the Sunday services as mentioned above the following series of week-night meetings was held.—Ed.

PRESBYTERY OF MONTREAL

Campaign of Evangelism District Meetings
Time of Meeting, 8-15 P.M.—Place of Meeting—
Subject of Conference—Churches Associated

January 30th—Fairmount Taylor Church—Personal Evangelism—Maisonneuve, St. Cuthbert's, Fairmount Taylor, Kydd Memorial.

February 6th—Knox Crescent Church—Evangelism in the Home—St. Andrews & St. Pauls, Knox Crescent First Presbyterian Church, St. Lambert Italian Mission.

February 13th—Ephraim Scott Church—Evangelism in the School and College—Lachine, Montreal West, Kensington, Ephraim Scott, Campbell Mem.

February 20th—MacVicar Church—Evangelism in Industry—Cote des Neiges, MacVicar, Livingstone, and Outremont.

February 27th—St. Matthew's Church (Pt. St. Charles)—Evangelism in Recreations—St. Matthew's and Verdun.

March 6th—Melville Church—Evangelism in the State—Melville and Stanley.

A short address will be given at each meeting and then the subject will be thrown open for Conference by those present. These meetings have been arranged by the Presbytery's Committee on the request of the Laymen's Meeting held in First Presbyterian Church, January 17th instant.

Every meeting is open for all Presbyterians of the city and district, but it is expected that the churches associated in each district will assume special responsibility for making the meeting in their particular district a success.

The Armouries in Regina was the scene of another united service of witness held on Ash Wednesday, March 6th, in the evening. This was a thoroughly representative gathering. The address was given by the Most Rev. Derwyn T. Owen, M.A., D.D., Archbishop of Toronto and Primate of all Canada. We have observed that a number of other cities have held a similar service and others are announced.

DR. AND MRS. GOFORTH

These two veteran missionaries have returned to Canada on furlough. Mrs. Goforth's health has suffered considerably and, as our readers know, the doctor has lost his eyesight. He has not yet however lost his vigor or his buoyancy. In these respects the years apparently have made little or no change.

Nearly half a century has passed since as the missionary of the Knox College Alumni he went out to Honan, China. The period intervening lacks but three years of the honored missionaries' jubilee. It was in 1888 that they began work under heavy handicaps in that new field and for thirty-seven years labored assiduously.

After 1925, disappointed in one quarter, they were providentially guided to Manchuria where they have spent ten arduous years.

Upon arrival in Canada they found doors wide open and immediately entered upon what promises to be a very extensive program of public meetings.

Knox Church, Toronto, on Monday, March 11th, tendered a public reception to the missionaries which was attended by a very large company. A warm welcome awaits them throughout the Church and undoubtedly their messages will greatly revive interest in the cause they represent.

To Rev. Allan Reoch of Manchuria we are indebted for an account of the departure from that land, a story which reveals the place in the work and in the respect and affection of the workers held by these valiant servants of Jesus Christ. The prelude to this story is a brief report of progress in the mission.

"The month of January has been a very busy one, marked by four outstanding events. Immediately after Christmas, we began a month's Bible study class for our young evangelists and volunteer workers. They were all most diligent and made ex-

cellent marks. It has been decided to have a longer period every autumn for the benefit of those unable to attend Bible School, and as a preparation for those who attend, if funds permit.

"Comparing the results of the last three years we have much for which to be thankful. Baptisms for the three years 1932, 1933 and 1934 have greatly increased, the figures for the successive years being 472, 778, 966, and the contributions respectively, 4,312, 8,285, and 14,665 Mexican dollars.

"The great increase in the contributions has been due partly to a larger Christian constituency, but chiefly on account of the extensive campaign of Church building throughout the year. We will have a contribution to send home in a week or two from the Chinese Christians toward helping to wipe out the Home Deficit. Altogether about \$80 Canadian currency has come in. This will be slightly augmented by later returns.

"Another important step was taken. While we have not a sufficient number of self-supporting congregations to form a Presbytery, the time is not far distant when we shall. A committee of pastors and elders has been formed which will give them training preparatory to the forming of a Presbytery. They have entered into this larger sphere with enthusiasm and will lighten the administrative burden the foreign missionaries are carrying in this ever-growing work.

"The most outstanding event was the departure of Dr. and Mrs. Goforth to Canada. Dr. Goforth has been carrying on his work with undiminished zeal, despite his blindness, while Mrs. Goforth, although in ill health, has been carrying on a strenuous correspondence in connection with the work. Now the doctors have advised their return to Canada on account of Mrs. Goforth's health. They left Szepingkai on January 24th accompanied by their son Paul who has rendered excellent service to the mission by his efficiency as treasurer.

"Dr. Goforth held a week of special meetings just before leaving. The farewell service, which lasted four and a half hours, was held on January 20th, and was attended by a great many of the Chinese leaders. Pastor Chiang, who represented the Christians from the north, struck a high note when he said now that Elijah was leaving we must all be Elishas and pray for a double portion of Elijah's spirit. He urged the necessity of the local congregations coming up to complete self-support at once.

"Dr. Goforth, speaking from Acts 2, dwelt on the promise of power and the necessity of being filled with the Holy Spirit to save those yet in darkness. The Christians from every part of the field sent farewell gifts to Dr. and Mrs. Goforth. Silk

banners were hung on the walls while a long table was covered with silver shields, all manifestations of their love and affection for them personally, and an expression of appreciation of what the Gospel has meant to them. A prayer meeting was held in the Chapel, Dr. Goforth giving the address. There was a beautiful scene at the station when a large crowd of Chinese sang, "God be with you till we meet again," just before the train pulled out.

"Everyone expects their forty-seven years of eminently fruitful service in China and Manchuria to be crowned with rich blessing among the churches in the Homeland."

Here too, we may give Mr. Reoch's account in full of the contribution mentioned in another article. It is given in a letter addressed to Dr. Grant.

"I enclose a cheque for \$80.87, Canadian currency, to help in wiping out the deficit of The Presbyterian Church in Canada. This was contributed entirely by the Chinese Christians. They have given gladly, even joyfully, out of their deep poverty and said it was their duty to help the Mother Church. With it goes their heart-felt gratitude for having heard the Gospel of salvation. It is really a fine gift when one considers how much the Christians here have raised already. They have just completed a year of intensive effort in church building and self-support, raising almost double what they did the year before.

"Some of the smaller and isolated places have given the best response. One man alone, Mr. Hsiao, contributed one-fifth of the whole amount. He is a man of prayer and great faith, and though not wealthy has given liberally and donated a building in Chan Yu suitable for church services. A fine contribution came from Poli Shan. Though the Gospel was only preached in that centre a year ago, they gave about \$5. This is an isolated place in the midst of a prairie, and is swept by fierce dust storms. The surrounding country is bandit-ridden.

"Pray for these dear people that 1935 may see a great advance and multitudes saved from sin to become precious jewels in the hands of the Saviour."

"Satan desires us, great and small,
As wheat to sift us, and we all
Are tempted;
Not one, however rich or great
Is by his station or estate
Exempted.

.

But noble souls, through dust and heat
Rise from disaster and defeat
The stronger,
And conscious still of the divine
Within them, lie on earth supine
No longer."

Among the Churches

Toronto, Ont.

The Berlis Bible Class of Royce Ave. Presbyterian Church held its fourth annual banquet in February. Mr. W. Donnan, the president, occupied the chair. The speaker for the occasion was Rev. J. B. Paulin, D.D., of Rosedale Presbyterian Church, who gave a most interesting address upon Our Changing World. The guest of honor was Dr. Rochester, the Editor of the Record.

This class should be an inspiration to others in the earnestness of all its members and their united and sustained effort to promote Bible study. It is a real Bible Class and the closest attention is given to the study of the Scriptures. The number on the roll is seventy-five, and the average attendance fifty. This is exceedingly good in the district where the work of the Church lies. During the year there were seventy visitors, of whom thirty-two became permanent members of the class.

The following is an interesting item which appeared on the back of the program:

The Prize-Winner—Bible Study Application

A certain husband, Bible Class member, occasionally helps his wife, also a Bible Class member, by wiping the dishes. One day he refused, saying that it was "not man's work." The wife got the Bible and read to him 2 Kings 21:13, "And I will wipe Jerusalem as a man wipeth a dish, wiping it turning it upside down." The husband returned to his job. The wife says, "It pays to attend the Berlis Bible Class!"

* * *

On Sunday, the 20th of January, Victoria Church began a protracted celebration of its jubilee, covering three weeks. Rev. Dr. D. T. McKerroll, the minister, has completed his twenty-fifth year of service in the congregation, making the celebration dual. From a very small beginning the congregation has developed until it has now a large and beautiful place of worship and most commodious and well-equipped church hall. The membership as reported last year is over 1200.

The story of progress in this congregation should be a great incentive to the Church to be on the alert for development in the growing sections of our city. Upon congregations adjacent to these new districts great responsibility rests in this particular. It is so easy to be content with one's own work or to be jealous of progress that might mean the loss of a few families and to forget the general good.

To the enterprise of Rev. John Mutch and officers in his church, Chalmers, Victoria, owes its birth and early progress.

Cottage meetings first were held, and these developed to a degree that required more commodious quarters. This larger accommodation was placed at their disposal by Superintendent Whyte, afterwards Sir William Whyte, of the C.P.R. who gave the waitingroom at the station for that purpose. Only five years elapsed from the first service held in this place until the cornerstone of the new church was laid. A rough-cast building once enlarged served in the interval. Then calamity befell the church for the prosperous times were at an end, and West Toronto, following the collapse of the boom, with unoccupied houses and unemployed men, was in an experience of sore trial, in which the church shared. Out of all this however in due course came triumph, with a church free of debt and a Sunday School building, quite modern, which cost \$70,000.

In 1887 Rev. James A. Grant, who had already served the congregation during its vacancy, was ordained and inducted. Including Mr. Grant only four ministers have served the congregation to the present, the longest pastorate being that of the present minister, Dr. McKerroll, inducted in 1910.

The depression of the nineties was not the only trial, for in 1925 by the vote on Union, although the congregation remained Presbyterian, the loss suffered was very great. A large number who had for many years been among the most efficient, faithful and best loved workers, as elders, managers, Sunday School teachers, and leaders in various departments left to enter the United Church.

The Sunday School work of this congregation has been an outstanding feature and in particular, two classes, the Men's Bible Class conducted for two years by Mr. W. R. Taylor, now Professor Taylor of the University of Toronto, and the Boy's Class, with Mrs. McKerroll as leader. From these two classes many of the best young men of the congregation went forth to take their part in the world war. The total enlistment from the congregation was 399 men and women, of whom fifty-five young men made the supreme sacrifice. Mrs. McKerroll's class also made a very substantial contribution to the number of those in the ministry of our Church.

The enthusiasm of the women of the congregation is illustrated in their great accomplishment for the new Sunday School building. In 1925 by well-organized and earnest effort they had to their credit the sum of \$25,000, which was invested in Government Bonds and was available as soon as work began on the Sunday School building.

The jubilee celebration covered not only a considerable period as we have indicated, but was very varied, a morning old-time service by Rev. Austin L. Budge, M.A., a congregational dinner and carnival, a Boys'

Bible Class reunion and banquet, with particular attention throughout to the young people of the congregation as gathered in the Sunday School and the young people's organizations.

Whitney Pier, N.S.

A singular happening in the history of a family was the passing within the space of a little better than two months, of three cousins all advanced in years. interment being made in the family plot, Lake Uist Cemetery, Loch Lomond. Philip J. MacCuish, seventy-two years of age, the last survivor of a family of seven, and D. J. MacKeigan, eighty-six years, died at Enon, Loch Lomond; and Mrs. C. Pullen, aged eighty-one years, at Sydney.

Innerkip, Ont.

For the first time in its history the Presbyterian congregation had the privilege of welcoming the Moderator of the General Assembly. This was made possible by fixing the noon hour as the time of meeting when the ladies provided luncheon. Seated at the head table were Rev. W. S. Wright, the minister, who presided, the Moderator, Dr. Shortt, Rev. A. R. Ferguson, Simcoe, and the elders of Ratho and Innerkip congregations. The Ratho congregation were the guests of the local church, a very happy arrangement. Following the luncheon the company assembled in the church for public worship. Mr. Wright in introducing Dr. Shortt, gave a brief account of Presbyterianism in that locality. The message of the Moderator was a report of his pilgrimage through the Church from coast to coast with reference to the condition of the Church and the outlook in the various sections. This gathering with the visit of the Moderator constituted a memorable event in the experience of the congregation.—Com.

Toronto, Ont.

Parkdale Presbyterian Church, Rev. F. G. Vesey, minister, observed recently its fifty-sixth anniversary, three Sabbaths being devoted to the celebration. The congregation had the privilege of welcoming and hearing outstanding men in the ministry on the several Sabbaths. Dr. Eakin, Principal of Knox College; Professor A. L. McCrimmon of McMaster College, Hamilton; Dr. H. E. Abraham of Glenview Church; Dr. Stuart Parker of New St. Andrew's; and the Moderator of the General Assembly, Rev. Dr. J. S. Shortt. The Monday evening, as usual in connection with the observance of the anniversary, was devoted to a grand festival of Church music.

Burk's Falls, Ont.

St. Andrew's Church here has been re-decorated and now presents a very attrac-

tive appearance. On February 24th the anniversary service was combined with the re-opening, the minister, Rev. W. A. Campbell in charge. The offerings upon this occasion were the most generous in the history of the congregation. Recently appreciation of the services of Miss O. M. Watson, choir leader since 1925, was expressed by presenting her with a beautiful boudoir lamp.

Sault Ste. Marie, Ont.

Anniversary services were held by St. Paul's Church on March 3rd, and were very successful. That day marked the sixteenth anniversary of the reopening of the Church. The Moderator of the General Assembly, Rev. Dr. Shortt, preached in the morning and the minister in the evening.

Lesmesurier, Que.

In the sudden passing of Mr. William T. Smith, the entire community lost a prominent and honorable citizen, esteemed for his well-spent and useful life. Reid's Church, in which he was a beloved member for many years and a faithful member of the Session, in particular, felt his death. He was the mainstay of the congregation and the faithful friend and helper of the minister.

Jersey Cove, N.S.

On the 5th day of February there passed away a very valued and highly respected citizen and member of the Presbyterian Church, Mrs. Margaret Sutherland, who had attained the age of seventy-four years. In her church work Mrs. Sutherland was very active in the Women's Missionary Society and will be greatly missed by that organization. Rev. A. D. Sutherland of St. John's Church, Hamilton, is her son.

Saint John, N.B.

A reception in honor of Rev. C. J. St. Clair Jeans and Mrs. Jeans was held shortly after Mr. Jeans' induction to the pastorate of St. John and St. Stephen. Members of the congregation and adherents were on this occasion the guests of the Kirk Session and the Trustee Board. The new minister and his wife were officially welcomed by the chairman, Mr. J. H. Stevenson, and addresses were given by Rev. Dr. Townsend of Fairville, and Rev. Dr. Morison of St. Matthew's Church. Other communions uniting in the welcome were represented by Rev. Mr. Murchison. Mr. Jeans in his response expressed his gratitude for the encouragement thus imparted when entering upon his work, and gave in glowing terms his first impressions of Saint John, the Loyalist City.—Com.

Fredericton, N.B.

St. Andrew's Church, Rev. Dr. G. E. Ross, minister, is making substantial progress as evidenced, in part, by the weekly offerings sufficing for maintenance and to meet liabilities incurred in the recent past. The membership has increased and attendance at public worship and communion is now the largest in several years. In view of the jubilee year the congregation was the recipient of beautiful chairs for the communion table, and a lectern, the gift of the Right Hon. the Countess of Ashburnham, a member of the congregation. His honor, the Lieut. Governor of New Brunswick, Hon. Murray MacLaren, an elder of the Presbyterian Church, regularly occupies the royal pew in this congregation with the members of his family during his residence while the Legislature is in session. He has shown himself not only a dignified and popular Governor but also a most loyal and devout Presbyterian. Preparations are now being made to celebrate the jubilee year both from the standpoint of the temporal and the spiritual.—Com.

Barrie, Ont.

This is the home of the Moderator of the General Assembly, Rev. Dr. J. S. Shortt, and St. Andrew's is the sphere in which he serves as minister. The congregation quite recently celebrated the eighty-sixth anniversary and morning and evening of the Sabbath had the privilege of hearing Dr. Stuart C. Parker of New St. Andrew's Church, Toronto, in two striking and eminently helpful sermons. The theme of the morning message was The Romance of Worship, based upon the familiar words of Psalm 84:10.

"For a day in Thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness."

These were the words of a man in captivity in a strange land, yearning for the Temple and its worship. It was not a case of absence making the heart grow fonder, but of a man who loved and frequented God's house and now deeply felt the loss his captivity enforced. All that is required to make us love the Church much more than we do is a little sympathetic imagination, to understand that it is not a weekly formality but a stepping stone on which we rise from the secular life to something better and higher.

The gymnasium or the training school was the arresting explanation of James 1:2. "My brethren, count it all joy when ye fall into divers temptations." This was the subject of the evening service.

These temptations were not the sordid ones of man's making but the tests of faith and integrity to which our daily life subjects us. These, like the gymnasium, rightly

employed, serve to strengthen and develop. This form of temptation is most salutary.

The anniversary services were marked by large congregations both morning and evening.

Vancouver, B.C.

Mr. John Burns, the veteran and beloved elder of Mount Pleasant Presbyterian Church, passed away recently in his eighty-seventh year. In his long life he served the Church in Ashburn, Ont.; Erskine Church, Toronto; Fort Massey, Halifax and St. Andrew's, Whitby, Ont.; giving special attention to the Sunday School and the choir. When he came to this city in 1909 he united with Westminister and became a member of Session. At the disruption he joined Mount Pleasant Church and was elected to the Session. Despite his great age, until within a few months of his death, he was a most active worker giving timely assistance to the minister in visiting the shut-ins. As a representative elder for many years in the Presbytery of Westminister he engaged in wider service, being valued particularly in the trying times of disruption. He retained his radiant youthful spirit and was beloved by the whole congregation.

* * *

This congregation suffered another great loss in the death of William George Gourlie, a man of eminence in the teaching profession. Coming to Vancouver in 1907, he was successively Assistant Principal of Mount Pleasant Public School, Principal of Grandview School, and then of Central School, the largest in the city. For twenty-five years he labored there until ill-health compelled his retirement. His pupils were attracted to him by his winning personality and he left the impress of his character on thousands of those who passed through the school during his term of office. Outside of the school his chief interest was the Church of which he was an elder in a line of heredity and family connection, his grandfather and father having served and several brothers still serving in that office. He was a man of unpretentious goodness, friendly, and a maker of friends.

Lucknow, Ont.

The minister of our church in this place is Rev. C. H. MacDonald, now in the tenth year of his service. During that period over 300 members have been received. Throughout that period also the congregation has never failed to close the year with a balance on hand and has never been behind with the Budget but usually exceeded the allocation. The church was decorated some two years ago and the money required was in hand before the work was begun. The associated church at Dungannon has just completed re-decoration. At least 80% of the congregation give to the Budget. In a

period of between thirty and forty years there has never been an admission fee charged for any event in the church. In the literal sense of the term there has been no membership canvass since 1925. An elder and a manager call annually upon every home, explain fully the situation, but do not ask for pledges.

Fort St. John, B.C.

At a recent meeting of the congregation here it was unanimously agreed to call the church the Burch Presbyterian Church, a tribute to Rev. M. E. Burch, who founded the congregation three years ago. This was his first charge after graduation and, although on account of illness his period of service was brief, he laid the foundation for the present congregation and his name is held in high esteem, both by the Presbyterians and by all the residents of the district.

Toronto, Ont.

A series of broadcasts have been given over station C.K.C.L. at 2.15 on Sunday on Religion and Life. In March there were given: Worship and God, Rev. A. R. Skinner; Prayer, Rev. W. Allan; The Bible, Rev. Joseph Wasson; Praise, Rev. Dr. S. C. Parker; Character, Rev. W. H. Coulter.

In April the following will be given: 7th, Work, Rev. J. B. Skene; 14th, Stewardship, Rev. John McNab; 21st, Citizenship, Rev. R. J. Cameron; 28th, The Church, Rev. Dr. J. B. Paulin.

Spring Rallies have been arranged by the Committee of Toronto Presbytery on Y.P. and S.S. work as follows:

April 1st, Whitby; 8th, Richmond Hill; 15th, Port Credit. These meetings will be held in the evening.

Toronto, Ont.

The March Quarterly Sacrament season in Knox Church, Toronto, will be long remembered. To begin with the attendance was the largest on record in the history of the church, extending over 115 years, for 1,016 sat down at the Table of the Lord.

The membership of this old orthodox church now stands at 1860 and her contributions last year to Presbyterian missions alone was well over \$33,000. At the Friday night service, preparatory to communion, there was an unusually large attendance. Rev. J. H. Barnes, of St. Peter's Anglican Church, preached a heart-searching sermon based on the text, Matt. 5:23, 24. At the close of this service twenty-four members were received by certificate and twenty-six on profession of faith. There were some interesting cases in the latter class. Five married men of the Men's Own voluntarily came into the vestry and expressed their desire to unite with the Church on public profession of their faith. The minister

examined them as to their motives, their knowledge, and their faith, and received satisfactory answers. He then visited their homes and spoke to their wives about the claims of Christ and the way of salvation. Three of the wives expressed delight that their husbands were going to join the church and willingly consented to come forward with their husbands. They then were examined and instructed and on Friday night they, after "confessing Christ before men," were received into the church. Each of the others who came confessing their sins and accepting Christ as their Saviour was an interesting candidate and all received a copy of the Pilgrim's Progress as a memento of the solemn occasion.

Sunday was a disagreeable day; but the church was filled morning and evening. It was a soul-stirring scene to see such a body of communicants. The minister preached from Isa. 6:1-8, on The Need of Renewal in the Vision of God. He was assisted at the Table by Rev. R. J. Koffend. The Venerable Dr. Goforth preached at the evening service on Luke 11:5-10, The Unfortunate Friend. At this service the minister was assisted at the Table by his honored colleague, Rev. Dr. Winchester.

The Post Communion Service on Wednesday night was a service of thanksgiving. All the elders and managers and all the new members were specially invited by letter. The first hour was taken up with praise, prayer, Scripture reading, and testimony. It was a most profitable and encouraging time of Christian fellowship, strengthening the love and establishing the faith of many. The rest of the evening was spent in sociability over a cup of tea followed by family worship, which brought a memorable and blessed sacrament season to a most delightful close.

A RESPONSE

The following letter was received by the Church Treasurer from one of our smaller congregations in Ontario:

"The enclosed cheque was sent to me by an invalid lady who read the February number of the Record, The Last Call for 1934, and wishes this amount to be placed against the deficit. The cheque enclosed was for \$15.00."

PRESBYTERY OF SAINT JOHN

At its March meeting, two new members were welcomed, Rev. C. J. St. Clair Jeans of St. John and St. Stephen, and Rev. J. W. Paul of Woodstock. Commissioners to the General Assembly were appointed. The Rev. A. Craise, Clerk of Presbytery, signified his intention to retire from active service in the autumn when he will have served the Church for forty years, and have attained the age of seventy. Dr. G. E. Ross of St. Andrew's, Fredericton, was elected

Moderator of Presbytery, succeeding Rev. Wm. Fitzsimmons. A very delightful event was the luncheon at the Royal Hotel at which the members of Presbytery were the guests of Rev. Dr. J. A. Morison. This function was in recognition of the tenth anniversary of our Church since the disruption of 1925, and her prosperity in the intervening years. Very felicitous speeches marked the occasion and appreciation of Dr. Morison's hospitality was expressed.

PRESBYTERY OF PEACE RIVER

Progress in the area embracing this Presbytery was reported by the Clerk, Rev. E. A. Wright, who said that there had been an increase of nearly \$1,000 in the offerings of the congregations and Sunday Schools for 1934 as compared with 1933. He reported also the erection of a new Church at Wanham, and stated that there were prospects of church building at other points. Miss M. Todd, a deaconess of Winnipeg, was added to the working force of the Presbytery which now consists of three ordained ministers, two deaconesses, a medical missionary, and a student. At a public meeting interesting addresses were delivered upon the work by Miss Todd, Brownvale, and by Miss M. Grigor, Wanham, and by the Synodical Missionary, Rev. H. R. Horne, Regina. The Clerk also read letters of appreciation of the services rendered by Miss Grigor. These conveyed thanks and expressed the earnest desire that these services be continued.

BOOKS

5,000 Facts

By Frank Yeigh, Canadian Facts Publishing Co., 588 Huron St., Toronto. Price 35c.

Here are the facts. What facts? The facts that appear annually from the pen of Mr. Frank Yeigh, 5,000 facts, worthy this year of the consideration accorded in the past.

* * *

Problems of Christian Family Life Today, George Walter Fiske, The Westminster Press, Philadelphia, Pa. Department of Church Relations, Presbyterian Board of Christian Education, 830 Witherspoon Bldg., Philadelphia, Pa. Price 40 cents.

The Presbyterian Church in U.S.A. has expressed its concern about modern family life, its desire and effort for higher standing in that realm, and its belief that religious exercises, simple, sincere and suitable, shall have the opportunity to exert their purifying and ennobling influences. The distribution of this book is to be in part the effort to this end, and in this the Presbyterian Church in U.S.A. makes other churches its debtor for this very helpful manual which may well have a place in every home.

REV. JOHN MacKERSIE

On February 22nd Mr. MacKersie passed away at Atherley, Ont., in his eighty-sixth year. He was a native of Scotland and received his education at Edinburgh University. He entered the ministry of the United Free Church of Scotland, and served under its auspices in British Honduras for four years. By way of the United States, where he served in Iowa and Michigan, he came to Baysville, Ont. For nine years he was minister at Uptergrove and Longford, and then retired. Seven years later he returned and continued his work at these places.

REV. R. M. HANNA, B.D.

Following an operation Rev. R. M. Hanna, of Ripley, Ont., passed away at the hospital, Kincardine, Ont. He had been ill for some time and the only hope lay in surgical attention. This however proved unsuccessful. Mr. Hanna was a graduate of McGill and of The Presbyterian College, Montreal. He served our Church in Moose Jaw, Sask., for some time. Following that he held pastorates in Elmvale, then Thornbury and Meaford, and for the past eight years has been minister at Ripley. He is survived by Mrs. Hanna. He was a rugged, strong man, in character as well as in person, but warm hearted, frank, and eminently sincere.

VICTOR L. GOODWILL, M.D.

St. James Kirk, Charlottetown, P.E.I., and the whole Province have suffered a heavy loss in the death of Dr. Victor L. Goodwill who passed to his reward, after a brief illness, on the 26th of February. He was a son of the late Rev. John Goodwill, for forty years a minister of the Established Church of Scotland, whose memory is still cherished, and whose work remains. He served the Church as a missionary to the New Hebrides from 1869 to 1874. Dr. Victor Goodwill was a member of the Kirk Session of St. James, and was a pillar of strength to the congregation in all its departments of work. At the funeral service, Dr. Moorhead Legate, minister of St. James, in his address, referred to the high character and the many acts of charity and benevolence of Dr. Goodwill, instancing his unbroken church attendance, and stating that the apostolic epithet, The Beloved Physician, applied in every sense to their departed friend.

WANTED

Will any church wishing to sell used copies of The Book of Praise, without music, 1918 edition, please communicate immediately with Leonard Meikle, Secretary, Leggatt Point Presbyterian Church, P.Q.

Children and Youth

THE BLACK HOLE

This story is by Rev. A. R. Gordon, D.Litt., D.D., and is taken from his book, *The Enchanted Garden*, D. H. Doran Company. It is about Joseph and what the writer calls *The Black Hole* is what in the Bible is spoken of as a pit. Was Dr. Gordon thinking, when he chose that title, of that terrible story in the history of India, which perhaps you have heard. The native ruler, having captured an English fort, ordered that the prisoners, 146 in number, should be confined in a low building, twenty feet square, with only two small windows which could not be opened. After one night of indescribable experience, packed together, suffering agony from pressure, heat, thirst and want of air, only twenty-three were taken out alive. That place has been known as *The Black Hole of Calcutta*.—Ed.

JOSEPH had by this time reached the age of seventeen. All was bright and rosy about him, when suddenly he was plunged into the deepest gloom. His brothers had gone to feed their flocks in the old pastures near Shechem. They had been away for several weeks, and their father was growing anxious. So he called Joseph, and asked him to go to Shechem, and find out if they and the flocks were well. Gaily the young lad set out on his fifty miles' journey from Hebron. But when he reached Shechem, he could discover no trace of his brothers. As he wandered in the fields, he met a man who told him they had gone fifteen miles farther north to Dothan, where the pastures were fresher. With a light heart he followed them up to Dothan, and ran eagerly forward to meet them. But when his brothers caught sight of him, they scowled, and said, "Behold! this dreamer cometh." And they conspired together to slay him, and cast his dead body into one of the pits in the place, telling his father that a wild beast had devoured him. They would then see what would become of his dreams!

As the base men planned their deed of blood, Reuben, the eldest of the family, spoke out. He felt sorry for Joseph. He felt still more sorry for his father. He could not bear to bring this new grief upon him. So he proposed that they should not slay their brother, but cast him alive into the pit. Reuben intended later in the day to draw him out of the pit, and restore him to his father. But the rest of them meant to leave him alone to die. So when Joseph drew near, they fell upon him, tore the fine robe from his back, and cast him into the pit. Then they sat down to eat the bread he had brought them.

Joseph's life was saved. But it was little more than saved. The pit was a dark tank or cistern, cut in the ground, and used for storing water during the dry season. In shape it was like the bottle dungeons into which prisoners used to be thrown. It was quite narrow at the neck, but broader near

the bottom. There was no loophole anywhere. Thus a more desperate plight than Joseph's it would be hard to imagine. If he dashed against the walls of the pit, he would destroy himself, not them. Appeal to his brothers was equally in vain. Long afterwards they remembered how he had pleaded with them to spare him, and they would not hear. Only one little glint of light came to brighten the gloom. Through the open mouth of the pit he could still see the blue of heaven, and toward evening perhaps one or two of the stars of which he had dreamed. And he would feel in some sense that

"Darkness in the pathway of man's life
Is but the shadow of God's providence,
By the great Sun of Wisdom cast thereon;
And what is dark below is light in
heaven."

Like Joseph, we sometimes find ourselves in holes from which there seems to be no escape. Yet there is always a gleam of light somewhere: the light of conscience within, the light of God's love overhead, the light of Christ's presence leading the way. Lincoln had his plans time and again blocked by his father's weakness, his partner's folly, and his enemies' determined opposition. But he kept true to the call of Duty, and so triumphed over every difficulty. Garfield was kept by malarial fever from following out his early ambition of going to sea. But he was guided by his mother to the light of God in books, and thus led to embark on his great career as soldier and statesman. David Livingstone was prevented by the Opium War from giving his life to China as he intended. When at last he found his sphere in Africa, his station was burned, and he was driven into the unexplored north. On his great journeys he was often brought to the limit of his resources. But he still kept his eyes open to the light. "Shall I tell you," he said to the students of Glasgow University, "what sustained me amidst the toil and hardship and loneliness of my exiled life? It was the promise, 'I am with you always.'" However dark his path, Jesus was just in front. And pressing after Him, he was guided into God's clear light. So, if we follow the gleam, we shall be led in the way of light.

"O young Mariner,
Down to the haven,
Call your companions,
Launch your vessel,
And crowd your canvas,
And, ere it vanishes
Over the margin,
After it, follow it,
Follow the Gleam.'

—Tennyson.

DOOMED BUT SAVED**Moses**

In the days when the people of Israel were in Egypt the king of the land, fearful that they would increase in number so rapidly that they would be a danger to himself and the country, that they might perhaps join the king's enemies and fight against him, ordered that when a child was born to a Hebrew mother, if a boy, he should be put to death at once, but if a girl, she was to be spared.

Those entrusted with this awful task however, feared God and spared the boy children alive. The king would not however be turned from his dreadful purpose, and again ordered that every son should be put to death at birth by being cast into the river.

One mother there was who saved her child by hiding him for three months, then, when she could no longer hide him, she prepared a basket made of reeds and protected against water by slime and pitch, put the baby into it and placed it among the flags by the river's brink. She went her way but the baby's sister remained in the distance to see what would become of the infant.

One morning the daughter of the king, with her maidens, came down to the river to bathe and discovered the basket, or ark, as it was called. She sent her maids to fetch it and when she opened the basket she was treated to a great surprise for there was a little child who cried as she looked at him and called forth her pity. She exclaimed at once, "This is one of the Hebrews' children." Now came the chance of the baby's sister who approached the king's daughter, and said, "Shall I call a nurse of the Hebrew women?" and the king's daughter said, "Go." The girl went and returned with the babe's mother. The king's daughter placed the babe in her arms and told her she would pay her for nursing the boy. What a glad outcome this, and how rejoiced must the heart of the mother have been. Her child was doomed but yet was saved. Not death awaited him but life.

In time the boy was brought back to the king's palace. There he was treated as a child of the king, brought up as the son of Pharaoh's daughter. Who could have told what was to happen after this? When this lad grew to manhood he became the champion of his own people and, although he owed his life to the king's daughter, he resolutely fought for the delivery of his people from their bondage, and by and by succeeded in becoming the great leader and the lawgiver of the people whom he had served. His name was Moses. This was the name given by his foster-mother because she said, "I drew him out of the water."

Jesus

In the days when Jesus was a child Herod was king of Judea. When he learned that certain wise men of the East were inquiring where the king of the Jews was to be born, saying that they had seen his star in the East and had come to worship him, Herod was greatly troubled. He was afraid of some rival who would take from him his throne. So he gathered all the chief priests and scribes of the people before him and asked where Christ should be born. Their reply was, "In Bethlehem of Judea." Having this information Herod secretly called the wise men and inquired of them what time the star appeared. Then he sent them to Bethlehem, telling them to search diligently for the young child, and to bring him word when they had found Him for he desired to go and worship Him also.

However, they did not carry out the king's request for, being warned by God in a dream that they should not return to Herod, they departed into their own country another way.

What was the king to do? In his fear and haste he devised a terrible means of making sure that the child Jesus should not escape. So he slew all the children that were in Bethlehem and in all the coasts thereof, two years old and under, according to the time he had diligently inquired of the wise men.

But where was Jesus in the meantime? After the wise men had left Him Joseph, His father, was warned in a dream to take the young child and His mother and flee into Egypt. And this he did, and so escaped the wrath of Herod, for he remained there until after the death of the king.

Again a life that was doomed was saved, and we know for what high purpose Jesus was saved. Moses was the leader of a nation, Jesus is King of the whole earth.

Helen Priscilla Stam

Two young people missionaries in China were married there in October, 1933. Next year a baby girl was born in their home, and to her was given the name Helen Priscilla. Her birthday was in September, and in November the young mother wrote to her mother and father, also missionaries in China under the Presbyterian Church in United States, telling of a beautiful service in a Chinese church on a Sunday when Helen Priscilla was dedicated to God and baptized. That was the last letter she wrote.

On December 8th a letter was received at the headquarters of the mission at Shanghai from Mr. Stam in this he said,

"My wife, baby and myself, are to-day in the hands of the communists in the city of

Tsingteh. Their demand is \$20,000 for our release. All our possessions and stores are in their hands, but we praise God for peace in our hearts and a meal to-night. God grant you wisdom in what you do, and us fortitude, courage, and peace of heart. HE is able and a wonderful Friend at such a time.

"Things happened so quickly this A.M. We were in the city just a few hours after the ever-persistent rumors really became alarming, so that we could not prepare to leave in time. We were just too late.

"The Lord bless and guide you, and, as for us, may God be glorified whether by life or by death in Him."

The same day on which this letter was written the two missionaries were stripped of their clothing and led through the streets and on to another village and then put to death by the sword. The Chinese minister and friends took possession of the bodies and then gave them burial.

But what happened to Helen Priscilla? Was she put to death also? Perhaps her mother hid her away as did the Hebrew mother of Moses. More than a day went by and then the Chinese minister found little Helen Priscilla in a deserted house. Moses' mother was not more thoughtful for her child than the mother of this little girl. Inside the little blanket in which she was wrapped there were pinned a ten dollar bill and some clothing, as one says, "the last touch of a mother's love." With this good man, the Chinese pastor, she found a home. Then he, his wife, and their two-year-old child took the little foundling of three months and made a journey of three and a half days, mostly on foot, to friends in another city. Chinese mothers on the way fed the little baby from their own breasts and then provided food until she reached the hospital. Bye and bye she reached the home of her mother's parents, Mr. and Mrs. Scott, and there she was when last the world heard anything about her.

Surely if any little child was doomed, Helen was, when her father and mother were seized and made prisoners, but in this remarkable way she escaped.

Is there something before her in life such as awaited Moses and such as was before the child Jesus? Who can tell? Tsinanfu, Shantung, China, is her home at present, with her grandparents, and the papers say that ever since she came there more than two months ago the tiny girl has taken possession of the entire missionary colony. The visitors stand in awe in the doorway, Chinese doubtless, while the baby lying in a crib or on a table coos, wriggles, smiles, or weeps for their benefit. The Chinese are

especially interested in the child, her grandmother says, because of her wonderful escape from death.

So many people want to do something for Helen Priscilla. Gifts are pouring in upon her. One very generous offer was that of the college in Pennsylvania, U.S.A., where Helen Priscilla's mother received her education. The college has offered to give the child her higher education and with the offer was a gift of \$100. Many requests have been made to adopt her, the most recent one coming from a lady in Stockholm, Sweden. Here our story ends, but it is only the beginning for Helen Priscilla Stam. The good Lord who preserved her will find for her her place and mission in life.—R.

C. G. I. T.

In St. James Church, Truro, on February 17th, the annual service under the auspices of the Truro Girls' Council, was held, and was representative of all C.G.I.T. groups.

Addressing this company of girls, Mr. Bell, the minister of St. James Church, said in part:

"All through history there have been periods when it was prophesied the world was driving to ruin, but each time it had emerged a little saner and wiser than before, and that, not due so much to great philosophers and thinkers as to the sane body of ordinary people who refused to be stampeded, or to accept the despairing view, but continued to do their best in their own small sphere."

Mr. Bell's sermon abounded in telling illustrations. The names he cited were those of people whose lives were the rich fruitage of high ideals, of the love of things just, honest, good, pure, lovely. One name cited was the glowing name of Florence Nightingale, the beloved Lady of the Lamp of the Crimean War, whose memory will abide forever and of whom it is said that as a young girl she was characterized by a "high seriousness." Mr. Bell expressed himself as a strong believer in youth and urged his listeners not to despise their youth. With all their theorizings and impatience our youth are forging ahead to a better way of life, but we have to support them and set an example of stability and sanity.

If your lips would guard from slips
Five things observe with care:
Of whom you speak, to whom you speak,
And how, and when, and where.

A clean, neat appearance is always a good letter of introduction.

INTERNATIONAL S. S. LESSONS

(From Peloubet's Notes)

LESSON—APRIL 14

Christ the Saviour

Luke 2:11, 30-32; 15:3-7; John 3:14-17; 10:9-11, 14-16, 27, 28; Acts 3:1-18; Romans 5:1-11; Philippians 2:5-11; 2 Timothy 1:9, 10.

GOLDEN TEXT.—For God so loved the world, that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life.—John 3:16.

TIME AND PLACE.—The events of the second chapter of Luke took place in the winter of B.C. 5-4, and the events of these eight verses, near Bethlehem and in Jerusalem. The parable recorded in Luke 15:3-7 was given by Christ during his Perean ministry, January, A.D. 30; John 3:14-17 falls in April, A.D. 27, in Jerusalem; the tenth chapter of John belongs in the Perean ministry of Christ, November-December, A.D. 29; the third chapter of Acts follows shortly after Pentecost in the summer of A.D. 30 or 31. For the Epistle to the Romans, see the preceding letter; the Epistle to the Philippians was written approximately four years after the Epistle to the Romans from Rome. 2 Timothy was the last Epistle Paul ever wrote, about 66 A.D., from his Roman prison.

SUBJECT.—GOD'S GLORIOUS ETERNAL PURPOSE TO SAVE SINFUL MEN THROUGH JESUS CHRIST HIS SON.

- I. THE BIRTH OF THE SAVIOUR, Luke 2:11, 30-32.
- II. A PARABLE OF SALVATION, Luke 15:3-7.
- III. THE DOCTRINE OF SALVATION IN EPISTOME, John 3:14-17.
- IV. CHRIST'S PORTRAYAL OF HIMSELF AS THE SAVIOUR.
- V. THE APOSTOLIC MESSAGE OF SALVATION, Acts 3:1-18.
- VI. WHAT CHRIST'S SALVATION BESTOWS UPON EVERY BELIEVER.
- VII. THE HUMILIATION PRECEDING AND THE EXALTATION FOLLOWING CHRIST'S DEATH FOR OUR SALVATION, Philippians 2:5-11.

LESSON—APRIL 21

The Future Life (Easter Lesson)

Matthew 25:31-46; Mark 12:26, 27; Luke 24:1-12; John 14:1-6; 1 Corinthians 15:3-20, 50-58; 1 Thessalonians 4:13-18; Revelation 22:1-5.

GOLDEN TEXT.—I am the resurrection and the life: he that believeth on me, though he were dead, yet shall he live.—John 11:25.

TIME AND PLACE.—The passage from Matthew is a part of the Olivet discourse delivered on the Tuesday before Christ's crucifixion, April 4, A.D. 30. The two verses

from Mark belong to the same day, but were spoken in the city of Jerusalem, previous to the Olivet discourse; the passage from Luke records events which occurred at the sepulchre outside the city wall of Jerusalem, on Sunday, April 9, A.D. 30. The fourteenth chapter of John is a part of the great farewell discourse of Jesus given on the evening before his crucifixion. The First Epistle of Paul to the Corinthians was written A.D. 59 or A.D. 60. The First Epistle to the Thessalonians, which was the first letter he wrote of which we have record, was written about six years previously. The Book of Revelation was written by the Apostle John, toward the end of the first century.

SUBJECT.—THE MEANING OF THE REALITY OF ETERNAL LIFE FOR BELIEVERS IN CHRIST.

- I. THE JUDGMENT OF THE NATIONS, Matthew 25:31-46.
- II. GOD IS THE GOD OF THE LIVING, Mark 12:26-27.
- III. THE RESURRECTION OF CHRIST, Luke 24:1-12.
- IV. THE TEACHING OF JESUS CONCERNING HEAVEN, John 14:1-6.
- V. THE RESURRECTION OF THE BELIEVER'S BODY, I. Cor. 15:3-20, 50-58.
- VI. THE RETURN OF CHRIST IN ITS RELATION TO THE RESURRECTION OF BELIEVERS, I. Thess. 4:13-18.
- VII. A PICTURE OF PARADISE, Rev. 22:1-5.

LESSON—APRIL 28

The Holy Scriptures

Deuteronomy 6:4-9; Joshua 1:8, 9; 2 Kings 22:8-20; Nehemiah 8:1-8; Psalm 19:7-14; Luke 24:25-32; Acts 17:10-12; 2 Timothy 3:14-17; Hebrews 1:1-4.

GOLDEN TEXT.—Oh how I love thy law! It is my meditation all the day.—Psalm 119:97.

TIME AND PLACE.—The words of Moses recorded in this particular passage from Deuteronomy, were uttered about B.C. 1451. This is the same year in which Joshua began his great life work. Josiah began to reign in 639 B.C. The great Reformation occurred about 621 B.C. The events recorded in the passage from Nehemiah occurred about 445 B.C. The Emmaus discourse, recorded by Luke, occurred on Sunday afternoon, April 9, A.D. 30. Paul and Silas were at Berea, a city of Macedonia, about A.D. 53. 2 Timothy was the last Epistle written by Paul, probably A.D. 66.

SUBJECT.—THE POWER OF THE WORD OF GOD IN THE HUMAN HEART.

- I. THE PLACE OF THE SCRIPTURES IN OUR DAILY LIFE, Deut. 6:4-9; Josh. 1:8,9.
- II. THE RELATION OF THE LAW OF GOD TO NATIONAL LIFE.
- III. THE PERFECTION OF THE LAW AND THE



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PRAYER OF THOSE WHO REVERE IT,
Psalm 19:7-14.

IV. THE WORD IN THE HANDS OF THE RISEN SAVIOUR, Luke 24:25-32.

V. BIBLE STUDY IN THE CHURCH AT BEREIA, Acts 17:10-12.

VI. THE INSPIRATION AND POWER OF THE WORD OF GOD, 2 Timothy 3:14-17.

VII. CHRIST THE FINAL WORD OF GOD TO MEN, Hebrews 1:1-4.

LESSON—MAY 5

Sin, Repentance and Faith

Genesis 3:1-24; Isaiah 1:10-20; Mark 2:1-12; Luke 15:11-24; Acts 2:32-39; Romans 1:18-32; 3:10-18; 5:1-11.

GOLDEN TEXT.—If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—I. John 1:9.

TIME AND PLACE.—The events recorded at the beginning of Isaiah occurred, approximately, 760 B.C. The opening verses of the second chapter of Mark record an event occurring in the early summer of A.D. 28 at Capernaum. The parables recorded in the fifteenth chapter of Luke were uttered by Christ in January, A.D. 30, in Peræa. The events of the second chapter of Acts occurred in Jerusalem, A.D. 30. The Epistle to the Romans was written, probably from the city of Corinth, by the Apostle Paul, A.D. 60.

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SUBJECT.—THE AWFULNESS OF SIN, THE NECESSITY FOR REPENTANCE, AND THE MEANING OF FAITH IN THE LIFE OF MAN.

- I. THE BEGINNING OF SIN, Genesis 3:1-24.
- II. THE ONLY TWO POSSIBLE ATTITUDES TOWARDS SIN, Isaiah 1:10-20.
- III. THE MIRACLE OF THE HEALING OF THE PALSIED MAN AS AN ILLUSTRATION OF HOW CHRIST DEALS WITH SIN, Mark 2:1-12.
- IV. HOW A BANKRUPT SINNER WAS RESTORED TO HIS FATHER'S LOVE, Luke 15:11-24.
- V. THE SALVATION WE HAVE IN CHRIST JESUS.

OUR CHURCH CALENDAR

Vacancies

- Ailsa Craig, Ont., Mod., Rev. Donald McKay, 674 Highbury Ave., London, Ont.
- Baddeck, N.S., Rev. A. D. MacKinnon, Little Narrows, N.S.
- Campbellford, Ont., Mod., Rev. G. R. Duncan, Warkworth, Ont.
- Dresden and Rutherford, Ont., Mod., Rev. J. F. Goforth, Wallaceburg, Ont.
- Duart and Turin, Ont., Mod., Rev. J. M. McCurlie, Ridgetown, Ont.
- Fenelon Falls, Ont., Mod., Rev. W. G. Smith, D.D., Glenarm, Ont.
- Grand Valley and South Luther, Ont., Mod., Rev. Wm. Mackintosh, Dundalk, Ont.
- Hastings, Ont., Mod., Rev. A. C. Reeves, Norwood, Ont.
- Kenyon, Dunvegan, Ont., Mod., Rev. E. E. Preston, Vankleek Hill, Ont.
- Kildonan, Man., Mod., Rev. D. Johnstone, 1652 Alexander Ave., Winnipeg, Man.
- Lake Ainslie and Strathlorne, N.S., Mod., Rev. A. D. MacKinnon, Little Narrows, N.S.
- London, Ont., Hamilton, Rd., Mod., Rev. John Harris, 567 Oxford St., London, Ont.
- Monkton, Ont., Mod., Rev. John Elder, Milverton, Ont.
- Montreal, Que., Cote des Neiges, Mod., Rev. Dr. I. A. Montgomery, 3590 Vendome Ave., Montreal, Que.
- North Battleford, Sask., Mod., Rev. J. Alan Munro, Rosetown, Sask.

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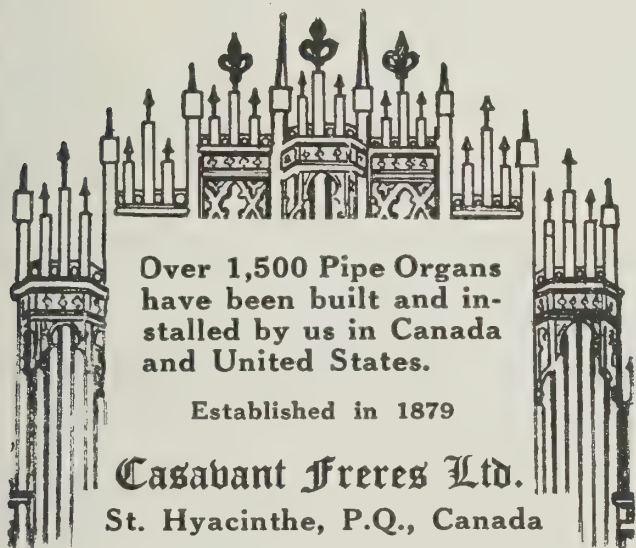
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dell, St. Mary's, Ont.

South Nissouri and Kintore, Ont., Mod.,
Rev. James MacKay, D.D., London, Ont.
Springhill, N.S., Mod., Rev. C. Ritchie Bell,
15 Victoria St., Truro, N.S.

Summerside, P.E.I., Mod., Rev. Fred Wil-
liamson, Malpeque, P.E.I.

Vancouver, B.C., Central Church, Mod.,
Rev. Walter Ellis, 4745 6th Ave. West,
Vancouver, B.C.

West Hill, Ont., Melville Church, Mod.,
Rev. Dr. Carmichael, Whitby, Ont.

Warton, Ont., Mod., Rev. Peter Reith,
Tara, Ont.

Winnipeg, Man., St. John's Church, Mod.,
Rev. W. Gordon Maclean, 326 Kingsway,
Winnipeg, Man.

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Forest, Ont., Rev. L. A. B. MacLean, Long
Branch, Ont.

Montreal West, Que., Rev. H. R. Pickup,
Renfrew, Ont.

New Liskeard, Ont., Rev. E. J. Kerr, Wat-
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4	2	" 5 and 6 years old
6	2	" 6 and 7 years old
3	2	" 7 and 8 years old
8	0	" 8 and 9 years old
3	1	" 9 and 10 years old
1	2	" 10 and 11 years old
4	0	" 11 and 12 years old
<u>78</u>	<u>42</u>	Total of 120 Children.

Address all communications to:—

THE SECRETARY,

P.O. Box 796, Saint John, N.B.

Deaths in the Ministry

Rev. R. M. Hanna, B.D., Ripley, Ont.,
March 12th, 1935.

Rev. John MacKersie, Atherley, Ont.,
February 22nd, 1935.

Rev. Alex Robertson, B.A., Brighton, Ont.,
March 3rd, 1935.

PRESBYTERIANISM

By R. W. Dickie, D.D.

This is a small book published by the late Dr. Dickie while minister of Crescent Church, Montreal. It was issued under the auspices of The Presbyterian Association, in 1925.

Presbyterian Publications has informed us that Mrs. Dickie has a considerable number of these books on hand and has placed them with Presbyterian Publications at their disposal for the nominal cost of 25c. Please communicate with Presbyterian Publications, 73 Simcoe St., Toronto.

Living is death; dying is life.

Necessity is often our best friend.

The truly brave are always generous.

Employment is the great boon of life.

Lasting reputation is of slow growth.

It often calls for courage to be kind.

Death will be as a sleep to a laboring man.

Prayer is the mightiest force in the universe.

Virtue is the only standard of measurement for a man.

Dust on a diamond is more noticeable than dust on a brick.

Too much attention to little things spoils one for larger tasks.

It is only a step from idleness to vice and a short one at that.

Spirituality, like a plant, grows only when the roots are in the dark.

Humility is indispensable on the part of those who would draw near to God.

He whom prosperity makes humble and thankful, adversity has no power over.

The straightest channel to human hearts and purposes runs by the throne of God.

Men still sin the sin of Judas and give up for gain the Lord who loves them.

Do not be content with respectability; God requires truth in the inward parts.

There is no wound so deep that we may cherish malice toward him who inflicted it.

We must have care not to underrate the forces in life that work without show or noise.

Those who have real merit are the last to see it in themselves and the first to see it in others.

It will not in the least help us merely to say we are Christians if we live as though we were not.

Some vices only lay hold upon us by means of others, and these like branches fall on removal of the trunk.

One well of truth makes a mind rich.

Christ has turned all our sunsets to sunrises.

In gentle demeanor there is vigor and fortitude.

We must believe in the inspiration of the Bible for it inspires.

Social betterment is a necessary ally of evangelistic preaching.

BARWANI ORGANIZATION AND CHURCH OPENING

Dr. J. Buchanan.

By appointment of Presbytery I left for Barwani, taking Mangtiyo as assessor elder, and returned late on the night of the 14th, a journey of 160 miles. The church erected by these people led by Mr. and Mrs. Toombs, has only recently been completed.

It is a small but beautiful building. The Session, consisting of myself as Moderator,



Mr. Toombs and Mangtiyo as elders, examined the candidates for baptism and full communion, of whom there were four. Services were held morning and evening. At the former four adults and one child were baptized, and six admitted to full membership. In the evening the congregation was organized with eighteen members and sixty-one adherents. One man, Nabia, blind, had been detained by the police to deter him from public confession of Christ. A messenger brought him however and he was baptized. This is the congregation served by Rev. Ghangji Bhai, whose death was reported in the Record.

Selected.

NEC TAMEN CONSUMEBATUR

The
**PRESBYTERIAN
RECORD**

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LX

TORONTO, MAY, 1935

No. 5



Rev. Thomas McCulloch, D.D.,
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*Note:—Specify whether for Home or Foreign Missions, or both.

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I give to The Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum ofdollars, to be used as the Pension Board of The Presbyterian Church in Canada at their discretion and judgment may determine. And I direct that this legacy may be paid to the Treasurer of the Church, whose receipt shall be good and sufficient discharge in respect thereof.

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CORRECTION

In the article constituting the first editorial in the April number we inadvertently used the initials "P. G." instead of "James" in the name "McGregor." The 150th anniversary to be observed in 1936 is that of Rev. James McGregor.

THE GENERAL ASSEMBLY RAILWAY ARRANGEMENTS

The General Assembly meets in First Church, Montreal, Quebec, on Wednesday evening, June 5th, 1935, at 8 o'clock, local time.

Commissioners and others having business with the Assembly, or wishing to attend the meetings, are requested to avail themselves of the following arrangements:

Holders of Canadian Passenger Association Clergy Certificates are requested to purchase round trip tickets at single fare; such tickets will be counted to make up the required minimum for the reduced fare plan. All others are requested to purchase a single ticket to Montreal and secure from the Station Agent at the place of departure a Standard Convention Certificate.

Tickets and Certificates will be issued on all Railway Lines as follows:—

From British Columbia, May 30th to June 5th, inclusive.

From Alberta, May 31st to June 6th, inclusive.

From Saskatchewan, Manitoba, Ontario, and all points East, from June 1st to 7th, inclusive.

Properly validated Certificates will be honored for tickets for the return journey up to and including June 18th.

Summer Tourist Fares, where on a lower basis than the regular Certificate Plan Fares, will also apply.

In order that the reduced rates may be secured on behalf of those not holding Clergy Certificates, the co-operation of all attending the Assembly is requested.

J. W. MacNAMARA,
Clerk of Assembly.

NOTICE TO MINISTERIAL COMMISSIONERS

Travelling expenses of Ministerial Commissioners to the General Assembly will be paid on the basis of the rate available to holders of the Reduced Fare Clergy Certificates, issued by the Canadian Passenger Association.

Ministers who do not hold these Certificates for 1935, and who may be Commissioners to the Assembly, are advised to make application without delay.

Application Forms may be obtained from the undersigned at the Church Offices, 372 Bay Street, Toronto.

E. W. McNeill. J. W. MacNamara.

The Presbyterian Record

VOL. LX.

TORONTO, MAY, 1935

No. 5

BY THE EDITOR

OUR DIAMOND JUBILEE

THE celebration of the Diamond Jubilee should in every way be worthy and be marked by that which is distinctive and transcendent. It is a common saying that Christmas comes but once a year, but a Diamond Jubilee covers a span of sixty years, almost the full period of man's life as given in the well-worn saying, "The days of our years are three score years and ten." So in the very nature of the case, apart from any other consideration, the celebration of a diamond jubilee should be unusual in its character.

The Assembly viewed the matter in that light and resolved:

"To take immediate steps for the due and proper celebration of those events, namely the Diamond Jubilee and the Tenth Anniversary of the solemn covenant made in Toronto to maintain the constitution, traditions, and work of our Church unchanged."

The outstanding feature therefore of the meeting of the General Assembly will be this celebration.

Another great event to be celebrated this year is the 25th anniversary of the accession of King George to the throne of the British Empire. Evidently it is the wish of His Majesty that this celebration shall not be merely a display of pomp and power, although the spectacular will have a large place. His Majesty keeps in mind as pre-eminent the giving of thanks to God for the blessings of his reign, and, in his approval of various benevolences, indicates his purpose to have the celebration turned to good account. We have noted in the press that the Australian deputation regards seriously its part in the celebration. It aims to establish closer relationship with the heart of the Empire and other worthy objects. The 25th anniversary of His Majesty's accession therefore is to be marked by devotion to high ends and the celebration will not be confined within the limits of a day. The occasion will live in the memory of the people by such benevolent purpose and high enterprise as will affect conditions throughout the Empire.

Similarly the Church will not confine its celebration to the giving of thanks at the meeting of the General Assembly during the comparatively short period in which it will be in session. Therefore the Committee in charge of arrangements was instructed by the last Assembly as follows:

"That it be an instruction to said Committee to serve The Presbyterian Church in Canada on the following lines and in such additional ways as it may deem best:

"1. That said celebrations be considered providential opportunities for the refreshing from on high of the whole Church.

"2. As means to that end, while the regular ministry of the Word and Sacraments comes first, due place be given to the preparation and use of literature of an historical character; to inspirational gatherings; and educational programs for stated days, to be used throughout the Church.

"3. To make it possible for a longing Church to feel again the thrill of a true and tried faith, a real brotherhood in Christ, we suggest the holding of congresses within the bounds of the various Synods.

"4. That the Church, so inspired, be led to accept the challenge of the new age, by a shoulder to shoulder movement forward, freeing itself of debt and deficits, and gripping the work with loyalty in all ranks and to the limit of its sacrifices.

"That the Committee on Correspondence with other Churches be instructed to use whatever opportunities it may find to give notice of these historical events, the character and purpose of the celebrations, and the traditional friendship of The Presbyterian Church in Canada with all denominations."

How far these instructions have been carried out we are unable at the present to say. Of compliance with the wishes of the General Assembly in this particular we may report the following:

A series of six articles dealing with the history of the Church and its work have been arranged to appear in The Presbyterian Record, the fifth of which appears in this number. These have been of great value.

The Committee on Correspondence has both through the distribution of the Record and direct communication brought to the

attention of quite a circle of Churches the fact that this year marks the sixtieth of our history as The Presbyterian Church in Canada, and has invited delegates, or messages as may be possible for the final celebration at the meeting of the General Assembly in Montreal.

The Budget and Stewardship Committee has accepted its responsibility and is doing its utmost through organization, literature, and various forms of appeal, to raise the sum of over \$206,000 to meet accumulated obligations.

It is in connection with the individual churches that we are unable to report although we have had intimation that a number have kept it in view and ministers and sessions have done their utmost to arouse interest in the occasion. We have had a very practical demonstration of this from Knox Church, Wallaceburg. The Missionary Committee of that church issued a pamphlet entitled, *The Great Commission*, in Connection with the Diamond Jubilee of The Presbyterian Church in Canada, and the Tenth Anniversary Since the Disruption. If space permits we shall present this statement and appeal to our readers in this number. If not it will appear in the issue following.

The interest of the young people of the Church including Sunday Schools and Young People's Societies has been enlisted by means of special articles which have appeared in *Young Canada* and *The Challenge*, and a suitable service for Sunday Schools has been prepared for Sunday, June 9th. Through *Glad Tidings* and *The Message* the women have made their contribution to directing the attention of the Church to these two anniversaries.

Interest now centres in the approaching meeting of the General Assembly in Montreal, with the expectation that from our highest court will come an influence that will affect the whole Church.

How much there will be to occupy the thoughts of commissioners and visitors at that time. What memories of great and good men in the Church, leaders in the ministry, in the special sphere of evangelism, great missionaries, eminent educators, and capable advisers of the Church in her experience of doubt and darkness and difficulty.

What an inspiration is to be derived from the memories of the pioneers, their dauntless courage, their indefatigable labors, their heroic sacrifices, their prudence and foresight.

In that period of sixty years what great work has been accomplished. During that

time we have founded and erected our colleges, our schools in the homeland and abroad, our hospitals here and across the seas.

What statesmanship has been shown in occupying the new areas in our land and what enterprise, devotion, and patient effort has marked the work of our missionaries.

Think also how far afield and in what multiform enterprises we have reached out across the seas to our neighbors there, to carry relief in their physical suffering, to found among them truly beneficent institutions, and particularly in their spiritual darkness to bring to them the light of life.

Joy and thanksgiving, enthusiasm and high purpose, should mark the Montreal Assembly.

One cannot contemplate the history of our Church since the break in its ranks in 1925 without profound emotion and the awakening of one's whole being in thanksgiving to God for the effective re-organization in every department, for the wise counsel and energetic labor of leaders, for unexampled generosity on the part of our people, for the building of churches and the maintenance of the general work of the Church in the homeland and across the sea, for individual benefactors who by legacy or special gift have expressed their devotion by generous contributions to the treasury, for unexampled fidelity on the part of our people in places large and small, before the public eye, and in the seclusion of rural parishes. What occasion there is for rejoicing. What has been accomplished has been made possible by the devotion of all in unity of purpose and in glad service. Well may we cry out in language oft repeated: "The Lord hath done great things for us whereof we are glad."

THE NEXT GOVERNOR-GENERAL

THE appointment of Mr. John Buchan as the Governor-General of Canada succeeding Lord Bessborough, has engaged wide attention and called forth extended and most favorable comment. Columns in the press both of Canada and the United States have been devoted to an estimate of the man and the author and to the story of his career. He is a distinguished graduate of Oxford and while still in his twenties served as Private Secretary to Lord Milner in South Africa. Successful business ventures followed. Then in the World War he served at General Headquarters as a consultant, and later was in charge of information. When appointed to Canada he was Conservative member in the British House of Commons for the Scottish

Universities. Success in every sphere has attended him.

Presbyterians will view with special appreciation his appointment for he is a son of the manse, his father having been a minister of the Free Church. He has been honored by the King with the appointment of Lord High Commissioner to the Church of Scotland and served for two years in that capacity. When in Edinburgh in 1933 we had the opportunity not only of seeing him in the discharge of his duties as Lord High Commissioner, but of meeting him at social functions in Holyrood house. Here is a characterization of the man by an American newspaper:

"All these remarkable qualities are combined with one of the kindest, gentlest, and most attractive of personalities. Small and spare like many other Scotsmen of fame he wears a smile that is irresistible, and he has a heart of gold. We can think of no man whose coming will so enrich the American continent."

In the Record of September, 1933, we referred to Mr. Buchan in these terms:

"Canadians do not need to be told much about him for his writings have made his name familiar. He has visited Canada and both he and Mrs. Buchan in conversation with us referred to the pleasure of their journey through Canada and mentioned appreciatively the names of a number of leading Canadians whom we knew somewhat intimately. He is a real personality. Dignity, grace, courtesy, self-command, strength, and geniality mark his bearing. His attainments in the intellectual realm are great and his versatility and accomplishments extraordinary. He is a novelist, poet, writer upon the war and matters of public import, a speaker showing great resource, readiness, clarity of thought and admirable diction, fluent but concise, accurate and compelling. By every standard of judgment his Assembly addresses could hardly have been excelled. They were apposite, cogent, persuasive, lofty, and of that Demosthenic quality, in a modified sense, 'Let us go and fight Philip.' A special distinction, qualifying him for this service, enabling him to appreciate the work of the Church and to follow the deliberations of the Assembly sympathetically, was the fact that he is a son of the manse. An observer would note with what close attention he followed the proceedings and the speeches, applauding generously and laughing heartily as occasion provoked. . . .

"In our brief conversation with him at the State Dinner he considerably enquired about our Church and when we gave the figures of the last Dominion Census and mentioned our great effort for rebuilding

and equipment, he exclaimed, 'Why, just like the Disruption of 1843'."

And this is our word about the lady who will preside at Rideau Hall:

"One cannot forget the grace, the cordiality, that marked the lady of Holyrood, Mrs. Buchan, her interest in the Church and all benevolent enterprises, and how she aided her gifted husband in the discharge of his duties."

SIR ARTHUR STEEL-MAITLAND

A SINGULARLY gifted and useful man died suddenly in England at the comparatively early age of fifty-eight, Sir Arthur Steel-Maitland. Stricken while playing golf, death was instantaneous. Reports in the press present him as an athlete, scholar, successful business man, an able minister of the Crown, and a philanthropist. He distinguished himself by service to trade, by the reorganization of the British Consular Service, and by sympathetic and capable handling of labor problems during the war and post-war period. His sympathy with the poor was early formed, for immediately following a brilliant university career he attached himself to a settlement in the east end of London where he did much to brighten the lives of the poorest of London's poor. Shortly after, he engaged in a comprehensive effort on behalf of the destitute by leading an official inquiry into the poor laws and the problem of pauperism.

One phase of his philanthropic work, however, has not been mentioned by the press. He has been closely identified with the work for the abolition of slavery. At the time of the General Assembly of the Church of Scotland in 1933 at a great gathering in Assembly Hall to celebrate the centenary of the emancipation of slaves by Britain, Sir John Harris delivered an address. Sir John is Parliamentary Secretary of the Anti-Slavery and Aborigines Protection Society.

We had the privilege of hearing him on that occasion when he made the following reference to Sir Arthur Steel-Maitland.

"It was in 1833 the British resolution for emancipation was handed to Mr. Speaker of the House of Commons, and one hundred years later, Sir Arthur Steel-Maitland handed the President of the Assembly at Geneva the resolution which launched the struggle internationally and brought the League of Nations into the arena. A new Anti-Slavery convention has been drawn up to which forty nations, including the U.S.A., have subscribed to bring about the suppression of slavery in all its forms throughout the world."

It is through the ideal, kept ever in view, that we rise to higher things.

THE UNION MOVEMENT

By Rev. Daniel J. Fraser, D.D., LL.D.,
Principal Emeritus, The Presbyterian
College, Montreal.

This is the fifth in the series of Diamond Jubilee articles, the fourth appeared in the April number, entitled, *Foreign Mission Expansion*, by Dr. Rochester.

THE year 1925 is an historic one in the annals of The Presbyterian Church in Canada, being at once the fiftieth anniversary of the Union of the four Presbyterian Churches in Canada (the birth of our Church as such) and the date of the Disruption.

The main reason for my being invited to write briefly on the significance of 1925 is that I was President of the Presbyterian Church Association at the time and for nine years had been officially identified with the struggle for freedom. I must confess, however, that after a decade I find it hard to put myself back into the atmosphere of that unhappy controversy, and I am sure that many readers of the Record share my pleasant difficulty, having let bygones be bygones and having devoted themselves to more congenial constructive tasks.

What happened then, in 1925? The General Assembly in Toronto on June the ninth passed a resolution of adjournment, phrased in technical language but really fictitious in the legal sense of the word, by which in its judgment The Presbyterian Church in Canada automatically entered Union under the terms of The United Church of Canada Act (1924); but seventy-nine members of that Assembly (forty is a quorum) continued in session as the same Assembly of the same Church. Avoiding technicalities we may say that 1925 marks the withdrawal of about half the membership of our Church in order to enter the newly created United Church of Canada. I am not competent to discuss the question whether or not The Presbyterian Church in Canada entered the United Church *de jure*, although to a layman it seems strange that Parliament could legislate into the new organization a Church that was not incorporated; but in any case the Presbyterian Church did not enter the United Church *de facto*. It is not possible to secure accurate statistics. The official Church figures place the withdrawal at about sixty per cent of the membership, and I understand that the Dominion Commission on Church Property acted on this basis; but the last Dominion Census (1931) leads one to infer that only forty per cent of our members and adherents withdrew. We are probably safe, therefore, in saying that approximately one-half of our people separated from us.

The result of the Disruption is that on this our Diamond Jubilee our Church is only about twice as strong numerically as it was at its beginning in 1875. Then we had in round numbers eighty-eight thousand communicants; now we have one hundred and eighty thousand. In normal times this would be a depressing expansion, but in the circumstances it is an encouraging "remnant" with which to undertake the rebuilding of our beloved Zion. When we are tempted to feel our comparative smallness in Canada, we may comfort ourselves with the remembrance that we belong to the world-wide family of the Reformed Churches holding the Presbyterian system, which is the largest Protestant body in existence, having about forty million adherents.

Our "separated brethren," who seem reluctant to part with the label "Presbyterian," frequently speak of us as "Continuing Presbyterians." Let us own the soft impeachment with a sense of humor. When I am asked, "Are you a Continuing Presbyterian?", I reply: "I am not a discontinuing one." The term "Continuing" is not necessarily suggestive of a diluted Presbyterianism!

I hope that we are "Continuing" Presbyterians in this sense—that we continue to stand for our conviction in 1925 that we have a distinctive contribution to make as a Presbyterian Church to the moral and spiritual development of our young nation and that we continue to co-operate with all sister churches in every good work. While we wish God-speed to those who felt that they could best effect their purpose in an organic union, we hope by our unchanged principle of unity amid variety and by our unequivocal loyalty to the Presbyterian concept, doctrinal and ecclesiastical, to make a modest contribution to spiritual progress, and we dream of being the medium of bringing about ever closer fellowship among the various Communion that are all alike aiming at leading men and women to live in the things of the Spirit.

During my recent enforced residence in the United States in quest of convalescence, I was distressed to find that there is a general impression in that country that the Church Union controversy was one of fundamentalism verses modernism. Of course this is an utterly false impression and I did what I could to correct it. Any attempt to import that American dispute into our Church will be strenuously opposed by the whole genius of Canadian Presbyterianism. The Church which emerged from the struggle of 1925 retains the comprehensive spirit of the Presbyterian Union of 1875. It is not liberal or conservative; it is not pre-mil-

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Diamond Jubilee Thankoffering

GIFTS are inseparably associated with anniversaries. Birthdays bring their presents and the various wedding anniversaries are thus appropriately remembered. The celebration of the 25th anniversary of King George's accession to the throne will be marked by a freewill offering for the relief of those suffering from cancer and for the stay of this dreadful scourge.

In London, England, King George's Jubilee Trust, a fund inaugurated by the Prince of Wales in behalf of youth organizations, is already in receipt of large gifts.

Fittingly therefore the General Assembly at its last meeting resolved that advantage should be taken of the Diamond Jubilee to free the Church of "debt and deficit." Hence the Diamond Jubilee Thankoffering to which already the attention of the whole Church has been directed. Please observe:

IT IS A THANKOFFERING. Response to this appeal must be judged to be not of constraint but of a willing mind. The Church's appeal is like the call for offerings made by Moses for the tabernacle, "Whosoever is of a willing mind."

It may be that congregations which have met their respective allocations annually and who have responded also liberally to special appeals consider that they should not now be called upon to make good the default of others. Persons also who have given regularly and generously to the Church Budget may take the like view of their responsibility regarding it as having thus been completely discharged. The Church depends in this instance upon goodwill. It is a freewill offering.

IT WILL INVOLVE SACRIFICE. This consideration should not deter but inspire. Devotion does not count cost. It would be a shame to bestow upon a loved person or a cause held dear anything but that which is costly. Therein lay the virtue of Mary's offering when she anointed the Saviour, and King David stoutly refused to offer unto the Lord that which cost him nothing. The element in the widow's contribution which called forth high commendation from Jesus was its proportion to what she had and the measure of self-denial involved, "She hath cast more in than all they who have cast into the treasury; for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." Self-denial expressing itself in costly sacrifice is the very essence of Christian devotion and this quality was evident in a recent gift sent to the Editor for the Budget Deficit. The amount was not large but it involved sacrifice. Herein lies the opportunity for the strong, whether they be congregations or persons, to bear the burdens of the weak. The rich may meet the deficiency of the poor and the employed give for the unemployed. Let us give as God has prospered us.

ALL SHOULD GIVE. It is not wisdom to despise the day of small things, to look upon small gifts with contempt whether on the part of those who seek them for the Lord or those who have the opportunity to bestow. In this aspect of our Church's life we have been lacking. The number of those who support the general work of the Church is evidently small as judged by our average per member. We heard a minister of another denomination say contributions made last year to missions in his congregation came from 200 people whereas 2000 should have shared in this Christian service. When this appeal is made to congregations, whether by canvass or otherwise, let no one be passed by, nor let anyone deny himself the privilege of giving to the Lord what lies within his power even though it be small.

THIS THANKOFFERING PROVIDES OPPORTUNITY ALSO FOR GIFTS THAT ARE DISTINCTIVE AND OUTSTANDING. Such always have a place in public benevolence and in contributions to the Church.

Large personal contributions are a feature of gifts to hospitals, to educational and other institutions and are the donors' expression of interest in the cause. Very often, too, these larger benefactions are bestowed in tribute to a worthy ancestor or to perpetuate the memory of a loved one who has gone before. Honorable pride in a family history of devotion to the Church and affectionate remembrance of loved ones have in this Diamond Jubilee Thankoffering opportunity for expression.

THE UNION MOVEMENT

(Continued from page 134)

lenarian or post-millenarian; it is not millenarian of any sort; it is not prohibitionist or anti-prohibitionist; it is not committed to any social or economic theory of human redemption. It is not a sect. It is a branch of the Catholic Church of Jesus Christ. Its theory of redemption is that society can be regenerated only by the regeneration of the individuals that compose society. This may be an old fashioned idea, but as a Church we abide by it in the midst of the multitude of social palliatives that are being offered. However disobedient we may be to the vision, our ideal is the seeking of spiritual ends by spiritual means. This was the method of Jesus, and our apparent detachment as a Church from political and economic endeavor by which we expose ourselves to the criticism of social reformers is really one of the evidences of our catholicity.

In 1875 The Presbyterian Church in Canada began with an inheritance from the various branches of Scottish Presbyterianism, and it had always had on the Faculty of our College in Montreal a representative of the Reformed Church of France or Switzerland. By its comprehensiveness it avoided many of the sectional controversies that disturbed the peace of our great sister Church to the south of us. We continue to be Presbyterians of this type. We allow standing room for those of varying opinions and convictions on non-essentials. We welcome to our membership those of every name or sign who love the Lord Jesus in sincerity. Catholicity was one of the distinguishing notes of our Church from 1875 to 1925, and it abides in 1935.

In the years when we were pleading for spiritual unity as against organic union, we were tempted to idealize The Presbyterian Church in Canada. We are now in the mood to season our idealism with a dash of realism. We are thankful to the Westminster divines for their description of the Church as invisible and visible; and while we believe in the Holy Catholic Church we need not close our eyes to the defects of our own Communion. Other writers in this series of articles refer to the progress our Church has made since 1925 in the various departments of its life and work. Its missionary enthusiasm is worthy of praise. Those in charge of the Pension Fund have rendered valiant service. The very generous contributions of our people towards building churches for minority groups cannot be tabulated in our financial reports because local efforts were not co-ordinated from the federal office. The Women's Missionary Societies, as we should expect, have set the example of liberal giving, effective

organization and sacrificial service. But there is one cause that seems to have been more or less neglected, and it is only natural that I should bring it to the attention of the readers of the Record.

During the past six years I have been in fairly close touch with some of the leading theological colleges or seminaries in the United States, and I know something of their splendid equipment through the support of benefactors. I am afraid that we are in danger of overlooking the vital necessity of our theological colleges for qualifying our Church to bear its distinctive witness to Christ and His Gospel. More than a century ago those who laid the foundation of our Church in the Maritime Provinces realized the absolute necessity of a well-trained native ministry. My grandfather, the Rev. John Keir, D.D., was, I think, the second professor of theology in what came to be Pine Hill College, Halifax. He realized, as did his distinguished predecessor, Dr. Thomas McCulloch, that if the young candidates for the ministry went to Scotland for their training they might be lost to Canada. The Maritime Baptists many years ago decided to limit their university instruction to the Arts department and to allow their theological students to go to the seminaries of New England, but they soon discovered that these Canadian students were being called to American pulpits while there was a dearth of candidates for their local vacancies. They therefore restored the divinity school at Acadia University. The Mother Country and the United States offer great attractions to our candidates for the ministry, and it is imperative that we equip our colleges with teaching staffs, library facilities, scholarships, bursaries and travelling fellowships that will enable them to give a thorough education to candidates for the Canadian ministry while they live amidst the enthusiasms, endeavors and traditions of our own Church. We have today in our two colleges a fine band of students, upwards of one hundred and fifty. Never was the quality better; and we owe it to them and to our Church that they be equipped as able ministers of the New Covenant and as persuasive interpreters of the Reformed Faith. We must not lose our Church's soul while we are "busy here and there" with "balancing the budget," spasmodic evangelistic campaigns, occasional retreats for prayer and conference. These have their rightful place, but our supreme duty as a Church is to witness with power to the eternal truths to which in every age the heroes of the Reformed Church have borne noble testimony, and this we cannot do without a teaching as well as an exhorting ministry. This is one of the characteristic notes of the Presbyterian tradition which we must preserve at

any cost. In our appeals for the Budget I notice that the Colleges have too often been forgotten or have been relegated to a subordinate place, and when mentioned have been presented almost apologetically, and I am sure that my readers will forgive my singling out the cause of theological training, which I keenly feel to be in peril, as noticeably worthy of more intelligent appreciation and more generous support.

ALLIANCE OF THE REFORMED CHURCHES

Western Section

TWO years have elapsed since the last meeting of the Western section, a postponement which is the result of a resolution passed at the meeting in 1933. This biennial arrangement, adopted in the interest of economy, is regarded as temporary, the annual sessions to be resumed when the business outlook is better. Such a departure is not serious since the Alliance has no administrative functions.

The place of meeting is fixed by the Executive, and Richmond, Va., where the meeting of 1932 was held, was again chosen.

That city is the centre of a district of great historical interest. Though not very large it is rich in industries, and as the capital of the State and formerly of the Southern Confederacy, with its museum, monuments, and public buildings has a wealth of attraction to which much time could be devoted. Two institutions of learning are the University and Union Theological Seminary. At the latter one of our missionaries, Rev. James Dickson, is in attendance, taking a special course while on furlough.

Delightful weather prevailed during the sessions, a very near approach to spring, with clear sky and balmy air, an agreeable experience to those from the North.

The meetings were held in the same church as before, Second Presbyterian, most conveniently situated for the delegates and bringing them once more under the considerate care of the minister. Rev. W. E. Hill, and the courteous attention of the veteran church officer, Joshua, who has served in that capacity for upwards of forty years.

Our delegates in attendance were Dr. Frank Baird, Mr. E. W. McNeill, Dr. A. J. MacGillivray, Rev. W. Barclay, and Dr. W. M. Rochester.

Rev. C. E. Schaeffer, D.D., Reformed Church in U.S., Chairman of the Western Section, presided, and in this capacity com-

mended himself to the hearty appreciation of all. He is Chairman also of the Home Mission Committee.

The business of the Alliance is in charge of nine permanent committees, Foreign Missions, Home Missions, Work on the Continent of Europe, Christian Education and Literature, Finance, Ministerial Relief and Service Pension, Presbyterian and Reformed Church History and Theology, Constitution of Alliance, and Publicity. Each committee's report is usually introduced by a short address by the Chairman and then opportunity for discussion and recommendation is afforded to all.

Home Missions

This is a cause in which our Church has a deep interest because of her work in that realm and for the opportunity and obligation now confronting her. The value of early enterprise in that field was impressively stated in the report:

"In the long annals of the Christian Church there is nothing that can match the Home Mission enterprise in America. In its magnitude, in its sweep and compass, in its romance and results, it stands unparalleled among the signal achievements of Christianity. . . . In a century and a half these religious forces swept over this country and occupied practically every outpost of civilization."

The service rendered was not alone that of providing and sustaining religious privileges in advancing settlement. The Church befriended the stranger and promoted understanding between him and the home-born, teaching them to live and work together in concord, and thus contributed greatly to national integrity.

Foreign Missions

The relation between governments and missions in our foreign fields was the subject with which the report was specially concerned. This is a matter that has always given some concern to missionaries and Boards, but of late in some quarters it has called for special attention on account of intense nationalism and the suspicion it engenders. This was expressed in the following terms:

"There is a growing tendency on the part of civil governments to restrict and control missionary operations."

The problem was reviewed very capably by Dr. Warnshuis, Secretary, International Missionary Conference.

However, the main declaration of the report is that:

"In general officials are kindly disposed toward Christian workers, treat them with

unfailing courtesy, speak well of the service they are rendering, and are ready to help them as far as lies within their power. On the other hand missionaries are loyal to the government, living in cordial relations with those in authority, and seeking in every way possible to hold up their hands."

Nevertheless there will always be need of caution and missionaries and those responsible for their work must ever be considerate and wise. Two countries are mentioned where the difficulty in this connection is of very serious proportions, Turkey and Mexico. In the former, in the zeal for freedom from the shackles of Mohammedanism, and in the efforts to establish a purely secular government, Christianity has shared in the misfortune of the native faith and mission work has been greatly restricted. Mexico, while it was thought that Roman Catholicism was the object of attack, is now under the control of a mighty irreligious movement.

Christian Education

Consideration of this theme brought forth the fact that while in the year 1930-1931, out of forty-one colleges reported, twenty-eight had heavy operating deficits amounting to \$443,777 for the past year 1933-34, of these same forty-one institutions, only fifteen reported operating deficits and the total was reduced to \$74,422.

Declaring that one of the main functions of the Alliance was to promote co-operative effort, the Committee on Christian Education once more proclaimed its conviction, which has more than once been approved by the Section, that there should be many combinations of weak colleges of our ecclesiastical family. The Committee conceded however, that the difficulty in securing these combinations lay in local conditions where the colleges are situated and not so much with the officials of these institutions.

History and Theology

The Reformed Churches are alive intellectually as indicated in the rather formidable list of books given by the Committee. The list of books on Presbyterian and Reformed History and Theology occupies three pages of the printed report and it is declared to be incomplete. The range covered by these books is very wide, including not theology alone but science, sociology, economics, society, politics, church and state, and all the great life interests. The interpretative comment made by the Committee on this literature is that the trend of thought of the world is Godward, that the tide of thinking has turned from mechanistic, materialistic, and humanistic concepts to a new, believing, evangelical transcendentalism. This is surely a very gratifying

conclusion and justifies the language of the report:

"The Gospel therefore in a true sense is not going but is coming back as shown by the great books, not as a result of controversy but by way of proclamation and testimony to its power as witnessed in transformed lives."

Work on the Continent of Europe

Always at the Alliance meetings it has seemed to us the deepest interest is awakened when the Committee on this aspect of Alliance work presents its review of conditions on the Continent of Europe and makes its appeal for relief of the Evangelical Churches there. This year showed no difference except that the interest was deeper and found more general, more sympathetic, and more vigorous expression. The struggle for spiritual independence in Germany, the evangelical revival in the Ukraine with its demand for ministers and workers, the brave effort of the Protestants in Austria to hold their place against the strength of Roman Catholicism, 300,000 as against 6,000,000, the latter supported by an understanding between Rome and the Austrian State by which the government is pledged to interpose at any time required, the plight of the Hungarians forced to leave Yugoslavia, and the sad state of religion in Russia. The General Secretary of the Alliance, Rev. W. H. Hamilton, Edinburgh, Scotland, in his message on matters of general interest addressed to the Western Section summed up the situation in a paragraph:

"The needs in Austria, Belgium, Spain, Ukrainia, Roumania, Yugoslavia, and several other lands are very great and nothing is more tragic than to be compelled to let pass the opportunity presented by a great evangelical movement in need of equipment, leaders, and finance."

This year we again made our modest contribution to relief. It is very small compared with that of others, and yet we have helped and some have not. As we have always published these contributions from the constituent bodies of the Western Section we again present the statement to our readers.

Financial Report, 1934

The American Office of the Central Bureau for Relief, reports the following receipts from the churches united in the Reformed Alliance:

Special appropriation from the Treasury of the Western Section of the Alliance	\$ 800.00
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Presbyterian Church in the U.S.A.	\$ 7,400.00
Presbyterian Church in the U.S.	4,000.00
Presbyterian Church in Canada	250.00
United Presbyterian Church.....	423.57
Reformed Church in America	66.24
Christian Reformed Church.....	40.73
Evangelical Synod*	284.88
Reformed Church in the U.S.	12.00
Total	\$13,277.42

*Now united with the Reformed Church in the U.S.

NOTE:—Total receipts of the American Office of the Central Bureau for 1934 were \$28,642,88, of which the sum of \$24,384.-00 was remitted to Europe for disbursement by the Geneva office of the Bureau. J. Ross Stevenson, Chairman.

Special Addresses

On the situation in Europe, the Alliance had the privilege of hearing three addresses from men who have been on the scene. The first was by Rev. Dr. Samuel Trexel, President of the Lutheran Synod, New York, who recently visited Russia and Germany. With respect to the former country, he had this encouraging note in his address, that the Church still persists there. There is a remnant, and there are some signs of advance, for example, a growing number of Christian marriages. In Petrograd there is a Lutheran Theological Seminary with a dozen students, and some strong churches there and in Moscow. The lamentable aspect of the situation is the general propaganda against religion, and that, under the Soviet Union, a generation is now growing up that knows nothing of the Church. A like situation prevails in Germany with respect to youth. The young people are not under the control of the family but under the domination of the political leaders and their religious convictions and affiliations suffer accordingly.

Dr. H. S. Leiper, the next speaker, referred also in particular to the situation in Russia and in Germany. Dr. Leiper is the Executive Secretary of the American Section of the Universal Christian Council. He reported famine conditions affecting a large part of the Russian people. Stout denial of the fact, as he alleged, has been made by the Soviet Union. An admission however, that famine has been a terrible scourge was made by the Soviet decree of 1934 which admitted that drought had seriously affected the crops. Dr. Leiper quoted from William Henry Chamberlain's, Russia's Iron Age, a book based on fourteen years residence in Russia, the statement that millions died of famine in 1932 and 1933 because the Government blockaded the affected areas against relief agencies and strictly

censored news from those districts. He asserted that even now large numbers of the Russian people are on the verge of starvation.

With respect to Germany Dr. Leiper disclosed the fact that a very great degree of restraint has been exerted upon Hitler, in respect of his religious policy, by bringing to bear upon him through various agencies and ultimately through diplomatic channels, the influence of "the moral and spiritual fellowship of the world." This was a very striking feature of his address.

The third speaker was a man of distinction, Dr. Karl Heim, Professor of Systematic Theology in Tübingen University, Germany, of whom Dr. Richards in introducing him said, that he was "the unique figure in the German Christian world since the days of Luther." He came to the United States this year to deliver a series of special lectures, known as The Sprunt Lectures, in Union Theological Seminary, Richmond, Va.

In the Presbyterian of the South, Rev. Thomas E. Hill says of him:

"As a preacher large and interested congregations wait upon him, and such is his popularity as a teacher that every summer for the last six years a large proportion, at times nearly half the theological students in Germany, gather at Tübingen to hear his lectures."

Dr. Richards also said that he heard him at the hour of seven in the morning when he had before him a company of four hundred students. Necessarily before the Alliance Dr. Heim was under restraint in speaking of conditions in Germany and the request was made that his utterances should not be reported. We regret therefore that by this request we are denied the privilege of conveying to our readers the substance of his message. His appearance does not suggest distinction for he is of small stature and retiring in manner. He is a splendid example of the humility of greatness.

Final Addresses

Arrangements had been made for addresses on two evenings, Tuesday and Wednesday, by two men of eminence, Dr. Richards, Principal of Lancaster College, Evangelical and Reformed Church, and for the last four years President of the General Council of the Alliance of the Reformed Churches, and Principal Walter T. Brown, M.A., Ph.D., of Victoria College, Toronto. As many of the delegates desired to leave at the close of the afternoon session on Wednesday, these two addresses were given on Tuesday evening. Though quite lengthy for one meeting they were greeted with close attention, consideration which they richly deserved.

Dr. Richards' theme was, Recovery of the Evangelical Mind, and the audience was treated to a characteristic message, instructive, deeply spiritual, and delivered with fervor. The evangelical mind does not proceed from any earthly source, or from within man, but is the work of God's Spirit. It does not change a man's natural powers or qualities but energizes them. Its recovery is dependent upon our acceptance of the Lord Jesus in faith and love and our complete surrender to Him, and it is preserved by sustained confidence in Him and fidelity to His precepts.

Dr. Brown's message was concerned also with recovery but his theme was, Recovery of the Concept of Freedom.

Freedom is at the centre of human life. It is the life blood of civilization. It has been won by the toil and sacrifices of countless generations and in that struggle Christianity, as indicated in the Reformation and the Evangelical Revival of later date, has been the promoter and guardian of freedom by its insistent emphasis upon individual responsibility.

It is evident that in recent years freedom has been lost in no small measure. General Smuts has declared that there is less freedom in Europe now than during the last one hundred or even two thousand years. In other places than Europe there is surrender of personal freedom to the State and the explanation is that it has been largely bartered for economic security. Recovery involves not mere emancipation from something, but liberty to become something; not a revolt only but dedication to the service of ideals. Discipline too is a factor in restoration and maintenance, and freedom is impossible without due respect to law and order. Tradition plays an important part too for we are linked with the past and must avail ourselves of the rich heritage of experience.

Resolutions

The Alliance expressed itself upon two important questions by formal resolution. The first was in behalf of the Weekly Rest Day, its integrity and its proper observance as The Christian Sabbath, and the second in support of the League of Nations.

Secretary Retiring

For twenty years Dr. Henry B. Master has served as Secretary of the Western Section. At the Council in Belfast he expressed his wish to retire but was persuaded to remain. However, his decision was finally expressed at this meeting of the Western Section. He occupies a very responsible position in his Church, the Presbyterian

Church in the U.S.A., as Secretary of the Pension Board and has been honored with degrees from various educational institutions. His connection with the Western Section has been marked by ability and by happy relationship with all.

The consensus of opinion with respect to this meeting of the Alliance was that in every way it was one of the best in its history.

* * *

By the change in the program leaving Wednesday evening free the minister and the congregation of Second Presbyterian Church naturally suffered disappointment. Consequently, upon request of Dr. Hill, we agreed to remain over and address the company assembled. Ready assent was made by the minister to the suggestion that the subject be The Presbyterian Church in Canada as it now is with special reference to events before and following the crisis of 1925. We were accorded a very warm welcome and were heard with evident interest.—R.

LOYALTY TO CHRIST

By Rev. Dr. W. Harvey-Jellie

Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord to whom shall we go? thou hast the words of eternal life.—John 6:67-68.

THE temper of the crowd is proverbially a fickle thing. And those Galilean crowds which gathered round the Son of Man were no exception. The evangelist who records this incident with such masterly and vivid handling must, surely, have been an eye-witness of the scene, which every reader can conjure up before the eye of his mind till he, too, seems to stand beside the Galilean Lake and hear the matchless words of the Nazarene Prophet. If, even in thought, we take our place amid the teeming multitude in old Capernaum our rapt gaze would be wholly concentrated upon our Lord Himself. But the whole force of the childish question with which He closed one of the profoundest of His discourses was due to the changeable temper of the listening multitude. Only the day before, when they had glutted their physical appetites upon the loaves and fishes that He had provided for their personal needs, they would have taken Him by force and made Him a king. Made Him a king, forsooth! poor, superficial men! How devoid of spiritual insight to imagine it was they who could make a king of One who was already King of Kings! Yet they were probably sincere in the ardor of their popular enthusiasm, swept by the emotionalism of the hour. And now, after He has spoken of the deep things of the spiritual world, the won-

ders of His own person and the source of His power, they are all ready to desert Him. Even the very disciples seem to waver in their loyalty to the Master. "Will ye also go away?" He asks, and waits for a reply.

We see Him standing in the worldly, commercial city, watching the quickly thinning crowd of men who had gathered round Him in the fresh dawn of His ministry, lured no doubt by His miracles and expectant of the exaggerated benefits of a Messianic age; but they turned their backs on Him when His person became a mystery to them and His claims surpassed their comprehension and His ideals were too spiritual. Yet He is majestic in His loneliness. Beneath the divine pathos of His question to the wavering disciples we discern the conscious strength and courage of the strong Son of God who could confront thronging enemies and the iron power of Rome fearlessly, saying "Ye shall leave me alone—yet I am not alone" But as we see Him in the moment when His heart yearns for the unchanging love of His friends and His conscious possession of power flashes forth in the hour of threatened desertion, we are glad that the loyalty of the human heart is once more attested by the reply of Peter, "Lord, to whom can we go? Thou hast the words of eternal life" Yes, three years of discipleship had not been in vain. Personal contact with Christ, deepening insight into His nature, the growth of a hallowed friendship, and the heart of Peter was indissolubly bound to that of his Lord. In one of the twelve, declining zeal might degenerate into treachery. Eleven would follow Him, with mingled courage and hesitation, even unto death.

Well-nigh two thousand years have passed away since that incident occurred in Galilee; but in the fevered life of the twentieth century there still comes the testing of discipleship. Yes! even to-day our Lord seems to stand, surrounded by the multitude, and put that same question. Consider for a moment! Never were the adherents of the Christian faith more numerous. Never did the churches present more encouraging statistics of membership, and the name of Christ is uttered with greater reverence, or at least respect, by leaders and thinkers without the pale of the Church. Yet at the heart of things there is grave cause for dissatisfaction. If the quantity of our discipleship creates a measure of optimism, it is far otherwise with the quality of discipleship. And to-day it seems as though Christianity were under the X-rays of criticism. It is being probed from within and criticized from without. We are being reminded that following Christ means intellectual approval, consistency of conduct, self-sacrifice, a cross. And there we falter. But when we get face to face with our Lord,

and shut out the petty little tests of true discipleship that some men would devise, we find that at the base of genuine discipleship there lies simply and solely loyalty to Christ Himself. That is the main fact that I want to stress here, in the solemn stillness of the sanctuary, in the heated competition of the mart, in the keen intellectualism of the University, and in the active service of the Church.

I want to set this test, which our Lord Himself set, over in strong distinction from the many petty man-made tests with which we are being surfeited to-day. There are amongst us all too many so-called leaders of the Church, inspired by the spirit of the Pharisee, who imagine they have a right to set themselves up as inquisitors and test the orthodoxy of their fellow-Christian by a narrow code of conformity to their own hidebound theories of what is meant by inspiration of the Scriptures or interpretation of the standards of the Churches. That is not Christianity. It is simply human presumption. And it is playing havoc with Christian charity and conflicting with the spirit of Christ. I think it runs very near to being the sin which our Lord warned men against as being beyond pardon. If you will only think of it, you will see how sadly true it is that such men are abandoning the Master's test of true discipleship and substituting one of their own. And I want to lead you back to the one test of orthodoxy of heart.

I do this because to-day we are facing a serious crisis throughout the Churches; and it is very acute within the Church for which some of us contended at the cost of much self-sacrifice in the dispute of ten years ago. To-day we might write wide over the Church the sad and foreboding sentence, "Many of His disciples went back and walked no more with Him." That this is literally true is evidenced by the decline in church attendance, by the neglect of our weekly gatherings for prayer, and the abandonment of worship in the home; nay it may be observed very boldly in the decline in the spirit of Christian liberality. The incontrovertible facts call loudly for a remedy. The decline must be stemmed. And there are amongst us men of intellectual acumen and financial ability who are throwing themselves into the breach with devotion and courage. But surely the trouble lies deeper than anything that can be remedied by popularizing the pulpit or organizing drives for funds. I feel that it must be traced to a wavering loyalty to Christ. And what we need is nothing less than a genuine spiritual revival and a deepening of spiritual life. Oh for the day when once again the popular passion would become love for Christ!

Now—not only is this the fact, that our

supreme need is to toil and pray for the coming of a new wave of spiritual vitality to sweep through the Church like some great tidal wave from God, but it is a need which may be met if it be sought in the right way. It depends upon our attitude to Christ Himself.

When I read the pessimistic reports of our financial leaders who are appealing for a balanced Budget, I hear through the voice of our devoted conveners the voice of pathetic appeal, "Will ye also go away?" When I read the lack of enthusiasm for the great missionary enterprise, I catch the accents of Him who gave the great commission for foreign missions, "Will ye also go away?" When I see the declining zeal for providing a well-trained ministry and duly supporting our colleges, colleges where we are seeking at the cost of no little self-sacrifice to equip an educated and evangelical ministry, then again I hear the pathetic rebuke of my Lord, "Will ye also go away?" What are we to conclude from the actual facts? Well, certainly we are not to lift a voice against the devotion and courage of our financial organizers, or our missionary leaders, or our teachers in the colleges. But we need as a Church to stand behind them, working and praying for a new impulse from God that shall swell the drying stream within the channels of the churches. It is time, brethren, in Christ's name, that we jettison our narrow little conceptions of orthodoxy and our jealousies as to methods and our spirit of criticism of our ministry and all the thousand and one things that bring division and half-heartedness; and, instead thereof, let us seek a great return to Christ.

When we begin to seek a spiritual revival we easily discern the causes of wavering devotion to Christ. Perhaps the main factor is the encroaching worldliness of the age. We find the social organism penetrated by an inordinate love for money, by a consuming commercialism, by the passion for pleasure, by materialistic science, by a kind of philosophic Deism, all the natural accompaniment of a period of stress and strain. And they have breathed like a blast of polar wind upon the Churches. Yet I am not forgetful of the fact that our text suggests that one cause of the thinning of the multitudes about our Lord was the vastness of His claim. But He has abated no jot of that claim since. He still demands loyalty of the heart and of the conscience and of the mind. He claims our whole manhood. He raises the cross as the symbol of discipleship. Should we go beyond this? Should we raise a new demand for adherence to human theories of creeds and scriptures? Or should we call men to Christ, only Christ?

But what more need I say? We all yearn

for the time when the power from God will come with fresh vitality into our ministry, our boards, our membership, ourselves. And we know whence to seek it.

"Lord, to whom shall we go?" asked Peter, "Thou hast the words of eternal life." Believe me, when we preachers and teachers and workers go down into the press and throng of life, we are overwhelmed by the depth of human need. We find the strong man contending with great obstacles, the young beset with fierce temptations, the bereaved in unutterable loneliness, the thinker facing baffling problems, the poor in degrading misery, and the dying shrinking from the shadows. How can we help them? Not by theories. Not by schemes alone. Only by Christ, Christ known, and loved, and lived, and preached, and practised. The key to every problem is Christ, Saviour, Friend, Guide, Giver of eternal life. "Thou hast the words of eternal life,"—words which commend themselves, even without our advocacy, straight to the heart of men. Why should we not reply to the pathetic appeal of our Lord with the frankness of a full surrender?

Brethren, I am convinced that a storm of protest will soon be raised against those who would test the loyalty of discipleship to Christ by their own narrow inquisitorial methods and that our people will give heed rather to those who seek to point them to the cross and bid them fix their gaze upon the great Lord of the Church, to whom alone they owe the allegiance of heart and mind and life. The need of our Church to-day is to be more than ever Christocentric. In the hour of pressing needs and gathering clouds to whom else can we go? And He has not abandoned us. Unseen, He stands amongst us in His risen power, with words of welcome, of hope, of encouragement. And His words are winged with the heavenly gift of eternal life.

PRAYER

O God, before whose face the generations rise and pass away; age after age the living seek thee, and find that of thy faithfulness there is no end. Our fathers in their pilgrimage walked by thy guidance, and rested on thy compassion; still to their children be thou the cloud by day, the fire by night. Where but in thee have we a covert from the storm, or shadow from the heat of life? In our manifold temptations, thou alone knowest and art ever nigh; in sorrow, thy pity revives the fainting soul; in our prosperity and ease it is thy Spirit only that can wean us from our pride and keep us humble. O thou only source of peace and righteousness, take now the veil from every heart; and join us in one

communion with thy prophets and saints, who have trusted in thee, and were not ashamed. Not of our worthiness, but of thy tender mercy hear our prayer, through Jesus Christ, our Lord. Amen.

THEIR WORKS DO FOLLOW THEM

In a bale of clothing sent to the West last year there was found the annual report of a congregation which, without mentioning his name, paid a splendid tribute to a zealous minister who died some years ago. The tribute is not explicit but implicit and is discovered in the list of contributions. This minister possessed more than ordinary talent but was content to spend his life in the humble sphere provided by the small congregation whose annual report was hidden in the bale sent West for the relief of the needy.

In his ministry this faithful servant of the Lord Jesus paid special attention to educating his people upon mission work and to the development of the benevolent spirit in them. As the report shows the missionary contributions are still maintained on a high level, and for the most part are equal to the gifts for the maintenance of the local church. In not a few cases, however, the missionary contributions exceed those for local support. This is a suggestion of the proportion observed in the congregation's benevolence: For local purposes, \$13.00, for missions \$13.00; again \$13.00 local and \$26.00 for missions; \$52.00 local, and \$104.00 for missions. Evidently after the lapse of many years this minister's gracious and stimulating influence abides.

It is not enough, however, that we admire the fine example set by this minister in missionary education. He has left a worthy example for all ministers in the development of the spiritual life of their congregation.

I will try this day to live a simple, sincere, serene life; repelling every thought of discontent, self-seeking and anxiety; cultivating magnanimity, self-control, and the habit of silence; practising economy, cheerfulness and helpfulness. And as I cannot in my own strength do this, or even with a hope of success attempt it, I look to Thee, O Lord, my Father, in Jesus Christ my Saviour, and ask for the gift of the Holy Spirit. Amen.

Not for a single day
Can I discern the way:
But this I know—
Who gives the day
Will show the way,
So I securely go.

—John Oxenham.

SYNOD OF MANITOBA

This report is somewhat late but our report was dependent upon receiving the minutes. These did not reach us until the second week in February. At that time claims upon our space prevented its appearance in our columns.

The place of meeting was First Presbyterian Church, Winnipeg, and the date November 13-15, 1934. Rev. J. J. Cowan, Ninga, Man., was chosen Moderator in tribute to his long and faithful service to the Church in Manitoba.

This was the jubilee year of the Synod which was formed in 1884 with three Presbyteries, Manitoba, Regina, and Calgary, these covering the area between the Great Lakes and the Columbia River. Rev. D. Johnstone, Convener of the Historical Committee, gave an address outlining the history of the Synod.

Other addresses were given by Mrs. Flook, President of the Manitoba W.M.S., and by Dr. Shortt, Moderator of the General Assembly. Dr. H. R. Grant was welcomed by the Synod and also briefly addressed the court.

The standing of the Synod is shown in the following figures. Ministers 27; preaching stations 53; churches 35; manses or rented houses 24. The total revenue for all purposes was \$104,681, a decrease of \$16,252. The sum of \$7,758 was contributed to the Budget.

Sunday Schools number 51, with an enrolment of 964, exclusive of 674 on the Cradle Roll. Total receipts \$5,594, of which the sum of \$671 was contributed to missions.

The Young People's Societies number 23, with 695 members. The revenue from these was \$713, \$34.00 being given to missions.

Rev. M. P. Floyd reported as Convener of the Home Mission Committee that all fields were occupied during the past summer and good work was done by the students.

An important matter before the Synod was the remit from the General Assembly on the Enlargement of the Powers of Synod. The action taken by the Synod was the same as that of the Presbytery of Winnipeg as follows:

(1) That before any radical changes are made in the administration of the Home Mission Work of the Church, by transferring it to Synods, a very thorough investigation be made of the possible effects of such changes.

(2) Presbytery would strongly support paragraph 5 of the Overture of the Synod of Toronto and Kingston to last General Assembly, i.e., the way of reform lies less in granting new powers to the Synod than by making definite the powers and functions already assigned to the Synod in theory.

CONVOCATIONS

THE Montreal College has completed another highly successful session, holding the annual Convocation on Tuesday, April 9th. An unusually large gathering of friends of the college filled the David Morrice Hall and listened with deep interest to the review of the session's work. Principal F. Scott MacKenzie was able to report that twenty students had followed the regular classes in Theology, while seven others had taken partial courses in various theological subjects and some forty were registered in Arts at McGill University in preparation for entrance to the college. The work done by all the students was of a high order, and several were pursuing advanced studies with a view to the degree of B.D.

The college staff of professors and lecturers was able to report the utmost harmony and efficiency in every department of the work. The students possessed high academic qualifications and have manifested their spiritual earnestness amid their studies. The aim which the college staff has kept consistently in view is the training of the students who may maintain the traditions of the Church for scholarly attainment and evangelical zeal.

The members of the permanent staff, Principal Scott MacKenzie and Dr. W. Harvey-Jellie, have had the invaluable assistance of Principal Emeritus D. J. Fraser and Rev. Frank Beare in the departments of New Testament and Church History.

The graduating class consisted of Frank Morley, Ph.D., M. M. MacOdrum, Ph.D., William Thomas, M.A., and John Fleck, three of whom are proceeding at once to prominent charges in St. Catharines, Toronto, and Winnipeg.

The address to the graduating class was delivered by Rev. James S. Shortt, M.A., D.D., Moderator of the General Assembly, who took for his theme, The Christian Ministry in the World of To-day.

The honorary degree of D.D. was conferred upon two graduates of the college, Rev. Robert J. Drysdale of Rochester, N.Y., and Rev. F. W. Gilmour, B.A., of London, Ont.

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KNOX COLLEGE

The ninety-first Convocation was held on the evening of April 4th in the College Chapel. The Principal, Dr. Thomas Eakin, presided. Again interest in the college was shown by the very large company of visitors and friends in attendance. The graduating class numbered eight, a very gratifying number. To these diplomas were presented by Rev. M. B. Davidson, M.A., D.D., of Central Church, Galt. The graduates are Arthur C. Cochrane, B.A.; J. A. Gordon Fulton, B.A.; W. Charles Hebdon,

M.A.; A. Crawford Jamieson, B.A.; Clifton J. MacKay, B.A.; Gordon A. Peddie, B.A.; David P. Rowland, and Neil G. Smith, B.A.

An unusually large number were the recipients of the honorary degree of D.D.—Rev. W. A. Cameron, Weyburn, Sask.; Rev. A. F. MacGregor, B.A., Toronto; Rev. John McNicol, Principal of the Bible Training College, Toronto; Rev. H. M. Paulin, B.A., St. Andrew's Church, Windsor; and Rev. T. Wardlaw Taylor, M.A., Ph.D., Clerk of the General Assembly.

The address to the graduating class was given by Hon. and Rev. H. J. Cody, M.A., D.D., LL.D., President of Toronto University. This was a very clear delineation of present day conditions which those entering the ministry should vividly realize, and a summary of the qualities which should be developed in every minister to ensure a successful ministry under these conditions.

These are the scholarship and prize awards:

Special Scholarships and Prizes

The McClure Scholarship (1934-35), \$45, T. H. B. Somers.

The Archibald McArthur Scholarships (1933-34), \$35, J. K. R. Thomson; \$25, P. A. Ferguson.

The Bayne Scholarship, \$55, H. G. Funston, B.A.

The R. M. Boswell Scholarship, \$50, R. L. Taylor, B.A.

The McClellan Scott Scholarship, \$100, D. C. Smith, B.A.

The Prince of Wales Prize, \$50, D. C. Smith, B.A.

The Brydon Prize, \$25, J. Dunn, M.A.

The Smith Scholarship, \$45, N. G. Smith, B.A.

The Gordon Mortimer Clark Scholarship, \$125, N. G. Smith, B.A.

The Barbara Ogilvie-Gray Scholarship, \$60, N. G. Smith, B.A.

Scholarships and Prizes in Theology

Third Year:

The George Sheriff Morrice Scholarship, \$50, N. G. Smith, B.A.

The Cheyne Scholarship, \$25, N. G. Smith, B.A.

The Bonar-Burns Scholarship, \$60, W. C. Hebdon, M.A.

The Elizabeth Scott Scholarship, \$60, C. J. MacKay, B.A.

The Heron Scholarship, \$50, G. A. Peddie, B.A.

The Goldie Scholarship. Not awarded.

The Jane M. Hislop Scholarship, No. 2. Not awarded.

Second Year:

The R. H. Thornton Memorial Scholarship, \$100, R. L. Taylor, B.A.

The Loghrin Scholarship, \$50, D. K. Andrews, B.A.

The Jane Mortimer Scholarship, \$50, D. C. Smith, B.A.

The J. A. Cameron Scholarship, \$50, J. Dunn, M.A.
 The Fisher No. 2 Scholarship, \$50, R. H. M. Kerr, B.A.
 The John K. Hislop Scholarship No. 2, \$20, W. Weir.
 The Jane M. Hislop Scholarship No. 1, \$20, J. M. Ritchie, B.A.

First Year:

The Eastman Scholarship, \$50, A. J. Gowland, B.A.
 The Boyd Scholarship, \$25, A. J. Gowland, B.A.
 The Gillies Scholarship, \$50, H. G. Funston, B.A.
 The Mrs. Morrice Scholarship, \$50, W. Wadland, B.A.
 The Fisher No. 1 Scholarship, \$50, R. C. MacLean, B.A.
 The Wm. Peattie Scholarship, \$25, D. C. H. Rayner, B.A.
 The Dunbar Scholarships (2). Not awarded.
 The John K. Hislop Scholarship No. 1. Not awarded.

issue of The Four Corners states that he has "brought leadership in every phase of the work, strengthening the spiritual, the academic, the financial, and the social life of the school, and proving himself a friend and counsellor to his Board and the students."

The occasion was marked by the presence of the Moderator of the General Assembly, who presented the diplomas. The Teacher Training Certificates were presented by Dr. Kannawin, and the awards and prizes by Dr. John Stenhouse. The address to the graduates was given by Rev. Ross Cameron, minister of Rogers Church, Toronto. His appeal was for unquestioning following of the Master, like the early disciples, as the main requirement for their calling, assuring them by the authority of Jesus' invitation to His first disciples that they would be used by the Master and have good success.

The Principal, Miss Winifred Ferguson, was assured of the place she holds in the esteem of all interested in the institution



KNOX COLLEGE CHAPEL, as usual, was the scene of the closing exercises of the Missionary and Deaconess Training Home on the evening of April 11th, with an overflowing attendance. Rev. H. A. Berlis, chairman of the Board for the past three years, presided. This is Mr. Berlis' last public appearance in this capacity, having served his full term. A tribute to him which appeared in the Jubilee

by the applause that attended the mention of her name. She was the victim of an accident some weeks ago which resulted in a fracture of the ankle bones. Though still quite lame she was able with some assistance to take her place in the chancel.

Following the assembly in Knox Chapel, the friends adjourned to the Home, where a reception was held. An event at the reception was the presentation to Miss M. C.

Ross, who has for some time served as a deaconess in Calvin Church, Rev. Joseph Wasson, minister, of a fountain pen and pencil from the Young People's Society and a cheque from the Board of Management.

Of the graduates two are still without appointment, Miss Mabel M. Booth, Toronto, and Miss Margaret C. Ross, West Branch River John, N.B. Miss Ruth L. Heighton, B.A. of Vancouver, B.C., is under appointment of the W.M.S. (W.D.) to Formosa, Japan. Miss Mildred S. Weir, R.N., under the same auspices, will serve in MacKay Memorial Hospital, Taihoku, Formosa, while Miss Olwen Davies, B.A., goes also under the W.M.S. (W.D.) as a teacher to New Amsterdam, British Guiana.

GENERAL MISSION BOARD

Under this Board is placed the main work of the Church, its missions here and overseas. The March meeting is important for the whole work then comes under review and appointments are made in the home field for the half year. The Board is fully representative of the Church and delegates were present from all parts of the Dominion including those from the two Women's Missionary Societies, East and West. Not only is the Board representative of the whole Church but it should be borne in mind by members of the Church that all grants to mission fields are made only after recommendations of each Presbytery have been heard and faithfully considered. In addition to the regular report from the various fields abroad and from the Synodical Missionaries at home including Mr. Smith, the Superintendent of Chinese work in Canada, the Board heard from four of its representatives in the foreign field, Dr. Goforth of Manchuria, Dr. L. L. Young of Japan, Mr. Angus MacKay of Jhansi, and Dr. J. B. Cropper of British Guiana.

Three young women who go out under the auspices of the W.M.S. (W.D.) were accepted for service, Miss Olwen Davies, B. A., of Willowdale as Principal of the Girl's High School, New Amsterdam, British Guiana; Miss Ruth Heighton, B.A., Vancouver, B.C., for evangelistic work in Formosa; Miss Mildred F. Weir, R. N., Agincourt, Ont., for the Mackay Memorial Hospital, Formosa. Two missionaries received appointment under the General Board whose destination is Manchuria, Rev. E. H. and Mrs. Johnson. Mr. Johnson has served the Church in the home field in the far west and also in Ontario. At the time of his appointment he was minister of our church at Long Branch in the Presbytery of Toronto.

It is interesting to note that in the home field the Board sustained its aggressive policy, notwithstanding the difficulties of

our times, the appointments made this year numbering 173.

Rev. Dr. James MacKay of London, the Convener of the Committee, presided throughout the sessions, and Dr. A. S. Grant, the Secretary, was in his place as usual.

The Moderator of the General Assembly, Dr. Shortt, was also present and addressed the Board.

Among the Churches

Much of the following is carried over from last number.

Weston, Ont.

The grand old man, Mr. Donald McDonald, of whom a brief sketch was given on page 13 of the January Record, passed away a few days after this reference appeared, on January 8th, to the great grief of the community, which held him in high esteem.

Trenton, Ont.

Eighty years have passed in the life of St. Andrew's Church, years, as one defines them, "of struggle, sacrifice, devotion and brave endeavor." The anniversary was recognized recently by special services conducted by the minister, Rev. W. E. Kelley.

The first minister was Rev. J. A. Thomson, who entered upon his work September 21st, 1854. The first communion was observed on January 14, 1855, with a company of thirty-six men and women participating. Three weeks later, four men were ordained to the eldership, and thus the first Session was formed. At that first communion there were two, Mr. and Mrs. R. Young, whose family continues to the present, having this interesting record. Their eldest son served as Precentor for twenty years. Their second son, Robert, was an elder for four years, until the time of his death. A grandson, Robert Young, entered the ministry and served in the United Church. At the communion service on the eightieth anniversary, fifteen of the descendants of Mr. and Mrs. Young took part. Mr. Kelley's message at this service was based on John 10:9, I am the door.

Arlington Beach, Sask.

The Mission here suffered a very great loss recently by the death of one of its most devoted and loyal members, Mrs. Jane Ross, at the age of eighty-nine years. She was a charter member of the Dunkeld W.M.S., and never missed a meeting until the time of her illness. Whilst this was her special sphere she gave ready help to every Branch of the work. In the early days she rendered great service to the newcomers and her kindness has never been forgotten.

Chilliwack, B.C.

A most serious accident befel the minister of our church here, Rev. John McTurk, when the automobile which he was driving was struck by a train on the interurban line. Mr. McTurk's mother was killed, and his child, three, died at the hospital. Mr. McTurk, his daughter Helen, aged seven, and his niece, Miss Catharine Hood, were taken to the hospital, and are recovering.

Alliston, Ont.

Two presentations were made a short time ago to members of Chalmers Church. Miss E. Ney, organist, and Mr. W. J. Wilson, Treasurer of the Building Fund, were the recipients of addresses and a purse of money each. The church building is almost free of debt, a recent payment of \$1,200 reducing the obligation to less than \$200. The minister is Rev. G. C. Little.

Arnprior, Ont.

A service of somewhat unusual character was held in St. Andrew's Church in behalf of the "shut-ins," as set forth in the brief explanation given by the minister:

"Our service of song to-night has been dedicated to those who through length of years or through sickness or distance from us are unable to be present, with one exception. They have however made their contributions and without them the service would not have been possible."

The hymns suggested by those who were unable to attend were, O God of Bethel, Unto the hills around do I lift up my longing eyes, How bright these glorious spirits shine, I'm not ashamed to own my Lord, Rock of Ages, Shall we Gather at the River, and the Scripture lesson selected was the 90th Psalm. The one of this small company of aged people, the average of whose years is eighty-six, who was present, is Mrs. Donald Robertson, who celebrated her ninety-fourth anniversary on the Monday following the service. She is in fairly good health, heard the service in its completeness and enjoyed the singing. She is able to read without the aid of glasses.

Mr. McAfee, the minister, for himself and the congregation, congratulated these aged people on "the health they enjoyed, the services they have been able to render in their homes and in the church, their sustained interest in life, their rich experiences in all that concerns the faith, and assured them that their prayer for them would be that "until the day breaks and the shadows flee away," they may have sweet content."

Toronto, Ont.

Toronto, too, had its interdenominational service of witness at which there assembled in the Maple Leaf Gardens a company of

about 15,000. There were more than 1,000 clergymen in attendance, and a choir of 2,000 voices, under Dr. H. A. Fricker and accompanied by the Dovercourt Salvation Army Band, led the service of song. All the Protestant bodies were represented on the platform, including the Greek Orthodox and Russian Orthodox Churches. Representing us among those on the platform were the Moderator, Dr. J. S. Shortt, who took part in the service, Rev. W. F. McConnell of Paris, Convener of the Committee on Evangelism and Church Life and Work of the Synod of Hamilton and London, and Rev. John McNab, a member of the local committee. The address was given by Dr. Richard Roberts, Moderator of the General Council of the United Church of Canada. The impressive service was concluded by all joining in a covenant of renewal, the people standing. This was taken by Rev. W. Cameron, as follows:

The minister: "To the rededication of our lives and the bringing of all life under the complete dominion of our Lord and Saviour, Jesus Christ."

Response: "We covenant with Thee, O Lord."

The Hallelujah Chorus by the massed choir and the recessional concluded the order of service.

Chesterville, Ont.

A recent loss has been keenly felt by St. Andrew's Church. The death of Miss Eliza Hummell at the age of eighty-five years has deprived the congregation of a staunch member, a pioneer worker, a Sunday School teacher, charter member and first president of the W.M.S. Her life in the church was marked by activity and by generous benevolence. The whole of this long life was spent in Chesterville and in closest active relationship with the church. From her father, the congregation received as a gift the land on which the church now stands.

Brantford, Ont.

On Tuesday, April 9th, in Central Church, Rev. G. D. Johnston minister, Dr. Goforth was greeted by an audience which filled the church. Upon his appearing the congregation spontaneously arose in sympathetic and hearty welcome. His address occupied an hour and was listened to with unflagging attention.

On the same evening the Men's Club, recently organized, had the privilege of hearing Dr. Goforth in a very brief address at a supper held prior to the public meeting. At the meeting the members of the club assembled in a body in the front pews.

The offering was generous and after meeting expenses will provide a substantial fund for Budget purposes.



ELMWOOD AVE. CHURCH AND CHURCH HOUSE, LONDON, ONT.

London, Ont.

The tenth anniversary of the founding of Elmwood Ave. Church was fittingly observed by a birthday party held in the church home on Wednesday evening, March 20th. There was a large attendance and presidents, past and present, of the different organizations recalled in brief addresses the first steps taken ten years ago to organize. Enthusiasm and goodwill marked the gathering, characteristics manifest in the congregation throughout its history.

On Sunday, March 24th, appropriate family-day sermons were preached and a choir of twenty-seven men contributed to the service of song in the evening.

Throughout this period of ten years the congregation has enjoyed the services of Rev. F. W. Gilmour, who is held in high esteem. The congregation, as well as its friends outside, rejoice with him in the distinction accorded by the Presbyterian College, Montreal, in bestowing the honorary degree of Doctor of Divinity.—Com.

Orangedale, N.S.

The Presbyterian Church, River Denys, mourns the loss of one who faithfully served in the eldership for twenty-seven years, Mr. Angus J. Macphail. He had attained the age of eighty years, the whole of this long life having been spent in this district. Mr. Macphail was deeply interested in all the organizations of the Church. As an elder he was singularly dignified, efficient and considerate. Unselfishness was a marked feature of his character, and he was held in very high esteem by the minister and the whole congregation.

Bassano, Alta.

Knox Church, of which Rev. John Hart is the minister, is the only Presbyterian church on the line of the C.P.R. between Medicine Hat and Calgary, a distance of nearly two hundred miles. Various very adverse circumstances compelled it to return to the status of an aided charge a year and a half ago, and the grant of the Mission Board has been invaluable. The population of the surrounding country is rather sparse, for the land is light and the average rainfall small.

Its cosmopolitan character may be indicated by a reference to the fact that the local hospital at present has, among other patients, a colored transient, a Chinese mother, a Norse farm woman, and a native of Siberia. The church, therefore, through its minister, has a fine opportunity for service.

Knox has a small but active Ladies' Aid Society which has just completed the work of cleaning and redecorating the whole building within, and draping the pulpit with Presbyterian blue. At the end of last year a gift of \$25.00 from the Ladies' Aid enabled the church to increase its Budget givings.—Com.

Campbellville, Ont.

The annual St. Patrick's congregational concert held under the auspices of the Ladies' Aid Society of St. David's Church was marked this year by the presentation to the minister, Rev. C. Graham Jones, of a copy of H. V. Morton's book, *In the Steps of the Master*. This gift was presented in recognition of the fact that this was Mr. Jones' birthday.

Winnipeg, Man.

The annual re-union of the Lord Selkirk Association of Rupert's Land, was held recently in Winnipeg. It is 125 years since a group of Highland families were ejected from their homes and sought a new land. Some went to the east coast, others came by the Hudson Bay route and settled at Kildonan on the Red River. These are known as the Lord Selkirk Settlers.

It is difficult for us at this distance to realize how great were the hardships of those pioneers in the West and how trying was their isolation. Their only outlet to the world was by the Hudson Bay and that was a nine-months' journey.

Rev. Dean W. J. Matheson addressed those assembled for this reunion and told again the story of the migration and settlement. The oldest living descendant of those settlers is Miss Janet Bannerman, now 96 years of age. Mr. and Mrs. James Fraser who were present, had a special distinction for this year they celebrate the 61st anniversary of their wedding. The most familiar names were Matheson, Sutherland, MacBeth, and Gunn, among the last mentioned being Rev. G. H. Gunn, a minister of our Church engaged in special work a short distance from Winnipeg.

The violin played on this occasion is owned by Mr. John Hugh Sutherland and has quite a history. It was brought to Kildonan by Donald Sutherland, father of the late Senator John Sutherland, in 1811 and was the instrument with which Mr. Sutherland entertained his fellow-campaigners in the Napoleonic-Peninsular Wars. At the re-union the violin was in the hands of Mr. Norman Matheson of the fifth generation of that family. The first air he played was The Road to the Isles, the last song heard by the settlers as they left Stornaway in 1811. Just as their ship neared Churchill the pipers played it again.—Press.

Medicine Hat, Alta.

St. John's congregation is sorely bereaved by the passing of Mr. James Hargrave, senior elder, and one of the original Session of this congregation in 1885. He was born in Chateaugay, Que., in 1846, and as a young man came to Western Canada to enter the employ of the Hudson Bay Company. For fifteen years he served as Factor, leaving in 1881 to take up a farm near Portage La Prairie. Since 1883 he has resided in Medicine Hat. He was a staunch supporter of the Presbyterian Church and enjoyed in the fullest measure the confidence of the congregation. Regular in attendance upon church under all conditions he was an example to all.

Canoe Cove, P.E.I.

Rev. J. W. S. Lowry who ministered to the Scottish Kirk of Cambridge, Mass., U.

S. A., for the past seven years has served as stated supply during the winter of the congregations of the former central parish of the Church of Scotland in Prince Edward Island. These congregations have recently been received by the Presbytery of P.E.I. and the Maritime Synod in connection with The Presbyterian Church in Canada. Dr. Lowry gives services regularly to four preaching stations of this group and to other associate localities and has been very cordially received by these old-time Presbyterians.

Montreal, Que.

The congregation of Ephraim Scott Presbyterian Church is compelled, in the interest of the work in the district which it serves, to seek to complete the erection of its church. The appeal is not general, but to the people of Montreal in particular and to the friends of the late Ephraim Scott everywhere whose name the church bears. This is the history of the church as given by the minister Rev. Dr. W. J. McIvor, and Secretary, Mr. F. M. Jones.

"The Church had its beginnings in the 1880's, when the Presbyterian and Anglican families of Mount Royal Vale united for worship. A Church was erected at the corner of Queen Mary Road and Decarie Boulevard. In less than two years this building was destroyed by fire. With the Anglicans continuing to co-operate, services were held in the village school on Clanranald Avenue. In 1912, the Presbyterians secured this building for a permanent church, known as the little Mount Royal Vale Church. On November 1st, 1929, the name was changed to Ephraim Scott Presbyterian, to avoid confusion of name, and to bring a worthy honor to a great Christian veteran of the Church. The congregation, seeing the necessity for larger premises to accommodate the needs of a growing community, had the basement erected, in 1931, at a cost of \$23,000. With the increasing population, the present structure is inadequate to accommodate all those who are desirous of participating in its Christian work. Since July, 1933, under the leadership of Dr. McIvor, the minister, the membership has increased to 255, with prospects of still further growth. The Sunday School has over 200 members and, owing to lack of accommodation must, through necessity, run two afternoon sessions. The completion of the building is now an absolute necessity to further the interests of the Presbyterian Church in this section of the city.

"At the Annual Meeting in January last the congregation appointed a Finance Committee. This committee is endeavoring to raise \$24,000 to complete the building in 1936. A mortgage of \$4,000.00 must first

be cleared, and with the remainder, the building established."

Cheques may be made payable to Finance Committee, Ephraim Scott Church, or to Dr. W. J. McIvor, and will be gratefully acknowledged as soon as received. Address, 4982 Coolbrooke Ave., Montreal.

Brockville, Ont.

At the celebration of its 124th anniversary, First Presbyterian Church had the privilege of welcoming the Principal of Knox College, Dr. Eakin, and the opportunity of profiting by his two illuminating messages. In the morning he spoke upon the essence of the Gospel as expressed in the three words, Grace, Salvation, Faith, and in the evening upon the Church, its meaning, place, function, and value. One paragraph is noteworthy:

"Let your Churches go and your hospitals, schools, philanthropists and all that is worth while will go with them, for it is from the Churches that their incentive is derived."

Five years after Rev. William Smart had conducted the first service in Brockville the congregation was formed and from this small beginning, early in the nineteenth century, remarkable growth has been achieved, and now the number of families is 305, and members, 579.

The large congregations assembled both morning and evening evinced deep interest in the anniversary services. In the afternoon a Young People's Service, over which Mr. T. Gordon MacOdrum presided, was held and the address was given by Mr. Ernest Moodie, President of the provincial organization. The minister is Rev. D. MacOdrum, D.D., and he has served the congregation for about ten years.

Wallaceburg, Ont.

At the last communion service in Knox Church thirteen members were received into membership. The minister is Rev. J. F. Goforth, son of our revered missionary, Dr. Goforth.

Winnipeg, Man.

First Presbyterian Church issues a quarterly designated The First Presbyterian Church Magazine. It gives the names of the Minister, Session, Board, and Church Officers. It contains also a calendar of church services and meetings of the various church organizations. There is a church register of baptisms and deaths and space is given to congregational items. In the April number there is a timely pastoral letter by the minister, Rev. W. G. Maclean. This is addressed to the Presbyterians in Winnipeg and is an appeal to participate in a mission of renewal. It somewhat impressively reports the situation with respect to our Church in the capital of Manitoba.

Orangeville, Ont.

From the Presbyterian Church there has been taken by the hand of death one who in fullest measure devoted his time, talents, and strength to the Church of which for many years he had been a highly respected and beloved elder, Dr. A. J. Hunter. His father came from Rye, near Londonderry, Ireland, and settled in the vicinity of Orangeville. Having chosen medicine as his profession Dr. Hunter practised in Everett, Allandale, Woodstock, and Orangeville, always maintaining close relationship with the church and serving it diligently. Particularly in the trying times of disruption his services were most helpful. At the time of his death he was Clerk of Session, Treasurer, and for many years he took charge of The Presbyterian Record, collecting the subscriptions and holding himself responsible for the distribution in the congregation. A lover of nature he made his home surroundings most beautiful. He had a kindly, gracious personality, and yet was a man of strong convictions and sturdy resolution.

Rodney, Ont.

The silver anniversary banquet of St. John's Adult Bible Class was recently observed. Rev. G. L. Evans, of Jarvis, gave the address on this occasion. Mr. John Lowry, the President, occupied the chair during the rendering of a fine musical program. There were 150 in attendance. Rev. A. S. Oliver, the minister, is the teacher of the class which has this honorable record of twenty-five years. The influence of the class has been strongly felt both in the congregation and in the community. A large birthday cake was a feature of the banquet, the cutting of which was assigned to Mrs. E. Eggert, and Mrs. J. B. Gibson, the two remaining charter members of the class.

Toronto, Ont.

The Ontario Provincial W.M.S. held its 21st annual meeting early in April in Knox Church, Toronto. Mrs. Hilts, the President, occupied the chair. The organization has now a membership of 34,052 and an income for the past year as reported by Mrs. C. H. Thorburn the Treasurer, of \$111,055. The registered attendance at this meeting was the largest since 1925 and the delegates found a hearty welcome in many homes of the city.

In addition to the regular session one evening was devoted to the presentation of a play entitled, The Shining Years, depicting the work done by the women's organizations during the past seventy years. This was first presented at the meeting of the General Council last year in Montreal. As an educational medium it could not be sur-

passed. The auditorium in Harbord Collegiate Institute afforded a suitable place for this drama but, although it has a large seating capacity, it was wholly inadequate to accommodate those who sought admission, and many were turned away.

GIFTS

Zion Church, Charlottetown, P.E.I., of which Rev. T. Carlyle Webster is the minister, has recently received from the estate of the late Mrs. Julia MacPherson the sum of \$400 for the use of the congregation and \$100 to be devoted to foreign mission work.

* * *

St. Andrew's Church, Belleville, has been notified of a bequest of \$5,000 from the estate of Mr. James Roy, who passed away quite recently at the advanced age of ninety years. He was the oldest member of the church and had been attached to it all his life, dating from his baptism as an infant.

* * *

Our Church has a fund established by the late Dr. Ephraim Scott for the relief of ministers and their families. This has been of great service but has been inadequate to the demands upon it. Last year the expenditure exceeded the income by \$300. This is a form of service that will commend itself to general sympathy as was illustrated recently by an incident. The Clerk of the Assembly, Dr. MacNamara, was speaking to a gentleman about the many cases of distress that came to the attention of the committee administering this fund. Without solicitation the gentleman immediately wrote a cheque for \$100. Should this incident awaken interest on the part of others their contributions will be heartily welcomed.

MEMORIES REVIVED

The picture of Rev. Wm. McCulloch in the Record has recalled the following interesting incident in his ministry, one of a number reported in The Presbyterian Witness after his decease. A young sea captain, whose family belonged to another church in Truro, was shipwrecked in the Southern Seas and with his crew floated for days on a raft. When almost helpless the captain recalled the fact that this was the Sabbath and that the people at home would all be praying for them. Ere long a ship hove in sight and they were saved, he believed, in answer to Dr. McCulloch's prayers, for he never forgot those that "go down to the sea in ships."

IT'S WORK THAT TELLS

A minister in an Ontario town in speaking of his work says that in the last ten weeks in company with an elder he has visited 140 homes and had worship in each one. He adds that it is proving a

blessing and is much superior to curling. He further states that recently he received substantial additions to the church, not so much in numbers as in the standing and character of those who were welcomed. He states also that he has a strong young people's society which is a source of encouragement and strong support, and that these factors are the answer to the questions about difficulties whose solution has been earnestly sought.

BRITISH AND FOREIGN BIBLE SOCIETY

The General Board of the British and Foreign Bible Society in Canada and Newfoundland met in the Bible House, College Street, Toronto, on March 28th. Most of the fifteen Auxiliaries were represented. Mr. Sidney T. Smith of Winnipeg, presided, and amongst the outstanding features of the meeting was the announcement that on the year's results the sum of \$39,000 had been sent to the Parent Society for 1934-5 as against \$23,000 in 1933-4. Circulation stood at 298,423, an increase of 22,022 volumes.

News was received that Rev. Principal John McNicol, M.A., D.D., of Toronto, and Mr. W. H. Sterne of Edmonton, Presidents of the Upper Canada and North Alberta Auxiliaries respectively, had been elected Honorary Life Governors by the Parent Society in London, for essential services rendered. A similar honor was conferred by the Society in Canada and Newfoundland on Mr. Thos. Mortimer of Toronto, and Principal J. H. Riddell of Winnipeg.

Bibles were presented to the retiring District Secretaries, Rev. H. D. Marr, B.A., of North Alberta, and Rev. Dr. G. A. MacLennan of Montreal, and to Mrs. M. R. Sorley, the Society's book-keeper since 1909, who has just retired. In addition Mrs. Sorley was presented with a beautiful Sheffield tray suitably inscribed, from some friends happily associated with her in the Society's service.

Subsequent to the General Board meeting, meetings of the Eastern and Western Sub-Committees and the Western Colportage Committee were held, and on Friday, a District Secretaries' Conference.

In connection with the meetings helpful devotional services were conducted by the Rev. James Shortt, D.D., Moderator of the Presbyterian Church, and the Rev. Dr. Trevor Davies of Toronto. The Rev. Dr. R. A. Armstrong, Editor of The Canadian Churchman delivered an inspiring address at the District Secretaries' luncheon.

It was unanimously decided by a standing vote that the Society in Canada and Newfoundland be associated with the Parent Society in the Loyal and Dutiful Address to be presented to His Majesty the King on the occasion of his Silver Jubilee.

FOUNDER Y.W.C.A. CANADA

There passed away at St. Lambert, Que., last month, a lady of great age, ninety-one years, upon whom rested a very high distinction. Her name was Mrs. Agnes Bogart, and she was the founder of the Young Women's Christian Association in Canada. Sixty-five years ago she established a small unit in St. John's, N.B., and has been privileged to live to see it grow to a membership of 25,000. In 1870 there were twenty-five members. The first Y.W.C.A. meeting in Canada was held in the vestry of St. John's Presbyterian Church, and this building is now the home of the organization for that city.

REV. ADAM ROBERTSON, B.A.

A ministry of forty-three years in The Presbyterian Church in Canada was closed by the death of Mr. Robertson on Sabbath morning, March 3rd, at his home in Brighton, Ont. Mr. Robertson was born at Berwick-on-Tweed, Scotland, in 1859, and there received his early education. While a young man he came to Canada and entered McGill University, from which he graduated with the degree of Bachelor of Arts. His theological training was taken in Morin College, Quebec, and upon graduation he was inducted to the charge of Metis, Que. Subsequently he served at Marmora, Plantagenet, Fort Frances, Ont., West Pasqua, Briercrest in Saskatchewan, and Vegreville, Alberta. For fifteen months prior to his death he was minister of Brighton, Ont. To the very last he was an earnest student, and his whole ministry was marked by faithfulness and kindness. In his last charge, Brighton, he was instrumental in developing a spirit of brotherliness among all the denominations. The morning on which he passed away was to be the occasion of the first occupation by the congregation of the former Presbyterian Church, which had been purchased from the United Church of Canada. Mr. Robertson was therefore denied the happy privilege of joining the congregation in celebration of this welcome restoration.

A TRIBUTE

Air an Tairbairt air an t'sheachdaibh la fichead de mhios an fhaoilaich, bhasaith Philip MacIlleathean aig aois Ceithir fichead bliadhna sa dha. Bha fionnladh Na dhuine air an robh eagal an Tighearna bho bha e na dhuine og. agus an deidh an dealachaidh an 1925. Rinneadh eildair dheth. Bha e na dhuine a bha anabarrach fagus agus blath Chridhach agus bha sin na aobhair air meas a bhi aig na huile neach sean agus og air. Cha robh e gle fhada tinn direach timchioll air dha na tri de sheachdainnan, ach fhuilaing e moran pein

agus ged a bha e eadhon air a phianadh gu ro anabarach trom ghiulan se e le foighaidinn a bha ionmholta. Aig toiseach a thrioblaid bha sgath aige Ro'n. A bhas. Ach mu dheireadh bha e toileach falbh agus a bhi maille ri Criosd oir se sin bu ro fhearr. Bha Philip na fhear seinn nan Sailm Ghaidhlig air leth math, agus bhiodh e seinn anns a Choisear Chiuil ghaidhlig gus na dh'fhailinn an guth aige. Tha e coltach gun cuale e na h'ainglean a seinn le caithream oidhche no dha mun do chaoichail e. Chaill Phillip a bhean bho chionn cuig beaidhna agus thug sin leagadh mor do'n inntinn aige. Cha robh teaghlach aige ach, dh'uchmhacaich e gille agus Nighean agus tha iad sin le cheile posda an diugh. Bha an t seirbheis adhlaic air a cumail anns an tigh air a cuartachadh leis a mhinisteir. Callum Gilliosa a gabhail mar bhonn teagaisg an cuigeamh. Caibeadail deug thar an fhichead ann an leabhair Job. Saoraidh e am bochd na amhghair agus fosglaidh e an chuasan na'n saruchadh. Bha moran sluaigh cruinn aig an t seirbheis, a toisbeanadh a meas a bha air agus an ceangal a bha aig na huile ris.

Fionnladh a mhinisteir, mar a theireadh iad ris. Bha e mar an Ceudna taitneach an dleasan na h'urnuigh, cho sgioboilt, cho spioradal agus snasoil agus gur ann a bhiodh maid duilich nuair a sguireadh e. Bithidh sinn ag ionndraim ar caraid anns an t'seisean, agus anns a choisir chiuil, anns an eaglais, agus anns an nabachd agus tha ar co fhaireachadh a dol a mach gu aon phiuthar a dh'fhagadh dha chaoidh. Gus am bris an latha agus an teich na sgailean.

WE'LL UNDERSTAND

"Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And there, sometime, we'll understand.

"We'll know why clouds instead of sun
Were over many a cherished plan;
Why song has ceased when scarce begun;
'Tis there, sometime, we'll understand.

"God knows the way, He holds the key,
He guides us with unerring hand;
Sometime with tearless eyes we'll see;
Yes, there, up there, we'll understand."

—James McGranahan.

IN AFFECTIONATE REMEMBRANCE

Sloan Auxiliary of the W.M.S. of Parkdale Presbyterian Church, honored the memory of a beloved member, Miss Mamie C. G. Fraser, former Editor of Glad Tidings, by the unveiling of a portrait. At this meeting an honorary membership certificate was presented to Mrs. Vesey, wife of Rev. F. G. Vesey, minister of the Church.

HAVE YOU FORGOTTEN?

Our Church's Work in Outline

IF you have forgotten to order a supply of this pamphlet sufficient to give one to every family in your congregation you may remedy your default by ordering at once.

Remember, the only obligation incurred in receiving these pamphlets is to commend and distribute them.

Since interest is dependent upon information and this pamphlet is the response to the cry of many, "Tell us about the work," the obligation now rests with sessions to order, commend, and distribute the pamphlets, placing one in every home at least.

Last month the number sent out on order had reached almost 35,000. Now we have passed that figure and have made inroads to the extent of about 2000 on a further supply of 5000.

When this supply is exhausted further orders will require that the type be reset and the cuts replaced, for with the appearance of this material in the Record and in pamphlet form over 70,000 impressions have been made without change of type or cuts. Hence the necessity for setting the material afresh. To do so will involve considerable additional expense and the Budget and Stewardship Committee therefore cannot be expected to order a fresh supply except upon the condition of receiving a sufficient number of orders in advance.

Taking the Assembly Minutes as our guide we are still short, by 52,000, of reaching every family in the Church with this pamphlet. It is therefore apparent that the Budget and Stewardship Committee in this respect has but accomplished half of its task. Nevertheless it is probable that not often in the Church's history has such a large proportion of the families been reached in this way. No one however should be content at this stage. It devolves therefore upon the ministers and sessions of those congregations not yet reached to do their part. If they do so the Budget and Stewardship Committee will respond and issue a fresh supply of 40,000 at least.

After reading this announcement please do not let a day elapse without sending in your order. The Budget and Stewardship Committee in preparing and issuing this pamphlet has done its part to provide information. Will you therefore, ministers, officers, or members of the Church, undertake to cultivate your field and order your supply forthwith?

Please order NOW! NOW!! NOW!!!

JHANSI, A LETTER

Dear Dr. Rochester,

I have two letters from you. It is always good to hear from you and I appreciate the time you take out of the busy days you must be leading to remember our work in India. Copies of your pamphlet have also reached me and I think you must feel well rewarded for your efforts. It must have taken much time and labor to prepare a concise account of the work in each field but the interest which it has everywhere aroused will be your reward. We on the field rejoice too that more information is placed in the hands of the church members. Personally I am convinced that people never can be interested in that of which they know nothing, and that if they knew more clearly the exact situation in each field there would be a deeper and more vital and more lasting interest in what after all ought to be the first duty of the Church.

I appreciate your description of the judgment of the Supreme Court in regard to the Jessie Gray will case and we join with you in hoping that this decision may help to end disputes in regard to such matters.

Critical times are being faced by missions abroad as well as by people at home. The latter could scarcely imagine the number of questions which we are called upon to solve from day to day, questions economic, educational, and spiritual. One needs the wisdom of Solomon and the patience of Job himself for often the task seems quite overwhelming. Nevertheless out of a period of crisis and unsettlement there are already beginning to arise big possibilities for the days to come. We trust that some of them will soon be realized.

Our mission is passing through a period of change of which the reports from time to time may give some indication even though they cannot fully disclose it. Changing conditions in government and in the economic situation of the country have compelled re-organization in many ways, but especially have spiritual conditions called for a review of former methods. This is true not only of our mission but of all missions in this part of India, very largely true of all missions throughout the whole country. The changes which we have made and which many others have made have been the giving of less help to weak Christians because of the hurtful effect upon the characters of those who are helped, demanding greater independence and a measure of self-sacrifice. The extension of the Kingdom is held to be a voluntary task, not the work only of a foreign-subsidized organization, and an effort is made to make education effective in things spiritual as well as material. The time seems to call for more

intensive work and we are turning our attention more and more within the mission organization seeking to make it a more effective instrument for the work which it was constituted to do. This means that there are not many results which can be tabulated and nothing spectacular to capture the popular imagination but we trust we are laying a more solid foundation for the building of the future.

I hope that you keep well and are encouraged in the work which you are doing, a work that is of the greatest importance to the Church at home and to us far afield.

Sincerely Yours,

A. A. LOWTHER.

ACQUIRING A LANGUAGE

It is incumbent upon a number of our missionaries to learn a new language. This remark applies in particular to Formosa. The Japanese government requires throughout its territory that the Japanese language be taught in the church schools, and that missionaries shall know the language. Apart from any exaction in this connection it is most desirable that all our missionaries and teachers in that field should be familiar with Japanese. The contacts with the government and its officials would seem to make this most desirable if not obligatory.

Rev. Hugh A. MacMillan, Mrs. MacMillan and family, are spending a year in Japan, devoting their time to acquiring the language. The following letter is from their temporary home in Kobe. It bears the signature of Mr. and Mrs. MacMillan and their two children, Ruth and Sandy.

Written in the autumn, this letter was delayed in mailing, reaching us at the beginning of the year, and has been further delayed for lack of space.

Lake Nojiri, Japan.

This is being written in a summer cottage by the side of a little lake lying deep in the mountains in North Western Japan. It is night. Rain keeps up a steady patter on the roof, and a continuous whisper through the thick pines and cryptomerias outside. A crackly pine bough fire in the grate serves to turn night into day and the rain-damped, chilly air into the atmosphere of home.

We sit by the fire, we are two old folks and the two weans, reading bed-time stories. The children have just come out of a steaming hot Japanese bath. This is indulged in as a sort of ceremonial cleansing to mark the end of a week with three swims a day.

An opportunity such as this for a month at a lake-side with golf, tennis, mountain-climbing, etc., was quite foreign to my life as a boy. For me the equivalent was a dip in the old swimming hole after a hot day's haying, or a baseball or football game in a close-cropped pasture field near the cross-roads, or a walk with the cross-road's gang to the corner store. Now, the children beg to "tell us about when you were at home on the farm," and they look with longing eyes far beyond the lake and the mountain

to joys more wonderful than anything present.

How different is the temperature of this place compared with what we left in Taihoku, Formosa. Newspapers of the past few days report Taihoku 90-97 degrees. That, in the extreme humidity of the Formosan atmosphere, is pretty trying. I shut my eyes to see so many Formosans we know and love trying to keep their children free from boils and festering sores; trying to find cool spots for sleep at night.

What to do about vacation is an annual problem. Personal inclination is strongly to stay on all summer with one's Formosan colleagues. Medical or life assurance advice, on the other hand, says, get out if you don't want to "peg out" in a few brief summers. To us missionaries who have few hours we can call our own, it also seems advisable from a mental or spiritual point of view to take a Sabbatic month each year. After all, one's Formosan colleagues have leisure during the other eleven months when we are occupied seven full days a week. Moreover they have mountains near by, where they could go to "be apart" while missionaries require to leave the island to avoid the "doings." And yet this may be only rationalizing. Perhaps it is a new ordering of life all around that is needed.

The rain outside suggests that the clouds still hang heavy around this lake region. They have covered the sky, capped the mountains and soaked the valleys here, the greater part of the summer. The clouds have been playing strange pranks this summer. There have been cloud bursts and accompanying destruction of property, even loss of life in Manchuria, Korea, and parts of Japan and Formosa. Then, often in adjoining districts, perhaps just over a mountain, cloudless skies smile endlessly on parched fields as farmers fight and shed blood over the division of a trickling mountain stream. Newspapers report drought in America and China. Surely there will be no wheat or cotton burned with purposely lighted fires this year in America!

Owing to the increasing use by Formosans, students in particular, of the Japanese language and to the desire of the Formosan government that the process of language-getting be speeded up, the mission has decided that we be given a year in Japan proper for uninterrupted language study. Though reluctant to give up our work for a year, one little development has helped to compensate. Members of two Formosan church leaders groups, on learning of the decision to be in Japan proper for a year said, "And what about our group? . . . What about the group while you are away?"

"Why, what difference does that make? Carry on!" I suggested. They met by

themselves and agreed to carry on. Then they asked if I would prepare study material in Japan and send it regularly. In addition a third group has sprung up with the possibility of a fourth. Thus most of the leaders in the Formosan Church will be meeting in regular weekly or monthly study groups. They will have their ups and downs but being away from the field a year may work out to be in the interests of these groups. Make one's self dispensable, is a good motto.

Our address this year will be, 35 NAKA-YAMATE DORI, 4 CHOME, KOBE, JAPAN. Ruth and Sandy will be within reach of the Canadian Academy by street car for a year's school, while Donalda and I will spend the year winding up and running our Japanese "talking machine." The Canadian Academy is a well-known and quite successful attempt to deal with the great problem of educating the children of Canadian and other foreign residents in the Orient. Living in Kobe should give us opportunity to make some observations into the workings of this Occidental institution in its Oriental setting. As for the language study, we are to practice on a well-known teacher of Japanese, Mrs. Ogita and her husband Mr. Ogita.

REMEMBERED

From a town in Ontario Dr. Zia, our representative on the Chinese Literature Society, Shanghai, received the following letter:

We are greatly interested in your account of your radio and its broadcast as given in our Presbyterian Record. May your messages be greatly blessed and your love and devotion to the Master will not be forgotten by Him. We remember you in our prayers and may God's richest blessing rest upon your good work. I am enclosing a small donation to help in your radio work. \$1.00 enclosed. A Canadian Friend.

Dr. Zia sent us this letter. It must bring great encouragement to him in his work. Incidentally it indicates the value of the Record in awakening and sustaining interest in the Church's work at home and abroad.

How much prayer meant to Jesus! It was not only His regular habit, but His resort in every emergency, however slight or serious. When perplexed He prayed. When hard pressed by work He prayed. When hungry for fellowship He found it in prayer. He chose His associates and received His messages upon His knees. If tempted, He prayed. If criticized, He prayed. If fatigued in body or wearied in spirit, He had recourse to His one unfailing habit of prayer. Prayer brought Him unmeasured power at the beginning, and kept the flow unbroken and undiminished.

RETROSPECT AND PROSPECT

As we look backward, God of all our days,
Guide of our youth, and Guard of all our
ways;

For all good gifts—Life, love, health, work
and food,

God of our lives, receive our gratitude!

As we look inward, marvelling at Thy
power,

Thy Love redeemed us, saves us hour by
hour;

Peace in our hearts reigns; every righteous
mood

Comes from our God; accept our gratitude!

Now we look forward, fearing naught that's
there;

Still moving onward, leaning on Thy care;
Knowing Thy Spirit o'er our homes shall
brood;

God of our lives, we owe Thee gratitude!

Still we look upward, towards the stars and
sun;

Still we reach forward; life is just begun.
Still we await Thy mercies, Oh how good!
To Thee our God, we sing our gratitude!

Be close beside us, thro' the coming Year
Soften all sadness, wipe our every tear;
Brighten the days, Lord, be they dark or
rude;

Give daily, Lord, the grace of gratitude!

—Alfred T. Barr.

THE RECORD

A lady renewing her subscription writes:
"We enjoy the monthly visit of The
Presbyterian Record more than words can
express. It keeps us in touch with people
and places and the messages are so helpful,
especially in these trying times. Enclosed
find renewal for another year."

LENGTH OF SERMON

This is a very vexed question, but usually
in this age, the desire is that the sermon
shall be given in very brief compass.

In contrast with this suggestion of brevity the following is of interest. It is told of Rev. Dr. Robt. Boyd, a worthy pioneer in Brockville Presbytery. On one occasion he had preached for about an hour and was apparently ready to close. When, however, he looked out of the window he noticed that it was snowing heavily. He then addressed the congregation saying, "I am sure you do not want to take your beasts out in this storm," and continued preaching for three hours longer.

To attempt that measure would be a venture too hazardous for any minister to-day.

Children and Youth

HELPING IN TROUBLE

THE story of The Good Samaritan which you will find in the Gospel according to Luke, chapter 10, verses 30 to 37, is one of the most interesting and helpful of the many told by that Master of story-telling, Jesus. It presents a very vivid picture of a man in sore trouble and tells of the conduct of three travellers who found him helpless on the highway between Jerusalem and Jericho.

The stricken man was the victim of an assault by robbers who seized him, stripped him of his clothing, took possession of all he had, brutally beat him, and departed, leaving him almost at the point of death.

The two men who first came that way after the robbery were religious men, active in the service of the temple, one a little higher in rank than the other, and because of their place and work might surely be expected to render assistance at once. Tramps and beggars seek ministers first when they come to a new place because they rightly believe that as the servants of God they will most likely of all listen to their appeal. This poor wounded man however, if he was conscious, suffered sore disappointment for, though both saw him, and the Levite, the second to appear, stopped long enough to look carefully upon him, they unfeelingly proceeded on their way.

The third traveller who appeared was a man most unlikely to render assistance. It was probable the wounded man was a Jew, and this is another reason why the priest and Levite should have helped for the sufferer was of their nation. The third traveller, being a Samaritan, would likely have nothing to do with him for, as a woman said to Jesus on a certain occasion, "The Jews have no dealings with the Samaritans." There was bitter enmity between them. Why should a Samaritan help a Jew? Nevertheless this Samaritan did. As soon as he saw the victim of the assault he had compassion upon him and his pity blossomed into help, prompt, suitable, and generous. He gave the poor man wine to arouse and strengthen him, poured oil into his wounds and bandaged them, set him upon his own beast of burden, took him to an inn, paid for his lodging, and told the innkeeper if there was more needed he would pay him when next he passed that way.

One does not need to say anything about this wonderful story. It speaks for itself. None of us can read it without feeling very strongly the influence of such a noble example. As long as this picture is before us we too shall be ready to pity and to aid.

It is said that the evil we do to others

may sometime, near or far, come back upon us, and this belief is expressed in a well-worn saying, "Chickens come home to roost." It should not be forgotten however, that this is true of good as well as evil. Jesus says nothing about it in this story but at other times He made it clear as when He said, "Give and it shall be given unto you," Though we should do good without looking for reward, nevertheless, this great truth that we shall be repaid in our coin should be carefully noted. Here are two stories by way of illustration:

In 1917 when the city of Halifax was shaken to its foundations by a terrible explosion which resulted in great loss, a town in Manitoba sent \$1000 to the sufferers. Years went by and this small town, when in distress because the surrounding district had suffered sorely from drought, received from the city of Halifax a carload of apples, a most seasonable gift. So the little town in time was recompensed for what it had done to help a stricken city.

A few days before Christmas, in the year 1840, a Russian minister was going home from a place at some distance from the village where he lived. Evening was coming on and it was growing so bitterly cold that it was almost dangerous to be out. He was in a sledge, wrapped in a fur cloak, and travelled fast over the hard, smooth snow. Suddenly something lying on the ground attracted his attention and he found a soldier who seemed to have fallen exhausted with the cold and to all appearance was dead. The good minister, however, would not leave him on the road but lifted him and his gun into the sledge and drove on as fast as he could to the next inn which he reached in half an hour. He was not satisfied with leaving the poor soldier in the care of others, and although very anxious to reach home, he stayed for an hour directing and helping in the effort to bring the man to conscious life again. At length their endeavors were successful, and the man was gradually restored to his senses and the use of his limbs. Then the minister set off homewards having first rewarded the people of the inn, and also given them money to pay for a good meal for the poor man before he should go forward on his journey. As soon as the man was refreshed, and felt able to travel, he insisted upon proceeding at once on his journey notwithstanding efforts to persuade him not to venture out again that night.

He said however that he was carrying important letters and must not delay longer than was quite necessary. So, taking his gun, he set out and very soon reached the village where the minister lived to whom he owed his life. Though it was now very late at night he could not forbear going at once to his benefactor's house to thank him for

what he had done. As he came near to the house, he saw that, though late, it was still lighted. Soon he heard loud voices, and great confusion within. He hastened to the door but it was fastened. Then he ran to a window and saw the clergyman surrounded by four armed robbers. They had just tied his hands and feet and were threatening to murder him if he would not tell them where his money was to be found. The soldier instantly forced his way in, killed one of the robbers, disabled another, and put the other two to flight. The minister, as may be supposed, was astonished at such an unexpected deliverance, and still greater was his surprise to learn that the man, whose life he had saved only a few hours before, had now been made the means of preserving his own.—R.

MOTHERS' DAY

Sunday, March 12th

The Board of Sunday Schools and Young People's Societies has prepared an order of service for this occasion and supplies also a separate leaflet with helpful suggestions. The subject of the address is Mother's Faith.

By the time this number of the Record reaches the congregation the Mothers' Day programs will be in the hands of the Sunday Schools.

INTERNATIONAL S. S. LESSONS

(From Peloubet's Notes)

LESSON—MAY 12

The Christian Church

Acts 2:41-47; Ephesians 4:1-16.

GOLDEN TEXT.—So we, being many, are one body in Christ, and everyone members one of another.—Romans 12:5.

TIME AND PLACE.—The passage from Matthew records an event occurring in the autumn of A.D. 29, near Cæsarea Philippi. The parable from Mark was uttered in the autumn of A.D. 28, on the shores of the Sea of Galilee. For the second chapter of Acts and the Epistle to the Romans, see the preceding lesson. The Epistle to the Ephesians was written by Paul during his imprisonment at Rome, probably in A.D. 64. The First Epistle of Paul to Timothy was also written under the same circumstances, approximately a year later.

SUBJECT.—THE DIVINE ORIGIN, PURPOSE, AND DESTINY OF THE CHURCH OF CHRIST.

- I. THE FOUNDATION AND SECURITY OF THE CHURCH, Matthew 16:13-20.
- II. THE GROWTH OF THE KINGDOM OF GOD, Mark 4:26-32.
- III. CHARACTERISTICS OF THE EARLY JERUSALEM CHURCH, Acts 2:41-47.
- IV. THE UNITY OF THE CHURCH.
- V. THE DIVINE IDEAL OF CHRISTIAN LIFE FOR MEMBERS OF THE CHURCH.
- VI. THE CHURCH AS THE HOUSE OF GOD, I. Tim. 3:15.
- VII. THE GLORIOUS DESTINY OF THE CHURCH, Ephesians 5:22-27.

LESSON—MAY 19

Baptism

Matthew 28:19, 20; Acts 8:26-39.

GOLDEN TEXT.—Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost.—Matthew 28:19.

TIME AND PLACE.—The baptism of Jesus occurred in January, A.D. 27, at the Jordan River, but the definite location is not known. The Great Commission was given by the Lord in the late spring of A.D. 30, in Galilee. For the second chapter of Acts and the Epistle to the Romans, see the lesson for May 5.

SUBJECT.—THE SIGNIFICANCE AND PRACTICE OF THE SACRAMENT OF BAPTISM.

- I. THE BAPTISM OF JESUS, Matthew 3:13-17.
- II. CHRIST'S COMMAND TO BAPTIZE, Matthew 28:19, 20.
- III. THE FIRST BAPTISMAL SERVICE IN THE CHRISTIAN CHURCH, Acts 2:38, 41.
- IV. THE BAPTISM OF THE ETHIOPIAN EUNUCH, Acts 8:26-39.
- V. THE DEEPER MEANING OF BAPTISM—IDENTIFIED WITH CHRIST IN HIS DEATH, Romans 6:1-14.

LESSON—MAY 26

The Lord's Supper

Matthew 26:17-30.

GOLDEN TEXT.—This do in remembrance of me.—I. Corinthians 11:24.

TIME.—Thursday evening, April 6, A.D. 30.

PLACE.—In the Upper Room, where the Lord's Supper was held, in the city of Jerusalem.

SUBJECT.—THE INSTITUTION AND SIGNIFICANCE OF THE SACRAMENT OF HOLY COMMUNION.

- I. THE INSTITUTION OF THE LORD'S SUPPER BY CHRIST, Matthew 26:17-30.
- II. THE APOSTOLIC INTERPRETATION OF THE LORD'S SUPPER, I. Corinthians 11:23-29.



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LESSON—JUNE 2

Our Day of Worship

Psalm 100; John 4:20-24; Colossians 3:15-17.

GOLDEN TEXT.—God is a Spirit: and they that worship him must worship him in spirit and in truth.—John 4:24.

TIME AND PLACE.—The words uttered in Genesis were, of course, spoken in the garden of Eden, at the time of man's creation. The first giving of the law occurred on Mount Sinai in 1490 B.C. The date of Psalm 100 cannot be determined. The discourse with the woman of Samaria occurred in A.D. 27, at Sychar, in Samaria. Paul visited Troas, a city on the coast of Mysia, in Asia Minor, about A.D. 59. The Epistle to the Colossians was written while Paul was a prisoner in Rome, approximately A.D. 64.

SUBJECT.—THE MEANING OF THE SABBATH DAY AND HOW CHRISTIANS SHOULD OBSERVE IT.

- I. THE SEVENTH DAY OF CREATION, Genesis 2:2, 3.
- II. THE DIVINE LAW CONCERNING THE SABBATH, Exodus 20:8-11.
- III. A PSALM EXALTING THE WORSHIP OF GOD, Psalm 100:1-5.
- IV. CHRIST'S TEACHING ABOUT THE TRUE WORSHIP OF GOD, John 4:20-24.
- V. THE FIRST DAY OF THE WEEK IN THE EARLY CHURCH, Acts 20:7.
- VI. THE IDEAL CHRISTIAN LIFE OF WORSHIP, Colossians 3:15-17.



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OUR CHURCH CALENDAR

The General Assembly, Wednesday, June 5th, First Presbyterian Church, Montreal, Que.

Vacancies

- Baddeck, N.S., Rev. A. D. MacKinnon, Little Narrows, N.S.
- Campbellford, Ont., Mod., Rev. G. R. Duncan, Warkworth, Ont.
- Fenelon Falls, Ont., Mod., Rev. W. G. Smith, D.D., Glenarm, Ont.
- Grand Valley and South Luther, Ont., Mod., Rev. Wm. Mackintosh, Dundalk, Ont.
- Kenyon, Dunvegan, Ont., Mod., Rev. E. E. Preston, Vankleek Hill, Ont.
- Kildonan, Man., Mod., Rev. D. Johnstone, 1652 Alexander Ave., Winnipeg, Man.
- Lake Ainslie and Strathlorne, N.S., Mod., Rev. A. D. MacKinnon, Little Narrows, N.S.
- Lakefield, Lakevale and Omemee, Ont., Mod., Rev. H. R. Williams, Millbrook, Ont.
- London, Ont., Hamilton, Rd., Mod., Rev. John Harris, 567 Oxford St., London, Ont.
- Monkton, Ont., Mod., Rev. John Elder, Milverton, Ont.
- Montreal, Que., Cote des Neiges, Mod., Rev. Dr. I. A. Montgomery, 3590 Vendome Ave., Montreal, Que.
- Norval, Union, Ont., Mod., Rev. J. N. McFaul, Milton, Ont.
- Renfrew, Ont., Mod., Rev. Thos. McAfee, Arnprior, Ont.
- St. Andrews-by-the-Sea, N.B., Mod., Rev. G. Lloyd Fulford, St. Stephen, N.B.
- St. George, Bocabec and Pennfield, N.B., Mod., Dr. W. M. Townsend, Fairville, N.B.
- Sault Ste. Marie, Ont., Westminster Church, Mod., Rev. C. G. Boyd, 133 Wellington St. East, Sault Ste Marie, Ont.
- Shakespeare, Ont., Mod., Rev. John Riddell, St. Mary's, Ont.
- Vancouver, B.C., Central Church, Mod., Rev. Walter Ellis, 4745 6th Ave. West, Vancouver, B.C.
- Watford, Brooke and Napier, Ont., Mod., Rev. Thos. Fraser, Wyoming, Ont.
- West Hill, Ont., Melville Church, Mod., Rev. Dr. Carmichael, Whitby, Ont.

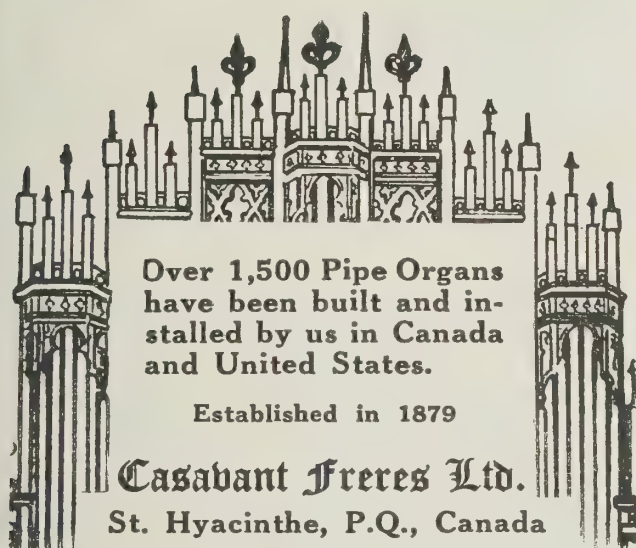
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Kenzie, Spencerville, Ont.

Summerside, P.E.I., to Rev. S. Davies, Ph.
D. Smith's Falls, Ont.

Inductions

Toronto, Ont., Cooke's Church, Rev. Wm.
Thomas, April 26th.

Victoria, B.C., St. Paul's Church, Rev.
James Hyde, March 19th.

Resignations

Rev. Dr. Bunyan McLeod, St. Andrew's
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6	2	" 4 and 5 years old
5	2	" 5 and 6 years old
4	2	" 6 and 7 years old
5	2	" 7 and 8 years old
8	0	" 8 and 9 years old
3	1	" 9 and 10 years old
1	1	" 10 and 11 years old
4	0	" 11 and 12 years old
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—Kansas State Health Bulletin.

"God has no hands but our hands,

To do His work to-day,

He has no feet but our feet

To lead men in His way."

The earth and its fulness belong to God
and He is with us in all our occupations.

Vain is the world but only to the vain.

Our vices dig the grave of our liberties.

Spiritual things are spiritually discerned.

If you wish to flee from God, flee to Him.

Good manners are made up of petty sacrifices.

There can be no blessedness without holiness.

Christ abhorred parade and was deaf to applause.

It is one thing to be needy and another to feel need.

The native weight of character will make itself felt.

The great foundation of civil virtue is self denial.

Faith makes contact of human need with divine resources.

Whatever is done, however done, if well done, is noble.

Common birds fly in flocks but the eagle goes forth alone.

Like a kite true courage is higher raised by a contrary wind.

There is a great difference between believing and believing in.

Home should be managed as a republic not as an absolute monarchy.

No theory exhausts the cross and no intellect fathoms the atonement.

An imbecile is one who cannot learn by experience, his own or another's.

Liberate the truth and it will make good by its inherent appealing power.

Changing phrases for truths that never change keeps the latter always new.

The result accomplished is generally commensurate with the energy applied.

The effect of prosperity is oft to make a man a vortex instead of a fountain.

There is no courage but in innocence, and no constancy but in an honest cause.

Man partly is and wholly hopes to be.

Rain is no wetter on Sunday than Monday.

Tradition may be an excellent but not infallible guide.

To judge and examine one's self is a labor full of profit.

An automobile top is just as tight on the way to worship as to work.

The nearer everything is unto serenity the nearer it is to power.

Let Christianity enter your souls; in your minds let Jesus dwell.

Christianity began not in a bundle of doctrines but in a row of facts.

Jesus Christ is the agent both of our justification and sanctification.

The justification of Christian mysticism must be found in its ethical efficiency.

It is not sufficient that the Mediator be appointed by God; He must be accepted by man.

The earliest communication of religion to a child is accomplished not by instruction but by contagion.

Religious education should begin with religion rather than with the interpretation or explanation of religion.

Jesus is the Saviour, the deliverer, and the great physician, the healer of soul and body. Not a pang is felt or a tear shed on earth but He sorrows over it.

By words and works we can but teach or influence a few; by our prayers we may benefit the whole world, and every individual in it, high and low, friend, stranger, and enemy.

Jesus confidently teaches that if the disciple abides in Him, lives in Him, lives for Him, devotes himself wholly to Him, follows Him, as Master and Lord, he may ask whatever he wishes and it will be done.

"Choose well; your choice is Brief, and yet endless.
Eyes do regard you
In eternity's stillness.
Here is all fulness,
Ye brave, to reward you,
Work, and despair not."

NEC TAMEN

CONSUMEBATUR

The **PRESBYTERIAN RECORD**

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LX

TORONTO, JUNE, 1935

No. 6



First Presbyterian Church, Montreal,
The Assembly Church.

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OUTLINE OF THE CHURCH'S WORK

The Budget and Stewardship Committee have had 40,000 copies of this pamphlet printed and but 2500 copies now remain. These are available for distribution and orders should be sent at once. There are many congregations which have not asked for a supply. Again we solicit that this be given immediate attention. We cannot at the present, on account of the worn condition of the type, secure a further supply and we desire to put into circulation the remaining copies. To every appeal in this connection made in the Record there has been response. This small balance is now available for the purpose of serving, as those already distributed have done, the missionary interests of our Church. Again we say, Please order at once.

At the time of going to press a cable to Dr. Grant, Secretary of the Board of Missions, announced the death of Mrs. (Rev. Dr. John) Buchanan: "Barwani, May 16th, Mrs. Buchanan died Tuesday, Amkhut. Draper."

FORM OF BEQUEST The Presbyterian Church in Canada

I give (or bequeath) to The Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with The United Church of Canada) the sum of Dollars, to be used for *Home or Foreign Missions, or both, and I direct that this legacy be paid to the Treasurer of the Church, whose receipt shall be a good and sufficient discharge in respect thereof.

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No. 6

THE KING'S SILVER JUBILEE — 1910-1935



OUR CHURCH'S MESSAGE

To the King's Most Excellent Majesty

April 30th, 1935.

May It Please Your Majesty,

The Presbyterian Church in Canada with all loyal and grateful subjects throughout the Empire rejoices in Your Majesty's attainment of the twenty-fifth year of your reign over this wide and peaceful realm, gives thanks to God for the beneficent character of your rule, and would assure you of our devotion to your person and our steadfast loyalty to the Crown.

We pay also our respectful tribute to Her Most Gracious Majesty, the Queen, whose deep and unfailing interest in all that affects your people's wellbeing has earned the affection and admiration of all.

We trust and pray that in the Divine Providence you may be long preserved in strength and wisdom to serve under the King of Kings as the ruler of a devoted and contented people.

J. S. SHORTT, Moderator.

J. W. MacNAMARA, Clerk.

THE ACKNOWLEDGEMENT

GOVERNMENT HOUSE

Ottawa

Office of the Secretary to the Governor-General

May 2nd, 1935.

Dear Sir,

I am desired by His Excellency the Governor-General to inform you that His Excellency will have much pleasure in transmitting to His Majesty the King the message from The Presbyterian Church in Canada enclosed in your letter of April 30th.

Yours truly,

A. F. Lascelles,

Secretary to the Governor-General.

The Rev. J. W. MacNamara, B.D., D.D.

The Presbyterian Church in Canada, Toronto.

BY THE EDITOR

THE ROYAL JUBILEE

ONE must needs have care in the use of the absolute, but should one say that never in history, the Diamond Jubilee of Queen Victoria not excepted, was such a demonstration of loyalty, respect and affection for a monarch as marked the celebration of the Silver Jubilee of King George V, it would be difficult to offer contradiction. Probably this was never equalled, much less surpassed, in its comprehensiveness and in the strength of devotion manifested. The acclaim sounded forth not only from every part of the vast Empire covering about one quarter of the globe, but from the world as well. As the Queen of Sheba came to visit Solomon, having heard of the glories of his kingdom, so rulers of other lands united in paying their tribute to the King-Emperor, George V, even Germany through its present head, Adolf Hitler, sending her appropriate message. To those outside the British Empire this occasion must have spoken loudly of the worth of a political institution and the character of a monarch, of the unity and stability of a vast empire under one sovereign.

There have been other occasions when the people paid tribute to their honored King, the Coronation, the Armistice, the King's recovery from sickness in 1928, the royal weddings, in particular that of the Duke of Kent and the Princess Marina, were all occasions of grateful and appreciative demonstration, but the Silver Jubilee transcended them all.

Such widespread and enthusiastic acclaim is explained by the fact of an institution and the character of a ruler. Respect for the throne is deep-seated in the British, for with them it is a venerable institution to which experience has but deepened attachment, and for several hundred years regal authority has been centered in one head. There have been times when alienation from the King seemed to imperil the institution, but it has held its place. To-day so great is the regard and affection for the King that the throne was never more secure. All about her, Britain has seen "crowns and thrones perish," Russia, Italy, Germany, Austria, Spain, but despite many perils the Empire is intact and to reverence for the throne is joined deep affection for its King.

It was upon the person of the King however that attention has been riveted, for it was his Silver Jubilee, having occupied the throne for twenty-five years.

It is easy perhaps at such a time to be fulsome and to exaggerate, but sober judgment gives His Majesty not only a high place as a ruler, but as a man whose personality has made him one of the strongest influences in public life at home and in the policy of the Empire.

In praise therefore of his high character we allow two men to speak to whose judgment all will defer.

General Smuts says:

"With him one never has a sense of position, pose or pomp. The centre of the mightiest and most successful group of countries that ever existed in history he himself is simplicity itself, and that simple self is composed of sheer humanness giving him a tact and sympathy and an intuitive understanding of others which are real forces of strength."

Mr. John Buchan in his recent book, *The King's Grace*, pays his tribute:

"The King has added to the duties of the crown a graciousness which came from his own character, he has given to ceremonial the bloom of friendliness. He has always possessed a high seriousness and the note of faith and piety which he has often struck has not been the mere convention of his office. He has walked securely in more difficult constitutional paths than any of his immediate predecessors. He has faced courageously crises which imperilled both his people and his throne and yet he has diffused a spirit of simplicity and charity which has strongly affected the national temper. When nerve was breaking, his steadfastness has restored it. and when strife was fermenting he has spoken the healing word. The power of the throne lies in what it is but the authority of the King in both what he is and what he has done. With the Queen and his family to aid him he has made Britain not only a nation but a household."

Much of both these estimates is revealed in the King's Christmas message:

"May I add very simply and sincerely that if I may be regarded as in some sense the head of this great and widespread family, this will be a full reward for the long and sometimes anxious labor of my reign of well nigh five and twenty years."

Some time ago we set aside a clipping embodying certain ideals which His Majesty set before him in the form of a prayer:

"Teach me to be obedient to the rules of the game.

"Teach me to distinguish between sentiment and sentimentality, admiring the one and despising the other.

"Teach me neither to proffer nor to receive cheap and undeserved praise.

"If I am called upon to suffer, teach me, like a well-bred beast that goes away to suffer in secret, to bear my burden in silence.

"Teach me to win, if I may; if I may not win, then above all teach me to be a good loser."

The war further revealed his character, his sympathy, his self-denial, and his fortitude. Thrice he visited the front, the last visit marked by an accident that almost cost his life, his horse having reared and fallen upon him. He banished intoxicating liquors from the household during the war, and with the Royal Household set an example of fidelity to the drastic food regulations of the time.

Unostentatiously but frankly and simply the King ever acknowledges his dependence upon the King of Kings and Lord of Lords. His recovery from serious illness in 1928 was the occasion of public thanksgiving in St. Paul's Cathedral; the Silver Jubilee program provided for services of thanksgiving throughout the Empire, the King with the Royal Family and representatives of the Empire repairing in state to St. Paul's for the solemn giving of thanks. Of that service in St. Paul's, London, the Premier of Canada, Rt. Hon. R. B. Bennett, says that what impressed him most was:

"The sincerely religious nature of the service in St. Paul's overriding and subduing all pageantry and ceremonial and the orderly while jubilant temper of the millions of people who lined the route. . . .

"The world has never seen the like of it. It would be possible in no other country. Only at such a moment and in such a place could the peoples of the Empire, could our own people in Canada, realize what it means to belong to this great commonwealth of nations."

An editorial in a recent issue of a religious weekly published in the United States referred to the King as a figurehead. The writer evidently was unable to understand that though the King is not an absolute monarch, an autocrat, he nevertheless possesses power and may exert a potent influence. Constitutionally the King acts upon the advice of his ministers but often and to good effect he may advise them. What an intelligent and active interest King George has taken in the affairs of the nation and the Empire and how often was the King's palace the place of assembly for his ministers and others capable of wise counsel in conference upon the perplexing questions of the early years of his reign.

One of these was Home Rule for Ireland, concerning which Mr. Buchan says that it was a graver problem than any sovereign had to face in 200 years. A figurehead forsooth!

For his high responsibilities the King had been prepared by the discipline and opportunities of a seafaring life. "As a midshipman he sailed the seven seas" and upon retirement in 1899 he attained the post of commander. Before his succession to the throne, he "had studied at first hand the Dominions overseas and India." Their Majesties' visit to Canada as Duke and Duchess of York presented the opportunity of this first-hand study of our own Dominion. Thus too had he familiarized himself with the Homeland.

A wonderful scene it must have been in St. James Palace when the King and Queen seated on the twin gold thrones surrounded by the members of the Royal Family received the Premiers of the Dominions and the Diplomatic Corps. Premier Bennett presented to His Majesty the gold casket containing the humble address of loyalty passed by the Canadian Senate and the House of Commons.

Very striking was the tribute of the representatives of foreign countries voiced by the ambassador from Brazil, Dean of the Diplomatic Corps:

"The representatives of foreign countries desire to associate themselves with equal joy and sincerity in those demonstrations which have conveyed to Your Majesty from the United Kingdom, the whole Empire and every part of the world, the heartfelt expression of affectionate respect for the august sovereign whose courage, wisdom, and goodness are the admiration of the world, while his personal authority invariably has been exercised for the creation of that spirit of good understanding and co-operation which may be counted as one of the fundamental bases of peace."

To the Premiers the King responded in part:

"We are sometimes told we are lacking in logic, our political institutions are loose and ill-defined, but I look back on the trying and testing times through which we have passed and wonder whether a less flexible system would have stood the strain to which we have been subjected.

"With commonsense and goodwill as our shield and buckler, we have kept, in spite of all difficulties, our heritage of liberty, alike for the individual and for our many constituent races. The numberless invisible ties of sentiment and tradition which bind us together are indeed delicate but many

strands make a cable strong to bind in times of adversity."

To the Diplomatic Corps he said:

"The warmth and sincerity of the congratulations and good wishes you have just addressed to me have deeply touched the Queen and myself. . . . It is a happy augury for the future that envoys from every quarter of the globe are assembled here in amity and goodwill."

Her Majesty the Queen in all tributes was invariably associated with the King and in this connection Mr. Bennett's words were very just and gracious:

"May I add, Sir, that your Gracious Consort, Her Majesty the Queen, shares in our hearts the place held by your Majesty. We remember at this time your words on ascending the throne, 'I am encouraged by the knowledge that I have in my dear wife one who will be my constant helpmeet in every endeavor for our people's good.' No Queen has associated herself more sympathetically or effectively with the reigning sovereign in supporting the throne.

"I hope, Sir, it is not unfitting for me to state that our King and Queen in their life and work together have given the peoples of the Empire an example which has strengthened and ennobled the conception of family life which is the true basis of all human happiness and national greatness."

At this juncture the curtain falls.

"The tumult and the shouting dies
The captains and the kings depart."

No! Not yet. The cheering throngs remain and surround the palace but for us the scene is changed. In a room in Buckingham Palace the King sits at a table before the microphone, not now in the august majesty of a sovereign, but once more, as at the Christmastide, as the father of a family, and speaks in faltering accents, growing steadier however as he proceeds:

"I can only say to you, my dear people, that the Queen and I thank you from the depths of our hearts for all the loyalty and, may I say, the love with which this day and always you have surrounded us."

GOD SAVE THE KING.

Not what our lower nature makes us feel,
But what our higher nature lets us do,
Determines what we are.—Dante 11:2.

The personal quality of Jesus Christ which especially impressed those about Him was not His gentleness but His moral courage.

THE KING

Sermon preached by Rev. William H. Leathem, M.A., D.D., in St. Andrew's Church, Ottawa, on May 5th, 1935, on the occasion of the Twenty-fifth Anniversary of the Accession of His Majesty King George The Fifth. Published by The Kirk Session and Temporal Committee of St. Andrew's.

And the King and all Israel with him offered sacrifice before the Lord.—I Kings 8:62.

A King is at his Kingliest when he worships with his people before the throne of God. And to-day being summoned by royal proclamation, in the King's name, to give worship and homage to Almighty God for twenty-five years of Divine blessing experienced and enjoyed since the accession of our Sovereign, we have a right to feel that the King is, as it were, one of us, kneeling with us in prayer, and listening with us to the words of the Most High God. As Solomon and his people offered sacrifice together before the Lord on that far off day in ancient Israel, so do we this day in the unity of a common faith, and in the grace of a common spirit of thanksgiving. Nor should we be unmindful of the quality of these twenty-five pages extracted from the book of our national history. If we measure greatness by the gravity of world-problems courageously faced, and by the weight of national burdens heroically borne, we may say without shadow of exaggeration that King George has been the greatest of our sovereigns, and has led the people given him to rule to an exalted height, won and held by fortitude, by patience, and by suffering. In that long testing of twenty-five years, when the ground beneath our feet has been shaken with strange convulsions and the sky above us has been for the most part black with tempest, a new and lofty conception of Kingship has been fashioned in the moulds of destiny.

It is striking to consider how the primitive conception of the King as the man of war and leader in battle has grown and expanded and been enriched, till its demands may only be met by the highest qualities of personality. I read lately a recent life of Robert the Bruce, King of Scotland, a heroic figure, rescuing and recreating his country in an age of restless strife and fierce hatreds, and leaving behind him a name that quickens the pulse of freedom. Yet this is but the young shoot of Kingship that has grown in long centuries into the giant forest tree of a monarchy whose branches shelter the home of a great and far-flung people. In the interval Kingship has known many testings, many successes, many failures. Kings have failed their peoples, and peoples have failed their Kings, and rival forms of government have arisen to challenge the loyalty of human hearts. But the great tree planted on British

soil abides in its deep-rooted strength. We have seen the glamour of the Republic leading many peoples to reject Kingship, yet who of us looking abroad over the world to-day would dream of exchanging our constitutional monarchy with its strange compelling loyalties and mystical attachments for the cold and uninspiring logic of a Republican form of government, which is revealed in actual practice in many lands to be deficient in the qualities that minister to the highest human needs? Kingship in its essential nature demands more of the ruler, more of the subjects. There lies its grandeur, there lies its danger.

Such kings as our own Sovereign and the late King of the Belgians have fulfilled the highest conception of Kingship, have embodied the idea by which their office lives, have guarded the traditions handed down to them, and have translated them into a sympathetic understanding of the hopes and needs of their own time. In this high art of Kingship our Sovereign stands conspicuous. He is a master craftsman. Mr. Rudyard Kipling in one of his poems, in which he defines true manhood, demands that such a one must be able to walk with kings nor lose the common touch. But here is a King who possesses himself the common touch, who has become father, brother, friend, fellow sufferer to his people:—

“Of homely human quality
Loving his people, pageantry
Held but a symbol; deeper far
The lives we live, the things that are—”

Our King has been living in a changed world, not only in the rapid and often disastrous transitions of world affairs, nor in the deep-seated changes that have marked the last quarter century in imperial matters affecting the Dominions and the Crown Colonies and India, but also in his own homeland. Not with violence but quietly, by almost imperceptibly working of inevitable forces, the social structure of the Old Country, and particularly of England, has been transformed, and the end of these changes is not yet. Through them all the Monarch has inspired, strengthened and befriended his people, with no vain regrets for the past but with a face turned to the future. And thus it has happened that while the ancient power of the British nobility and of the great landowners, has declined—often amid pathetic circumstances of financial ruin, and the consequent leaving of homes endeared by centuries of family residence—yet the power and prestige of the throne have been preserved and enhanced. It has become the rock-like foundation of national and imperial well-being, a source of legitimate pride to all who love their country. Some of the credit of this is due to the institution itself. As

Mr. John Buchan has said in a recent book: “A king, who reigns not by election or by a sudden popular impulse but by right, has a sanction behind him which no transient dictator or president can claim. His authority is interwoven with the life and thought of his people. If, as in Britain, his ancestry goes back to our dim beginnings, the office embodies the whole history of the nation. Because it is beyond popular caprice, it is . . . the centre of the nation’s conscious unity, a link between its past and its future. It becomes a symbol, which needs no artificial sanctity to give it power.”

These are just words, defining accurately the power of an ancient office, but they leave wide scope for something else, the character and personal force and deliberate purposes of him who is called to occupy it. And this is that for which we give especial thanks unto Almighty God this day. The blessings of twenty-five years are in our hearts to-day, and they are signal blessings, in which we humbly seek to trace the Hand of God. But that which moves us deeply is the character of our King, his faithful guardianship of the national honour, his devotion to duty, his care of the poor and suffering, his defence of the sacred things of home and family, and his humble walk with God as a follower of our Lord and Saviour Jesus Christ, who is King of Kings and Lord of Lords.

The security of the Sovereign’s place in the affections of his people has many deep roots. But the central one is the quality of his home life. We are a home-loving people of strong domestic affections, and there our lives touch and understand the King’s life. A great multitude throughout the Empire are thinking of the Queen at this time with profound gratitude. In the words of that great chapter of the Book of Proverbs: “The heart of her husband doth safely trust in her. . . . She will do him good and not evil all the days of her life. . . . She stretcheth forth her hand to the poor; yea she reacheth forth her hands to the needy. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up and call her blessed: her husband also and he praiseth her.”

For the great sanctities of life the King and Queen have stood firm and true. How much we owe to them for that may only be dimly surmised. But in an age of most perilous abandonment of the moralities that keep human life wholesome and pure the example of the throne has been of supreme value. And for that the whole Church of God must render thanks to-day.

No one is ever master of the people’s heart who does not lift them up to heights

of honour and duty. Again and again the King has pointed to that path, and has gone before to show the way. Take for example, a few sentences from his speech a week after the Armistice had ended the long struggle and long sorrow of the World War: "The sacrifices made, the sufferings endured, the memory of the heroes who have died that Britain may live, ought surely to ennoble our thoughts and attune our hearts to a higher sense of individual and national duty, and to a fuller realisation of what the English-speaking race, dwelling upon the shores of all the oceans, may yet accomplish for mankind. For centuries Britain has led the world along the path of ordered freedom. Leadership may still be hers among the peoples who are seeking to follow that path. God grant to their efforts such wisdom and perseverance as shall ensure stability for the days to come."

It is essential to our knowledge of the King to understand that such words came straight from the heart. His is a life entrenched in the noblest conception of duty.

Compassion! What a noble word it is! What a noble power it is! To be able truly and sincerely to suffer in another's sufferings! Such compassion has been the characteristic of the royal house of Windsor. Everywhere that their people suffer the King goes, the Queen goes, the Royal Family goes. It is summed up for us now in an unforgettable picture—that story of the Prince of Wales steeling his nerves, against all opposition, to enter the last and lonely shrine of a War Hospital's sufferings—the room where one lay whom it was torture to look upon. The Prince came, stood with bowed head by the bedside, then stooped and kissed the forehead of the sufferer in an agony of compassion. More royal than kingly birth! Let it be remembered to-day.

After his recovery from his grave illness the King in his message to the Empire revealed the secret desire of his heart, and its fulfilment. "It was an encouragement beyond description," he said, "to find that my constant and earnest desire had been granted—the desire to gain the confidence and affection of my people."

In truth the King has revived something of the old Clan feeling. We are all his fellow-clansmen. We are members of a great family of which he is the Father and Head.

Who may read the heart of a King? In the 61st Psalm we have the disclosure of a King's hidden refuge as he prays: Hear my cry, O God, lead me to the rock that is higher than I. For Thou hast been a shelter for me, and a strong tower from the enemy. I will abide in Thy tabernacle for ever. I

will trust in the covert of Thy wings. For Thou, O God, hast heard my vows: Thou wilt prolong the King's life and his years as many generations. He shall abide before God for ever: O prepare mercy and truth which may preserve him. So will I sing praise unto Thy name for ever, that I may daily perform my vows.

It is in such ultimate securities of the human soul that our King has lived and reigned. He has shared deeply in the Faith that has made Britain and her Dominions strong in character and purpose. He is, as is well known, a daily reader of The Bible. And, knowing that all the glory and pre-eminence of human life is but as a fleeting shadow, he has bowed his kingly heart before the Lord Christ to Whom every knee shall bow. His relationship to every branch of the Christian Church within his realm has been most sympathetic. The earliest act of his reign was to sign the oath declaring that he would preserve the liberties of the Church of Scotland, and two of his sons have been appointed Lord High Commissioner to the General Assembly. In Scotland he worships regularly in the parish Church of Crathie, so associated in memory with Queen Victoria. The simple worship of our Presbyterian faith is as familiar to him as it is to us. He is one of us, knit to us by one of the strongest ties that can bind heart to heart. And thus he draws very near to us to-day as he bids us offer with him our sacrifice of thanksgiving to Almighty God.

We have sung in our Service this morning the hymn that calls us to crown our Saviour Lord of all. Perhaps our thoughts to-day of an earthly King may by God's grace lift our hearts up to the supreme embodiment of the idea of Kingship. As it is easier to understand the Fatherhood of God through human fatherhood, so it is easier to rise to the idea of the Divine Kingship of Christ through human Kingship or its equivalent. All earthly things, great or small, are symbols of the realities of the unseen world. So let us, on this great day of a nation's thankfulness, lift our hearts higher and higher till we behold the Divine King in His beauty, and the land that is very far off, and that Holy City of which we read that the kings of the earth do bring their glory and honour into it.

And now unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever.—Amen.

It is a fact familiar to historians that the religions of humanism are always short-lived.

THE SPIRITUAL EMPHASIS OF THE DIAMOND JUBILEE

By Rev. W. F. McConnell, B.A.

The last of the six articles upon the
Diamond Jubilee.

ON the 5th and 6th of May this year, the citizens of the British Empire had the great privilege and joy of celebrating the Silver Jubilee of the reign of their Majesties King George V and Queen Mary. It was a celebration in which every part of the Empire and every citizen joined heartily, making the whole affair an overwhelming success.

This year in the month of June, both at the General Assembly and at the Synods and in every congregation, the members of our beloved Church will have the privilege and the joy of celebrating the Diamond Jubilee of The Presbyterian Church in Canada, and the Disruption of 1925. It is earnestly hoped that every member, adherent and Sunday School scholar will count it a privilege to make some contribution to the success of this celebration, that it too may be crowned with success.

This Jubilee occasion gives us the opportunity to study the history of our Church and to consider the background out of which she has come, the work that has been accomplished, and the unfinished task, to which we must as loyal sons and daughters, rededicate our lives. We may well be proud of our ancestors and their historical record should be an inspiration to us, to be true to the faith of our fathers, to strive on until "the kingdoms of this world shall become the kingdoms of our Lord and of His Christ."

From the articles already written for the Record in this Jubilee series, we have seen that we belong to a Church with a glorious history, with a wonderful record of achievement, a Church that has, from its foundation, accepted the challenge to "Go into all the world and preach the gospel, to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Our great missionaries John Geddie, the Gordon brothers, Mackay of Formosa, John Wilkie, Jonathan Goforth, and the seventy-four other missionaries who are now serving, heard that call, and responded to it by the dedication of their lives, and through Christ accomplished what seemed impossible.

From small beginnings we have now reached considerable strength, despite our losses through disruption, in membership, in financial ability, and let us hope, too, in spiritual power. Great courage was manifested by the pioneers of this great North American Continent. They had first to

cross the sea in sailing ships. They suffered privations and illnesses that we can only imagine. They faced bitter disappointment and losses. Out of the forest they cleared the land and built for themselves homes. They built churches and schools, and laid well and truly the foundations of the Church which they handed on to us to maintain and defend. They called for the help of heroic men to be their ministers and they did not call in vain, for God sent His chosen to be their leaders and their ministers. These men shared their discomforts and made the necessary sacrifices to build our great heritage, The Presbyterian Church in Canada. To us "from falling hands they threw the torch," it is our privilege and responsibility "to keep faith" with them and maintain and support the Church, which is ours through their sacrifice.

I cannot in this brief record review the great achievements of this historic Church, but there is one great achievement which cannot be passed over. It is the record of how they celebrated the work of the Church in the pioneering days and throughout the nineteenth century. They desired to show their gratitude to Almighty God, for all the many blessings which He had bestowed upon them, as a Church and as individuals, from the beginning. They decided that in addition to holding services of Thanksgiving, they should in some tangible way show their appreciation, of all the benefits bestowed upon them. They started to raise a fund, which became known as the Twentieth Century Fund. They began the century with 20,000 Presbyterians and 22 ministers and ended it with 900,000 Presbyterians and 1,500 ministers. They set the goal at \$1,000,000 as a Thankoffering, but they raised in all \$1,591,000 in addition to their regular contributions in two years.

This, I say, is only an illustration of the price the Presbyterians of Canada were willing to pay to maintain and support their beloved Church. Shall we not in our day, show our loyalty and love for our Church in a similar way? Let me ask the question: Where shall we place the spiritual emphasis during this Jubilee year and the succeeding years?

Surely we cannot do better in these days of restlessness and anxiety than to stress the need of prayer. For as James Montgomery wrote:—

"Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of death;
He enters heaven with prayer."

Can we not revive the family altar? The need of the Church to-day is the revival of family religion. Robbie Burns has record-

ed what he thought of family prayers as conducted by "The priest-like father":

"From scenes like these, old Scotia's
grandeur springs,
That makes her loved at home, revered
abroad;
Princes and lords are but the breath of
kings,
An honest man's the noblest work of
God."

We have a Home Department in connection with our Church, and our Publications Department is ready to supply every congregation with the Home Department quarterly and envelopes to receive the voluntary contributions which will take care of the cost. Can we not have the family altar re-established and the Home Department quarterlies used in every Presbyterian home?

What about church attendance? Surely that could be improved. The children belong to the Church as well as the parents. Could we not revive the family pew and have the whole family in regular attendance every Sunday?

Then, what about our activities in connection with the Church we profess to love? There is work to be done to maintain the Church at the highest point of efficiency. There is work for every single member and our obligations are not fulfilled even when our attendance record is good. There is work for the elders and the managers, the Men's Associations and the Ladies' Aid, the Women's Missionary Societies and the Young People's Societies and the Sunday Schools. These organizations provide the opportunity for service to those who have responded to the call of God and who desire to serve Him day by day in His temple. Jesus said to His disciples, "If any man will come after me, let him deny himself and take up his cross and follow me."

What about the great missionary activities of the Church? As individual members of the Church we have a responsibility to support to the limit of our ability both the Home Mission work and the Foreign Mission work of the Church. In the west we find it necessary to send and support about 200 students every year in addition to the regular ministers who are doing heroic service on the great fields in the North West. In the Foreign Mission field we are responsible for the support of about seventy-five missionaries who represent us in different parts of the world, and they are worthy of the best we have to give them in the way of equipment for the work they have to do. The Church of the living God cannot stand still, it is moving forward, it must move forward and it will move forward, if it has the support and the prayerful interest of every individual member and adherent.

What about the Church's deficit? The Budget and Stewardship Committee have appealed to the Church to lay upon the altar this year the sum of \$206,000, in addition to our regular givings, to meet the accumulated obligations for which we are responsible. Surely that is not an impossible sum for a Church with a membership of 180,000. Let us make sure that that amount is fully raised this year and we shall begin the year 1936 with new hope and inspiration to do the work we have been commissioned to do.

The Women's Missionary Society have set an example to the whole Church in Christian fidelity and loyalty. Year after year they have raised their allocations for the support of our missionaries, and during the last year gave \$25,000 to the reduction of the Budget deficit. They believe in missions, they study missions and they know the merits and the needs of the missions for which our Church is responsible. They believe in prayer and sacrificial giving, and hence their success in the great work of missionary enterprise.

Dr. Fraser has called attention to the need of our colleges, and surely they are worthy of our Church and of the part they have played in her progress and development. We should see to it that the funds supplied are ample for the maintenance of a well equipped staff, to train men for the ministry of the Church of the future in the difficult days that lie ahead.

And what shall I say about the matter of co-operation in the future life and work of our Church? This year in harmony with all other denominations we launched out upon a mission of renewal. Great mass services have been held in practically all our great cities and the people have responded in a way that exceeded all our expectations. Let us continue in this great work, for we believe that the Gospel is still "the power of God unto salvation to every one that believeth."

For some time we have had the following before us. This brief story illustrates the deep interest taken by one person in securing for the Presbyterian community some compensation for lack of Sunday services by their own Church:

"I am enclosing Post Office order for \$6.80 for 17 copies of the Record. Our little group has been broken up and we have no Church services of our own. There are only a few who subscribe to the Record now but I collected what I could and some of us are raising the balance among us, thus keeping the Record in as many homes as possible. I am sorry we are having such a hard time of it but maybe things will be brighter this year."

THE DIAMOND JUBILEE THANKOFFERING

Whilst the celebration of our Diamond Jubilee is concerned chiefly with that great event, the Union of 1875, we very properly have joined with it that important decision of June, 1925, which maintained for our Church its historic place and its fellowship in world-wide Presbyterianism; and this event has its bearing upon our Thankoffering for an early counsel applies, "Thou shalt remember all the way which the Lord thy God led thee."

Disruption made re-organization imperative. This was immediately undertaken and throughout the whole Church was early and completely effected.

The Assembly with its officers continued without interruption, and we have now eight Synods, the Maritime Provinces, Montreal and Ottawa, Toronto and Kingston, Hamilton and London, Manitoba, Saskatchewan, Alberta, and British Columbia, and there are twenty-six Presbyteries. A Board of Administration was appointed with oversight and control of finances under the rules of the Assembly, at first composed of laymen, but now of equal numbers of laymen and ministers. A central treasury was established and a Treasurer appointed with a competent staff. Instead of two Boards as formerly, Home and Foreign, one Board, the General Board of Missions, was organized, with a Secretary, having both branches of the work under its care. Oversight of Sunday School and Young People's Societies is entrusted to a Board with a General Secretary.

After the property settlement we retained our two leading colleges, The Presbyterian College, Montreal, and Knox College, Toronto, with their fine buildings and equipment. Each of these has a Principal and three members of a teaching staff. The Presbyterian Missionary and Deaconess Training Home with a suitable building and Principal trains young women for service at home and abroad.

The care of the aged and infirm ministers, their widows and orphans, has been placed under the Board of Pensions, which now has a fund of \$790,332, about twice the amount available after settlement, and it is growing steadily. We have also a Board of Education, a Board of Trustees, and the following Committees: Historical, Correspondence with Other Churches, Architecture, Evangelism, Church Life and Work, Budget and Stewardship.

Helpful Funds have been established: The Dr. Ephraim Scott, for the relief of distress among ministers; Church Extension, for the erection of churches in the Home Mission fields and where necessary; the Church and Manse Fund to aid in the erection of churches and manses by way of loans or grants.

The Women's Missionary Societies early completed organization and embarked upon their work. They are designated as the W.M.S., Western Division, and the W.M.S., Eastern Division, and they have never been more efficient than now.

The Church's official publication, The Presbyterian Record, was retained without change of Editor, or management, until after the retirement of Dr. Scott.

Our Home Mission work is co-extensive with the Dominion and has rapidly expanded. It includes work among the Indians of the West, the Chinese, Hungarians, Ukrainians, Italians, Jews, with four institutions, evangelistic, educational, and benevolent, in addition to the schools and church homes under the W.M.S.

Abroad our work was entered upon in 1925 with North Formosa, Jhansi, the Bhil Field, and British Guiana. Later the work extended to the Koreans in Japan, and to Manchuria. Our Church, too, has its share in the Christian Literature Society, Shanghai, China, with the W.M.S. sharing in the work of Hackett Medical College, Canton, China, and Pyeng Yeng, Korea. In foreign fields, including the W.M.S. missionaries, we have a staff of 74.

The Board of Sunday Schools last reported 1,239 schools, an enrolment of 123,699, teachers and officers 12,113, and receipts \$117,911, of which \$30,483 was for Missions. The Young People's Societies number 581, membership 19,395, and receipts \$25,941. The Board now issues its own publications.

Four years ago, information then at command showed that to replace churches lost by the vote on Union, 305 had been erected, chiefly for minority groups, at a cost of \$4,674, 026. This sum has been considerably increased.

Our membership, as in the report of 1934, is 180,072, Total revenue \$3,084,738, and receipts by the Church Treasurer for the Church's work, \$321,407.

In view of our heavy losses in 1925, how great is our cause for gratitude both for the maintenance of our Church and for progress! Reflection upon this record should and will evoke thanksgiving, liberality, renewed devotion to the Church of our Fathers, and consecration to the advancement of Christ's Kingdom.

WORSHIP AND STEWARDSHIP

By Rev. John McNab, M.A., B.D.

This is a radio address delivered under the auspices of the Toronto Presbytery's Young People's Society.

A RECENT editorial in Life and Work, the monthly magazine of The Church of Scotland, declared that one thing had been clearly impressed upon their leaders during the year 1934, namely, that it is more important to have religion than to give money. The Moderator of the Scottish Church asked the members in the early part of that year to contribute a million threepenny bits to clear up the deficit. They tumbled in from Highlands and Lowlands—until everyone exclaimed, "This is the end of all deficits." But by the close of the calendar year the financial situation in that Church was worse than ever.

What was wrong? In a period of emotional stress and strain the small coins poured in. But there was not the well of spiritual fervor in their hearts to continue their gifts to God without the constant "dunning" which has become so characteristic of our congregational finances to-day.

Since the dawn of history worship and stewardship have been inseparably connected. From time immemorial mankind has made offerings unto his God. In the period when men lived a nomadic life and obtained their food by hunting, certain choice parts of every animal were laid upon the altar. As life became more settled and agricultural pursuits were followed the first fruits of the grain and the first of all male animals were counted holy unto the Lord.

The earliest Israelitish monuments and the Scriptures of the Old Testament have incontrovertible evidence that the Jewish people gave their offerings systematically and proportionately. One-tenth of their possessions was given to the Temple, but over and above that tithe there were special offerings as tokens of thanksgiving constantly presented by the worshipers.

Money and service have now become the mediums of stewardship and our gifts to God are made as His partners in the great religious movements of the Kingdom. We owe a proportion of our life and our possessions to our Heavenly Father, and as the prophet Malachi so searchingly asks, "Will a man rob God?"

God the Source

The source of all our gifts, both material and spiritual is God. There are certain things in life that are termed elemental. Economists claim that everything takes its value from the land and its products. God is not only the Creator but the omnipotent and compassionate Father who maketh everything beautiful in its season. Every spike of luscious grass, the beauty and the

fragrance of the flowers, the glory of the blossom and the fruitfulness of the trees come from Him who giveth every perfect gift.

The cattle in field and forest, the precious ores buried in unfathomable depths of earth, the wealth of river, lake, and ocean, the silver and the gold are God's. In our complex civilization, which removes us so far from the source of production, we are prone to forget that the food we eat, and the clothes we wear all come to us from the Father.

Our great indebtedness to God lies not in the wealth of material things with which He hath endowed us, but in that spiritual inheritance vouchsafed to us through Jesus Christ. From the beginning of time our salvation was in the heart of God. He planned our redemption through the Mediator. Opportunity after opportunity of acceptance He hath hurled upon us. In all our wanderings He hath pursued us with a love that was from all eternity and that will not let us go.

All that there is of nobility in any one of us, our chivalry of character, our loftiness of thought and deed, the enthronement of righteousness in our lives, are all from above. They belong to Him who came unto us and thrust upon us His salvation. He is constantly delivering us from death.

In an English fishing village, a fisherman's son used to play on the sands morning by morning, sailing a boat that he had fashioned with his own hands. One stormy day, with high winds and a sea of breakers, he lost his treasured vessel. He often walked along the shore but looked for it in vain. One day his father took him to a neighboring village and in the window of a little store he saw his own boat, all freshly painted. Rushing in he asked the storekeeper for the boat that he had made, but the storekeeper said if he wished to possess it again he must buy it back. The lad paid over the money and as he carried away the boat exclaimed, "I made you and now I have bought you. You are mine twice over."

Our Eternal Father, strong to save, is saying to everyone, "I created you and I also have redeemed you. You are mine twice, nay many times mine. Ye are not your own, ye are bought with a price."

Man is His Steward

God is the source of all things but in His infinite mercy He hath made us the stewards of His riches. We are the trustees of God's inexhaustible resources. This trusteeship requires the exercise of faith and courage and Christian vision. It cannot be slovenly or carelessly or niggardly handled. Our trusteeship will either make us or break us. We will either become Knights of the Great Heart and Open Hand or we will become selfish and self-centered. The

grace of giving is our Lord's antidote for human selfishness. Let us realize that we are His treasures and that all our possessions are to be administered on His account. To God be the glory!

During the closing years of the earthly life of Haydn, there was a remarkable rendition of his great work, *The Creation*, in the Music Hall, Vienna. Celebrated soloists, a well-trained chorus and a magnificent orchestra combined to make it a great occasion. Haydn was brought to the performance in a wheel-chair. Chorus and orchestra rose to such power in the passage, "And there was light," that the audience rose spontaneously to their feet. The old man struggled up to accept this wonderful tribute. Lifting his hand for silence and pointing upwards he said, "No, No, not from me but from thence comes all;" and the audience caught from the old man's words the spirit of gratitude towards God.

This spirit of gratitude, which is fostered by a life in harmony with the mind of God, is unfortunately absent from the hearts of many Christians in our day. One-third of the membership in our congregations is all that gives regularly to church funds; and even this third is not giving sacrificially. Prior to his illness, Premier Bennett delivered an address at Queen's University on, *The Paradoxes of Life*. He pointed out that many have been so selfish in their stewardship that we have the spectacle in our Dominion of elevators bursting with grain, yet hundreds of thousands crying for bread. In our Christian churches we have as noteworthy a paradox. Great wealth is in the possession of Christians. Yet there are millions in the world hungry for the Gospel. We are confronted with the tragedy of a defeated, bleeding, and dying world and a generation of Christians rich beyond all comparisons. This constitutes a crisis unparalleled in all the Christian centuries.

The late Dr. Denney once said, "Some people say that they do not believe in Foreign Missions." I say, "Some people have no right to believe in Foreign Missions. Why so? Because they are not in possession of a religion that is worth exporting." Our chief difficulty in this generation seems to be the want of an exportable religion.

The Stewardship of Life

The stewardship that is fundamental to worship is the stewardship of life. Roger Babson, the eminent statistician, has often prophesied to businessmen, "The next great revival will be the revival of stewardship." More than once I have quoted Babson's statement with approval. Now, I feel that it is all wrong. The first, next, and necessary revival must be the consecration of the

individual. Our lives must become sacrificial, fully surrendered, and Calvary-conquered.

Then, friends, no appeal for the Church of God will fall upon deaf ears. Men and women will give out of their poverty and men and women will give out of their wealth. It will not be on the basis of what we can get past with, but we will all give cheerfully, ungrudgingly, and sacrificially as the children of God and joint-heirs with Jesus Christ.

"Not what we give but what we share,
For the gift without the giver is bare.

Who gives himself and his alms feeds
three,

Himself, his hungering neighbor and Me."

THE ORDINARY MAN

By a Correspondent

I FEEL more and more that the Churches, all branches of the Church of Christ, are failing because they are not trying to develop the ordinary man. I have read the Acts of the Apostles and I cannot but see that if the work of spreading the Gospel had been left to them alone, the apostles, Christianity would not have got beyond the walls of Jerusalem, and would not have produced its full effects even there. As you know it was the deacon Stephen who did that and his presentation of genuine Christianity is the longest recorded sermon in the New Testament. Then the deacon Philip carried the Gospel to Samaria. The apostles showed their leadership to be genuine in sending Peter and John, the two leading apostles, to investigate Philip's work, and they endorsed it. It needed an extra revelation to get Peter to go to preach it to the Gentile Cornelius, but it needed no extra revelation to get those Christians of Cyprus and Cyrene to speak to gentiles about Christ. I am sure they were real gentiles to whom they spoke as recorded in Acts 11:19-26. Then again the apostles showed themselves the right kind of leaders, for when they heard of that work they sent Barnabas to investigate and if there was any man who would see good when it was done it was Barnabas, and you know the outcome, the work of Saul of Tarsus. I often think that the Church does not appreciate what it owes to Barnabas. He gave himself and all he had to the early Church, Acts 4:26-27. He welcomed Saul at Jerusalem, Acts 9:26-27, when no one else did, and he was the means of putting Paul to his great work, Acts 11:25; and if it had not been for Barnabas we would not have had the Gospel according to Mark, Acts 15:39. He started Paul in his great work among the gentiles, and hence to-day we have Paul's epistles. Had it not been for Barnabas some of them certainly would not have been written. Hats off to Barnabas!

THE ENGLISH REFORMED CHURCH BEGYNHOF, AMSTERDAM, HOLLAND

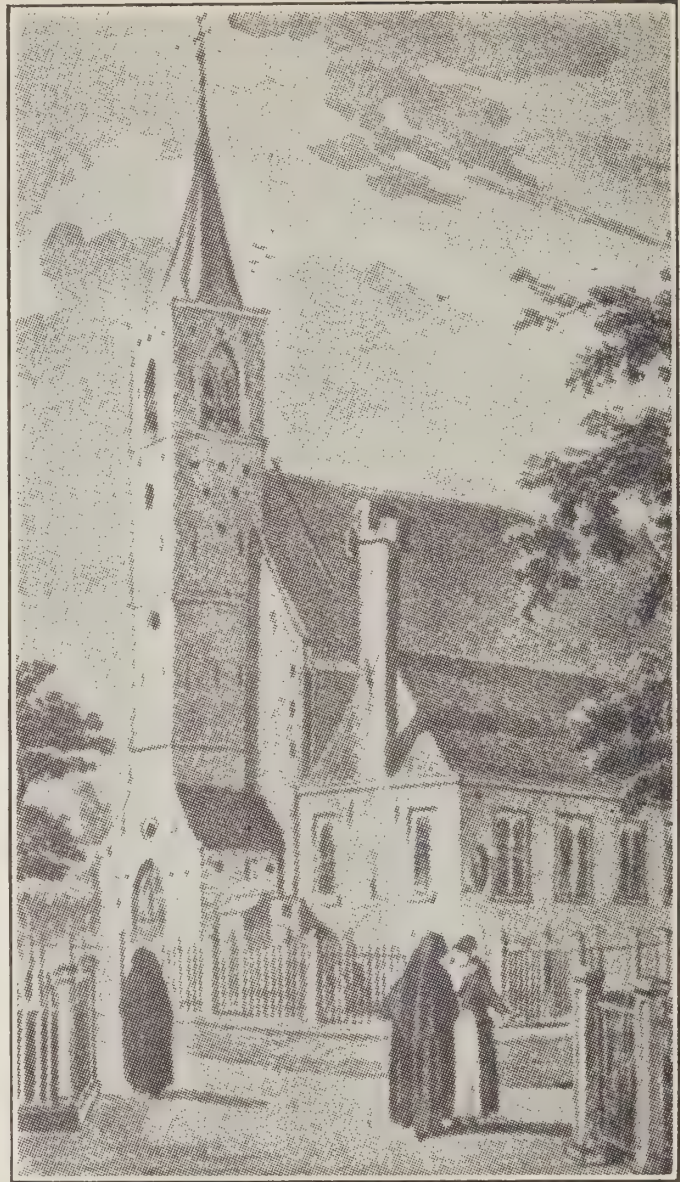
To the minister of this church, Rev. W. Thomson, M.A., D.D., we are indebted for some information about the building, the congregation, and the Protestants in Holland. From a pamphlet which he forwarded we take the following:

"The church is charmingly situated in a beautiful little enclosure of old and quaint buildings, called the Begynenhof, or Court of the Begynen (Beguines), a sisterhood named after St. Begga, a saint who lived at the end of the seventh century. The church, which was built about 1400, was originally the chapel of these nuns, but when Amsterdam in 1578 embraced the doctrines of the Reformation, it, along with the other churches in the city, passed into the hands of the Protestants. Some thirty years later, in 1607, it was assigned as a place of worship for the English people dwelling at Amstelredamme in Holland. . . .

"From the end of the sixteenth century, after Antwerp had been captured by the Spaniards, Amsterdam became the refuge of the oppressed of every clime. As naturally as the compass needle trembles towards the pole so those who were hunted out of their native land made for this city. Amongst others there arrived in August 1608, the little company from Scrooby, known as The Pilgrim Fathers. In grateful remembrance of the hospitality rendered by the city of Amsterdam to this company of adventurers for the Kingdom a Bronze Mural Tablet was erected in this church in 1909 by the Chicago Congregational Club.

And at the time of the Tercentenary Commemorations in Holland, of the departure in 1620 of the Pilgrims from Delfshaven to Plymouth (Mass.), U.S.A., a Memorial Window was gifted to the church by Mr. Edward Bok of America. The Pilgrims are pictured at the moment of their departure on board the *Speedwell*, a ship of sixty tons burden, which they had later on to abandon at Plymouth, England, and finally set sail on the *Mayflower*. They are represented on board the little vessel, kneeling along with their pastor, the Rev. John Robinson, and entreating God to give them a safe passage. 'Their Reverend Pastor commended them, with most fervent prayers, to the Lord and His blessing . . . but the tide, which stays for no man, called them away.' . . .

"Within recent years the Church Wardens have had to spend large sums on outside repairs of our five-hundred-years old building, on the roof and walls, and in internal improvements. In 1912 the church was reseated and painted at a cost of over one thousand pounds sterling. In 1919 electric lighting and heating were introduced, and in 1925 the chancel was restored



and furnished with communion table and baptismal font. These improvements cost over eighteen hundred pounds sterling.

"Finally this ancient and historic church has been a harbor of refuge and consolation to many in days gone by, and still fulfils a useful mission in the church life of this great city. It is the earnest desire of its pastor and office-bearers to be worthy of such a past and to prove helpful in providing spiritual ministrations to British and American and other residents in, and visitors to Amsterdam.

"The many English speaking people in the city who enjoy our simple worship and love our hymns, as well as strangers who are far from home, are made cordially welcome."

Accompanying this pamphlet was a letter from Dr. Thomson which we quote:

"I have to thank you for your letter of the 1st and for Dr. Scott's book on Church Union. Mr. Hood of Vancouver, wrote that he had the pleasure of meeting you in that city. He is a friend of long standing.

"I am sending you a small booklet giving a short sketch of my church. This congre-

gation as you will see was founded in 1607, so we are probably the oldest English-speaking Presbyterian Church on the continent of Europe. I was baptized, educated, and ordained by the Church of Scotland, and am 'lent' to the Reformed Church of the Netherlands, which is Presbyterian in Government. The minister of this congregation is a member of the 'Classis,' or Presbytery of Amsterdam, and I have also the privilege of being a member of the Church of Scotland Presbytery of Northern Europe.

"There belong to the Dutch Reformed Church at Amsterdam, 160,913 souls, and there are thirty-one ministers. Rather over 30,000 belong to the Gereformeerde Churches, that is, what in Scotland is known as the Free Church and there are over 30,000 Lutherans. These are the chief Protestant churches; 166,526 belong to the Roman Catholic Church, and 65,000 are Jews. Over the whole land 2,736,691 belong to the Reformed Church, about 700,000 to the Free Church, 80,000 are Lutheran, and 2,889,022 Roman Catholic. I take these figures from the church census of 1930.

"I have a congregation of about 300, with a Sunday School of thirty.

"In summer we meet with many tourists, amongst others a number from Canada.

"As in other parts many have no church connection. At Amsterdam these number 263,901. The ministers are all orthodox, which was not the case fifty years ago, and are very active.

"I take a deep interest in Canada and wish your great Church well."

THE GLORY OF THE WORK

Let me do my work from day to day,
In field or forest, at desk or loom,
In roaring market place or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray:
"This is my work; my blessing not my
doom;
Of all who live, I am the one by whom
This work can best be done in the right
way."

Then shall I see it not too great, nor small,
To suit my spirit and to prove my powers,
Then shall I, cheerful, greet the hours,
And cheerful turn when the long shadows
fall

At eventide, to play and love and rest,
Because I know for me my work is best.

—Henry Van Dyke.

It is not perhaps sufficiently known that there are about 700 hospitals larger and smaller and twenty medical schools thrust forth by the Christian idealism of the West to the help and healing of the non-Christian world.

PAPYRUS TEXTS OF THE NEW TESTAMENT

By Rev. Frank W. Beare, B.A.

OUR word "paper" is derived from the Greek word "papyrus," which was originally the name of a tall thin-stemmed reed that grew in the marshes of the Nile valley. The Egyptians cut the stem of this reed into narrow strips, which were then laid side by side and glued to another set of similar strips laid across the first set at right angles. When properly prepared, these sheets provided a smooth writing material of a pale straw color. For official documents, it was used in the form of flat sheets of standard sizes, and for literary purposes several sheets could be glued together to form a roll large enough to contain a book as long as the epistle of St. Paul to the Romans. A longer book, such as Jeremiah, would require several rolls, for there is a limit to the number of sheets that could be glued together to form one document.

Papyrus is, of course, a highly perishable material and it is only through certain exceptional circumstances that any of it has survived to our own day. Some of it was found in the ruins of Herculaneum, where it was preserved from decay by the layers of lava which destroyed the ancient city. But the greatest stores of papyri now in our hands have been unearthed within the last forty years in Upper Egypt, where the dryness of the climate has enabled them to survive through the centuries. Thanks to these new discoveries, we can now read the very letters which people wrote to one another in the days of our Lord, and we can learn a multitude of little things about the private life of those days, about the language in which our New Testament was written, and about the administration of villages and towns and provinces of the Roman Empire.

Among the earliest of these recent discoveries was a small fragment which contained a number of sayings of Jesus that are not found in the Bible. Before our four Gospels were written, many such small collections of sayings of Jesus must have been in the hands of the Christians, but this little collection probably formed part of another Gospel which for some reason did not become part of the Bible and has completely disappeared. Perhaps a later discovery will restore to us one of these lost Gospels in its entirety.

From time to time, fragments of New Testament books have been discovered on papyrus leaves. Nearly thirty years ago, a large section of the Epistle to the Hebrews was discovered at Oxyrhynchus, and it proved to offer a Greek text of the very highest quality. Almost every book of the New Testament is represented among the

papyri by at least one or two small fragments; we have found, also, important sections of books of the Greek Old Testament, and remnants of early Christian literature. And the search is still going on; even more valuable documents may still be lying in the sands of Egypt awaiting discovery.

The most valuable find of all, at least to a student of the Bible, has come to light only within the last few years. In November, 1931, Sir Frederick Kenyon announced to the world through the columns of the London Times that Mr. Chester Beatty had purchased in Egypt a number of papyri which proved to contain important parts of the Greek Bible. Some of them were a full century older than any of our existing manuscripts. Sir Frederick Kenyon is publishing these and the first four sections of his work are now in our hands in Canada.

These papyri are of high interest from two points of view: first, from the age of the documents, and second, from their form. To begin with the letter, it is to be noted that they are in the form not of rolls, but of codices, a form which employs sheets folded in two and sewn together, like a book. The importance of this form lies in the fact that the size of a codex is not limited as is the size of a roll. With the invention of the codex-form it was no longer necessary to have a separate roll for each book, much less a series of rolls for one long book. It now became possible to join a number of books together. For instance, it became possible for the first time to make a Bible. Until this time, a whole Bible did not exist. It was impossible to make one, because it was impossible to construct a roll big enough to hold the whole Bible.

The earliest copies of a whole Bible now in existence date from the fourth century. One of these is the famous Codex Sinaiticus, which the British Government purchased from Russia last year for the sum of half a million dollars. The other is the Codex Vaticanus, the glory of the great library of the Popes. Neither of these contains exactly the same books as our Authorized Version, but each was intended by its compilers to be a collection of all the canonical books. It is very unlikely that any attempt was made to collect all the sacred writings into one volume before the fourth century, but the Chester Beatty papyri show us that smaller collections were made as early as the closing years of the second century. The first papyrus of this group included the four Gospels and the book of Acts in one codex of about one hundred pages. The second papyrus included all the epistles of St. Paul. The third contained the Book of Revelation and possibly some other writings. It is likely, however, that this book would be kept by

itself, for at this time the Church had not made up its mind to accept The Revelation as having equal value with the other books of our New Testament. Its position as a canonical book was not well established until the fourth century.

Even more important than the form of these papyri is their early date. The three that I have mentioned were all written in the third century. Since our best manuscripts date only from the fourth century, it will be seen that these papyri give us evidence for the Greek text that takes us back one hundred years nearer to the original writers. Now it must be kept in mind that no two manuscripts are exactly the same. Every copyist makes changes of one kind and another, sometimes by carelessness and sometimes by design. As copy succeeds copy, the number and the importance of the variations from the original text are bound to increase. Other things being equal, therefore, the earlier the manuscript, the more accurately will it represent the original text. Since the Chester Beatty papyri are the earliest manuscripts of the New Testament in existence, it follows that they offer us more accurately than any other available documents the exact words that were written by the original authors of these books.

Such manuscripts are beyond price, and cannot be purchased. However, Sir Frederick Kenyon is publishing facsimile photographs of them in their entirety, and as they are rather expensive, I should like to ask Presbyterians who realize the importance of these publications to make it possible for us to purchase them for the library of one of our Presbyterian colleges. The Christians of England raised half a million dollars to purchase the Codex Sinaiticus for the nation. Cannot the Presbyterians of Canada raise half a hundred dollars to purchase these facsimiles for their Church?

THE PRESBYTERIAN CHURCH IN IRELAND

We have recently heard from two ministers now in Ireland, formerly however in the service of The Presbyterian Church in Canada. Rev. Joseph Cordner of Clifton St. Church, Belfast, celebrated recently the 74th anniversary of the congregation. Mr. Cordner has been very successful in his ministry in this congregation.

Rev. W. Patterson Hall, formerly of Knox Church, Galt, is reported as conducting special services in one of the churches in Belfast. From another source we learn that Mr. Hall is almost completely restored to health, and is, perhaps, better than he has been for some years. His friends in Canada will rejoice to learn this.

Among the Churches



McNAB STREET CHURCH, HAMILTON

A rare combination of anniversaries coincident with the formal opening of the church after extensive alterations, and special messages in the morning by Rev. J. G. Inkster, D.D., Knox Church, Toronto, and in the evening by Rev. F. G. Vesey, Parkdale Church, Toronto, made Sunday, May 5th, a day outstanding in the calendar of McNab St. Church, Hamilton. It was the 25th anniversary of His Majesty King George's succession to the throne, the eightieth of the founding of the congregation, and the thirtieth of the minister's induction, a lengthy period testifying to the congregation's high regard for Dr. Ketchen and appreciation of his ministry.

The reconstruction was provided for by a legacy to the Church recognition of which is made on a beautiful tablet erected near the central-aisle entrance and inscribed:

Erected by the Congregation of MacNab Street Presbyterian Church to the memory of William Campbell, a native of Caithness-

shire, Scotland, and his sister, Mary Campbell, through whose self-denial and generosity the reconstruction of this Church became possible, 1934.

Memorial windows and furnishings were gifts from the congregation. Of the former only that in the chancel was in place, the others not having arrived in time for the re-opening. The chancel window is the gift of Col. James Chisholm, K.C., in memory of his parents. This, with the tablet to Mr. and Miss Campbell, was unveiled at the service. Grateful acknowledgment of many and varied furnishings, some given in memory of loved ones, was made: Pulpit, lectern, communion table, Bible, sedilia and minister's chair, collection plates, carpet, tables, vaults, stone entrance, gymnasium equipment, and extra chairs. In supplying these the Ladies' Aid had a share.

The reconstruction was quite a triumph in adjustment. The gallery was removed, the floor was lowered to give proper height

to the ceiling, the proper proportion of the nave was secured by erecting pillars with arches separating the side aisles and the central portion, and extension provided the chancel. The ceiling is of selected white B.C. cedar without stain or other finish. The pews, pulpit, and other interior woodwork are of rift-sawn, white oak filled with white wax. Ornament and carving are restricted, the front panel of the pulpit being the only important feature of the latter, bearing the Presbyterian emblem of the Burning Bush with the motto, *Nec Tamen Consumebatur*. The lighting fixtures are in the form of Gothic incense burners with concealed lights and reflectors. A new organ with console in oak by Casavant Bros. is a fine feature of the equipment. It is expected that in October the four eastern windows will be replaced by stained glass and later a clock will be installed in the church tower. This interior constitutes one of the most fitting and beautiful places of worship in our Church.

The Sunday School also was extended and transformed to provide for both the school and a gymnasium.

It was proposed by some that at this time the name of the church be changed, but the majority were in favor of retaining the historic name. The cornerstone of this church was laid by Hon. I. Buchanan in April 1856, and the building was dedicated in June of the following year.

Wainwright, Alta.

The minister of this congregation, Rev. W. S. Brooker, feeling somewhat the weight of years, being in his seventy-fourth year, and suffering from indisposition as well, proposed to retire at the end of June. To this suggestion his people would not listen and persuaded him to take a two months' vacation at the coast. He has now returned in good health to a grateful people who rejoice in his restoration. While absent the services were conducted by the elders and other members of the congregation, Mr. Dixon being in charge, and were well attended, all co-operating heartily. The Easter Communion was conducted by Rev. H. R. Horne, LL.B., Synodical Missionary.

Mr. Brooker came to this charge in 1928 to but a handful, and in seven years has succeeded in building up a thriving congregation. The attendance at the regular week-night meeting in particular evinces the people's interest in the work.

Truro, N.S.

On a late Sabbath in St. James' Church the minister, Rev. C. Ritchie Bell, directed the attention of the congregation to a chaste brass plate affixed to the preaching desk, which stands in the right-hand corner of the church, bearing this inscription:

"The first preaching desk used by St. James' Presbyterian Church after the Presbyterians of Truro lost their churches by the United Church of Canada Act in 1925. This desk was used in the Graphic Theatre and later in St. James' Church, being replaced in 1929 by the present pulpit."

He further reported that the plate was provided by volunteer subscriptions, one of which Mr. Bell acknowledged as from Miss Clara English, Montreal, in loving memory of her mother. The workmanship was that of the Raine Engraving Company, Toronto.

New Westminster, B.C.

St. Andrew's Church lost a veteran and beloved elder, Mr. Thos. Gifford, who passed away recently at the age of eighty-three years. His residence in New Westminster dated from the year 1887, when he established the first jewelery store on the mainland of British Columbia. He was a man of sterling character and beloved by all. He was active in public life, having served on the City Council for eight years, on the School Board for seven years, and for fourteen years he represented the city in the Provincial Legislature.

But a week after Mr. Gifford's death the summons came to his beloved wife at the age of seventy-nine years. Both were faithful workers in the church and their loss has been deeply felt.

Toronto, Ont.

After a somewhat extended vacancy the pulpit of Cooke's Church is now formally and permanently occupied by Rev. Wm. Thomas, M.A., who for some time has served as supply, but now, having graduated from Montreal College, has been duly inducted. A reception was tendered Mr. and Mrs. Thomas on the evening of April 29th. The Interim-Moderator, Rev. Dr. Inkster, occupied the chair. The special feature of the occasion was the very hearty welcome accorded the new minister and the presentation of a pulpit gown. The Interim-Moderator was remembered with a cheque, while Mrs. Thomas and Mrs. Inkster were the recipients of beautiful bouquets.

Wallacetown, Ont.

An affecting event in the history of this congregation took place at the morning service on a recent Sunday. Mr. John A. Cameron, a life-long Presbyterian and for several years serving as elder in the congregation, was the victim of a seizure which was instantly fatal. By a strange coincidence the congregation was engaged in singing Hymn 37, in the Book of Praise. As the third line of the second verse was being sung, "O when shall I behold Thy face, Thy Majesty divine," Mr. Cameron fell and immediately passed away. This

sad incident, resulting in the passing of one so highly respected and beloved, made a very profound impression upon the congregation. On the Sunday following a memorial service was held in tribute to this honored servant.—Com.

Campbellford, Ont.

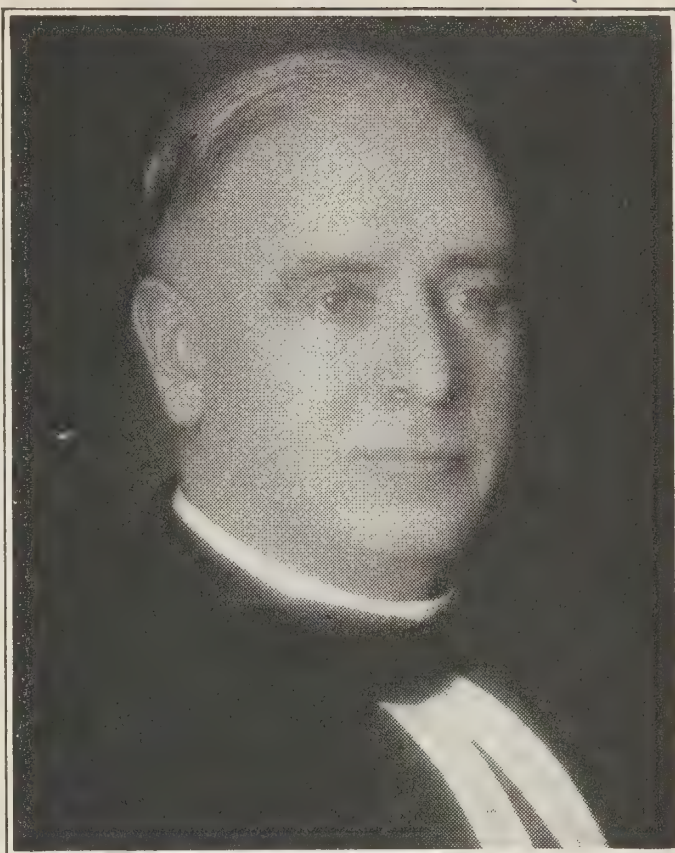
Unusual interest was manifest in connection with the services of Passion Week in St. Andrew's Church, of which Rev. B. Simpson Black, B.A., B.D., is the minister supplying at the present. A unique feature of the program was the services held at 8 a.m., conducted by the minister and Mrs. Black. On Monday morning sixty-nine were present, and on Thursday the attendance reached 169. The services on Easter Sunday were marked by the largest attendance for some years, and conformed to a printed order. The attendance at Sunday School on that day was very large, a special order being observed there also. The number present was 191.—Com.

London, Ont.

New St. James' celebrated recently by special services its 102nd anniversary. The Moderator of the General Assembly, Rev. Dr. James Shortt, preached morning and evening, giving at the latter service an account of his activities as Moderator. In the afternoon the occasion was signalized by the presentation by the Superintendent, Mr. D. McEachern, of diplomas for memorizing Scripture.

In the disruption of 1843 this congregation lost its church, and in that of 1925, 280 members. Now the membership is quite close to the figure 1,000. Since 1925 a three-manual Casavant organ, and a new lighting system have been installed. The beauty of the church also has been enhanced by memorial windows. Since 1933 fourteen memorials of varied character have found a place in the church, the most recent of these is a window representing the Good Samaritan, erected in tribute to Miss Frances Margrett, who died in August last. On May 12th another window, the gift of the Choral Society, was unveiled in memory of the departed members of the choir.

The minister, Rev. James MacKay, D.D., will complete in June his nineteenth year of service in this congregation. A period of faithful work in the congregation rarely equalled is that of fifty years, standing to the credit of Mr. W. T. Brown as a member for that time of the Board of Management. Nine men now serve different branches of the Christian Church who came from this congregation, and thirteen are now preparing for the work of the ministry.



REV. M. CAMPBELL, D.D.

FIRST PRESBYTERIAN CHURCH, MONTREAL

The picture of this church appears on the cover page. Here the Assembly will convene on the evening of Wednesday, June 5th, and all its sessions will be held in this building. This splendid edifice has been occupied by the congregation for about twenty-three years, while the minister, Dr. Malcolm Campbell, has been in charge for twenty-six years, a long and worthy pastorate with promise of many years to come, for Dr. Campbell is in the full vigor of manhood.

Arnprior, Ont.

Reporting a service for the shut-ins in St. Andrew's, in a recent issue of the Record, mention was made of one in attendance, Mrs. Robertson, 94 years of age. Her lease of life was then near an end, for the minister reports she has since passed away.

It is not folks that earn their living, cent by cent, that prove dishonest when they deal with you.

Association with the highest, intimacy with excellence, a habit of mind induced by companionship with the Good, the Beautiful, the True, wake and kindle the susceptible nature of the child to warmth and utterance.

PIONEER DAYS RECALLED

A link with pioneer days in Nova Scotia was severed by the death in Winnipeg a short time ago of a beloved lady, Mrs. Mary McLellan Booth. Her own life went far back into the early days, for she was in her ninetieth year when her call came. Her family name was McLellan, and her great-grandfather was one of that company that on the first of July, 1773, sailed in the Hector from Greenock, Scotland, and landed in Pictou, N.S., on the 15th day of September, a voyage of eleven weeks. Mrs. Booth was born near New Glasgow in a house erected by her grandfather in 1821. This was built of stone brought from Scotland as ballast in sailing vessels and it still stands and is occupied. After marriage she lived in Scotland for thirty years. Upon her husband's death she came to Winnipeg, where she has lived ever since, with but brief intervals of visits to members of her family elsewhere. She was a cousin of the late Dr. A. Falconer of Halifax, Moderator of the General Assembly, 1906, and the aunt of Hon. Mr. Justice Doull of the Supreme Court of Nova Scotia.

Her daughter, Mrs. Mitchell, wife of Col. J. B. Mitchell of Winnipeg, an elder in First Church, recounts an incident very like that episode in the life of King David in his banishment. The Philistines were in possession of Bethlehem and David, as the narrative states, "longed and said, 'O that one would give me drink of the water of the well of Bethlehem which is by the gate.'"

So Mrs. Booth, speaking oft of her home in Nova Scotia, when asking for a glass of water, would say, "What would I not give to have a drink of the clear water from McLellan's brook?" Visiting Nova Scotia last summer, Mrs. Mitchell accompanied by her cousin, Hon. Mr. Justice Doull, visited the old home, secured a jar of water from McLellan's Brook, had it sterilized, and carried the precious gift 2,000 miles to Winnipeg, to the surprise and delight of the good lady whose wish was so unexpectedly gratified.

Mrs. Booth was devoted to the Presbyterian Church, maintained her connection at the time of disruption, and was one of the first enrolled in First Church Winnipeg. In 1923, notwithstanding her advanced age, she made the journey to Pictou, N.S., to join in celebrating the 150th anniversary of the arrival of the Hector. Both in family and in faith she was identified with that noble past and was in herself a true Scots Worthy.

Religious education is qualitative rather than quantitative.

CONCERNING A BELOVED WORKER

It was with the keenest sense of bereavement that we, members of this Committee of the Presbyterian Workers among the Chinese in Toronto, learned of the passing to her heavenly reward of Miss Alice McDougall. The sudden tragic nature of her going at so early an age, and just at a time when her experience in Chinese Mission work would be most valuable, came home to every heart who knew her as a grievous loss. As Secretary of this Committee she fulfilled all her duties with promptness and fidelity. As a teacher in Sunday School she showed great understanding and endeared herself to all, especially the young. Her wide interest in all departments of Chinese life, together with her fine spirit of generosity, will live long in many memories, and continue to bear fruit throughout the years to come. It can truly be said, she was "Faithful unto death." The crown of life truly was hers. We remember, too, her faithfulness to her aged father who, with her in that sad accident, went into the Great Beyond, "Divided not even in death." "We grieve not as those who have no hope." We joyed with her in life. We, to-day, joy in the sure knowledge that she is truly with Him whom she so diligently and unceasingly served, and, with the spirit and memory of her about us, we hope to go on to greater things.

Yours faithfully,

(Signed) David A. Smith, Chairman.
Geo. P. Mark, Secretary.

BOOKS

An Economist's Confession of Faith

Gilbert Jackson, published by MacMillan Company of Canada Limited, at St. Martin's House, Toronto. Price \$2.00.

This is a very satisfying and bracing book. We can hardly conceive of one upon public questions that would more fully commend itself and to all classes. It is neither dry nor abstruse, the spirit and ability of the author providing against these faults. He kindly and humorously insists that while some have regarded his main theory as a bold adventure in original thought, there will be others more familiar with the well-known book, the Bible, who will recognize his "plagiarism," for his main suggestion is that men should "rend their hearts and not their garments." There should be repentance and personal reform, a counsel of nineteen hundred years standing. However the moral aspect is ably supported by the intellectual for the author is a recognized authority in this realm. He spent many years in the service of Toronto University, and for seven or eight years has been the economist of the Bank of

Nova Scotia and now occupies the high post in England of Economic Adviser to the Central Banks of the British Commonwealth and the Bank of England.

* * *

Psychology and Sacraments
Rev. Frank C. Carter, B.D. (Lon.), Publishers, Williams & Norgate Ltd., Little Russell Street, London, England. Price 3/6.

"Sacrament" in this book is used in a very broad sense and to the author's proposition there will be general assent that this is a sacramental universe in the meaning of the nineteenth Psalm; and while the author's conclusions about the sacraments in particular will fail of acceptance in our circle both as to number and significance, ministers and laymen cannot but benefit by this treatise, rebuking as he does by his presentation of psychological truths our neglect of the sacraments or our formality or casualness in their use. The author is a minister of the Church of England, formerly a minister in one of the Non-conformist bodies. The dedication is interesting for it is "to his brother, an Anglican clergyman, his brother-in-law, a Non-conformist minister, and his cousin, a Benedictine monk."

* * *

Let Us Go Into the Next Towns
Geo. P. Pierson, Missionary in Japan, 1888-1928. Publishers, Fleming H. Revell Company, New York, Price \$1.00.

The book is based upon the fact that there are "thousands and thousands in Japan without a Christian worker and many without a Christian witness. The thirty-three million people dwelling in these towns are awaiting the coming of an Andrew Strong." The book is a biography not of Andrew Strong as a real person, but a composite of qualities representing the ideal missionary.

* * *

I Am a Christian
Jesse R. Wilson, General Secretary of the Student Volunteer Movement, published by Student Volunteer Movement, 254 Fourth Ave., New York, N.Y. Price 25c.

This brief treatise comes from the press highly recommended by Dr. John A. Mackay, Associate Secretary for Foreign Missions of The Presbyterian Church in U.S.A. It deals with common faith and everyday life. As Dr. Mackay says: "To ground our lives in the living God and His plan in Christ for the world, and to give up that man-centered attitude which has been the undoing of our generation, is the appeal of this booklet."

* * *

My Utmost for His Highest
By Oswald Chambers; Publishers McClelland and Stewart Ltd., Toronto, Price \$1.25. Reviewed by Rev. John McNab, M.A., B.D.

Young and old will welcome such an inspirational guide as this day-by-day book, which has already passed through seven editions in Great Britain and now appears for the first time in Canada. A daily message is found on each page. The title is taken from a saying of Mr. G. F. Watts, the great sculptor: "I am nothing, but I aspire. The only thing I possess, and I never remember the time I was without it, was an aim towards the highest and best and a burning desire to reach it; so I took as my motto, 'My utmost for His highest'." The book is a splendid contribution to devotional literature.

* * *

The Book of Victory
The Annual Report of the Bible Society never fails in attractiveness of form and in power to engage interest. To this rule the 30th Annual Report of the British and Foreign Bible Society in Canada and Newfoundland, 1934-35, is no exception. It is entitled The Book of Victory.

IT SEEMS INCREDIBLE

A Toronto paper recently reported the Government returns for the consumption of cigarettes. The total entered for consumption for the first eleven months of last year was 4,017,674,385. This was an increase over the previous year of 188,842,296. From the practice of smoking the Dominion Government received in revenue during the eleven months of the past year on tobacco in its various forms the sum of \$24,524,362. The duty on cigarettes accounts for about two thirds of this amount.

NEEDED REFORM

The press has reported action by the Canadian Radio Broadcasting Commission which will meet with general approval. Beginning with May 5th "spot" advertising on Sunday will be eliminated on all Canadian Radio stations. The Chairman of the Radio Commission, Mr. Hector Charlesworth, has sent a memorandum to all station managers informing them as follows: "The question of the legality under the terms of the Lord's Day Act of all form of Sunday advertising has been raised by various influential organizations in Quebec and Ontario, and the Commission hopes to remove the main cause of complaint.

"It is collecting information with a view to restricting publicity in Sunday broadcasts to 'goodwill' advertising from which the element of 'solicitation' for the sale of commodities, against which the Lord's Day Act appears to be explicit, has been eliminated."

Jesus is equally accessible to the mind, the emotions, and the will.

FROM A SYNODICAL MISSIONARY

TO illustrate the plight of the tiller of the soil the case of a farmer southwest of ——— may be cited. He gathered and threshed 400 bushels of wheat from 150 acres. His oats sown on 30 acres were a complete failure, making it necessary to buy oats for both seed and feed, if he can buy them. His threshing cost him \$12.00 an hour for six hours, or \$72.00, and his twine \$18.00, while binder repairs were another \$9.00. Out of his 400 bushels he needs 150 for seed next spring, leaving 250, which if valued at 60 cents a bushel net makes \$150.00. Subtract his threshing, twine and repair bill alone, and his net is \$50.00. The taxes for 1934 on his 320 acres of land are \$109.00. How to stretch that \$50.00 to cover taxes, groceries for himself, wife, and three children, not to mention clothing and replacing bed-clothes, etc., in the home, is a job for a magician. He will have enough potatoes and some milk and butter for winter and guesses he will "pull through somehow."

This man is one of the best farmers in the municipality, according to the secretary. He came in and settled there with the great majority of others in 1911, was away for a few years, and returned in 1926. His land and machinery are clear except for the 1934 taxes, but every year of the six-year drought has brought him closer to the brink of disaster, and has worn his resistance and resources to the point where his ability to recover even in good seasons will be greatly reduced.

What can we say to people in a plight like that? When your Synodical Missionary visits a district where conditions such as these prevail, what can he say to show these people as to how they can keep their own work going and meet their Budget allocation? I wish you would tell me for we certainly have plenty of it to do. The above instance is no extreme case, no rhetorical picture. It is stern reality. It helps to make clear what I mean when I say that this has been our most difficult winter to keep our fields open. But we have done it.

Let me say in passing that it is among the people living in these and similar conditions, that the fine work of clothing relief has been carried on these past years by the W.M.S. through their Committee on Western Relief in Regina, a work that has often meant just the difference between hope and blank despair. Inasmuch as this work will be fully covered in a report from the convener of that committee, I shall make no further reference to it here except to voice the thanks of a grateful people for generous and timely help. Might I also make mention of the fine response from all the provinces, and all denomina-

tions, to the appeal sent out for food, particularly fruit and vegetables, which enabled the Voluntary Rural Relief Committee to place within the province 329 food cars, and over 100 cars of fuel from within the province itself. In this every province shared, and the hearty thanks of a grateful people are given for the valuable help.

As a help in estimating the progress made during this decade let us recall what happened in Saskatchewan in 1925. When the smoke of battle had cleared away it was found that in the whole of the province, 400 miles from east to west, and double that, and more, from north to south, our work had been held at only ten points, namely, Maple Creek, Moose Jaw, Assiniboia, Stoughton, Heward, Bekevar, White-wood, Barvas, Saskatoon, and Prince Albert.

But since then these ten points, with 15 preaching places, have grown to 96 preaching places, six times as many. The families have increased six times, the communicants three times. The Budget givings last year were seven times what they were in 1925. Before the drought and the depression had struck the province in 1930 they had increased eleven times. The ten churches and eight manses of 1925 have become 29 churches and 13 manses in 1934. The value of these buildings I am not considering. In a frontier district a church costing \$1,000 may serve the community for which it was built just as adequately, or perhaps more adequately, than a church in another place, costing \$1,000,000, serves its constituency. The service it is rendering to its people, not its cost, is the value of any church.

Alberta with a much better start in 1925 shows a progress equally arresting. While Saskatchewan began with 10 fields and 15 preaching places, Alberta began with 32 fields and 60 preaching places, and has gone steadily forward. Where it had three Presbyteries then it has five now, an increase of 66%. Its 60 preaching places have grown to 112, an increase of 86%. Its families have increased 60%, its communicants 43%, its Sunday School scholars 30%. Its Budget givings last year showed an increase of 32% over 1926. At one time, before the depression had done its deadly work, the Budget givings showed an increase of 80%. While the Budget givings for the whole Church have decreased 15½%, Budget givings in Alberta and Saskatchewan have decreased only 9%.

Beauty cannot be taught like other subjects, but, after much communing and constant intercourse with the thing itself, suddenly, like a flame kindled from a running fire, it is born into the soul, and henceforth nourishes itself.

GLEANINGS OF THE YEARS

Paper read at the Mid-India Representative Christian Council Meeting in Jabalpur, in the Autumn of 1934.

IN 1897, when we opened work at Amkhut, among the Bhils of Central India, we were faced by the question under discussion here to-day, Productive Methods of Evangelism. We realized, as Dr. Nevius had said ten years before in North China, that the old methods of mission work must give place to new.

We had tested those old methods during our eight-year apprenticeship in Ujjain and felt as he had, that:

"The system of paid agents appeals to the mercenary interest in believers, rather than the spiritual, and tends to stop voluntary, unpaid efforts. It lowers the whole missionary enterprise in the eyes of both Christian and non-Christians."

Hence I was determined to start in a new way in the Bhil country. But we were then in urgent need of teachers and preachers. None of our Bhils could read or write. Without paid agents it seemed slow work. I advertised, still hoping to find railway or government employees who felt a call to sacrificial service. What I did get was a host of replies from men who had been in many missions and were wanted in none. At this juncture an Irish Presbyterian neighbor confirmed our resolution, "You will have to raise your own men," he said, "It will be slow, but it will be better." That was excellent advice, and we were trying to do that very thing. It was slow work but we persisted. Thirty-six years later I am more convinced than ever that it is still infinitely better.

To raise our own men entailed three things:

- 1. The raising of our own Community,
- 2. The raising of our own Leaders,
- 3. The raising of our own Financial Support.

Raising the Community

From the first we faced the task. There was nothing but Bhil huts in the Amkhut Valley and for miles beyond. A building of some sort there must be, or the missionary would have to retreat when the rains came. In the cities of the plain there were contractors, masons, and brick-makers; there too, ready money bought ready stone, brick and lumber. The Bhil Building Fund had money in store. The quickest and easiest way was to let the job to an outside contractor. That would have raised the building in quick order; but what about raising men? I decided that we must do it ourselves, they and I, learning together. So, Canadian and Bhil, we shared that breath-taking adventure. We had no time to make lime or burn brick; hence we made sun-

dried bricks, half rich clay and half coarse sand. The foundation we laid of alternate layers of stone and sand, still proof against both white ants and monsoon rains. Evening by evening with my own hand I paid them in pice, two annas to each man, one anna six pice to each woman. To this day the Chhota Bungalow stands, its walls uneven here and there, but the corners plumb, the first achievement of a community on the way to becoming men.

On the sixth of June I moved in from my hot tent, and on the eighth the monsoon broke. The plinth had not been filled in and doors were yet unmade, but the roof was on. Then, as we had shared the work, so we now shared habitation. My first guest was a Bhil, horribly mauled by a panther; then was added another and another, sick or homeless, till, representing thirteen families, we shared the common roof that first rainy season.

Always then and throughout later years, while in closest contact with them, working and off work, we taught them the Gospel story, not only in Bible classes morning and noon, but also in the hundred contacts that our common tasks made possible. When one by one they found they could learn, not only to build a wall, but to grasp the Message, they remained for another hour of teaching. After men had decided for Christ, we took an extra half-hour to teach them to read and write, so that they might read the Bible themselves. At first we had no slates. Each man brought a targari of sand, spread it smoothly on the ground, and with his finger traced the square Nagri letters. Each new Christian was encouraged to bring his friends to Christ, to work for his kin and clan; and they did. The Bhils are as clannish as Scotsmen, and as gifted. So we built, and so we moulded men, raising our own men, as we raised the walls.

Now we have men who can make good brick, dress stone, erect pillars and arches, fit to please a builder. They can saw true and straight the great logs from the jungle and make creditable doors and windows. Those who have some skill in masonry or carpentry are now paid 5 As. to 8 As. a day if employed on mission buildings, and from 12 As. to R1/-, or more by Thakurs and Patels who look to the Christians for capable workers. Some attempt, too, has been made to improve their method of farming and stock-raising. Much remains, however, to be done along these lines, as also in bee culture, for there is much blossom in the jungle. A trained farmer is now working with the young Bhils in Amkhut.

Raising Leaders

For those who had learned to read the Gospels intelligently and were mastered by the desire to impart the Message, the Mission prepared a simple but comprehensive

course of Bible study. Such young men who, though they had never been in school, had learned as they worked, were encouraged to attend these Bhil theological classes, earning their own living by manual labor. These classes had been held twice a year, April-May in Toran Mal, and August-September at Amkhut. We owe much to Prof. Labbhu Mal, of the United Presbyterian Church Seminary in the Punjab, who for years came to our help during the holidays. He was, I think, the first in that mission to carry through the very successful plan for self-support to which Dr. Pickett refers in his Survey. Most of the Bhil leaders attended these Summer theological classes for twelve years before any were licensed. Seven have now been licensed as preachers of the Gospel, and four ordained to the ministry. Seven congregations have been organized besides out-stations manned.

Of recent years we have sent many of our girls and boys to outside schools, colleges and hospitals for training. Excellent as these institutions are, and greatly as we appreciate what they have done for our young people, we are doubtful of the wisdom of the step. Should we not still raise our own leaders, keeping them always in closest touch and sympathy with their own sturdy folk?

Raising Financial Support

"The fundamental idea in the Nevius System," says Dr. Clark in *The Korean Church and the Nevius Method*, "is the element of self-support." In 1901, after four years of quietly but resolutely testing the new method, the Canadian Presbyterian Mission Council passed the following resolution:

"At Dr. Buchanan's suggestion it is resolved that, with a view to self-support in the mission work amongst the Bhils, no Bhil preacher, teacher or Bible Reader be employed by funds raised in Canada."

From the earliest days the people have been taught to tithe all wages, large or small. At the Sunday morning service the treasurer receives the offerings, naming the giver and gift, which are recorded by a secretary. Farmers and their wives bring produce in kind, grain, eggs, vegetables, all of which are duly recorded. Some farmers have sown small fields, dedicating the harvest to the church's work. Thankofferings for restored health, at the time of baptism or marriage, a hen, a goat, are received with praise and prayer. It takes time, but it is time well spent. It is a regular, unremitting training in giving; it keeps prominently before the congregation the financial duty of the individual; it is, in itself, an act of devotion, a true offering of ourselves and what is ours to the Fellowship of Christ's Church. We delight in the sturdy, homely ways of the Bhils, satisfied that the

Carpenter of Nazareth would have them so. He, too, may have used leaves for plates and cups, just as they do, and as we have done at the Communion of the Lord's Supper ever since 1899.

He would have chosen, too, to live the life of the poor folk of their community. Hence we have held rigidly, with certain lapses from our deep intent, to a scale of salaries for church agents within the means of the congregations. All the Bhil teachers, preachers, and Bible readers working in, or sent out from Amkhut and Sardi have for ~~thirty~~³⁶ years been supported by these two congregations. At the present time they support eleven teachers in the Central School in Amkhut and eight teachers and preachers in the out-lying districts. For about ~~twenty~~³² years Mendha and Chicheniya followed the same plan. Jobat, Chicheniya and Mendha, each now support a preacher and an ordained man is supported by the united congregations as home missionary. In all ~~twenty-three~~³² teachers and preachers are locally supported and Jobat and Barwani have built their own churches.

If that change from the old to the new method is to be brought about "there must be," says Dr. Clark, "a group of missionaries, who, as a unit, thoroughly believe in the principles, and will adopt them without mental reservations, and carry them through courageously. It certainly does require courage." Our band of twenty young missionaries have been studying Dr. Clark's book, and at a special meeting of the Mission Council last March heard a paper on the subject prepared by their missionary. We spent two sessions in earnest consideration of the Nevius methods and their relations to the Bhil Field. A committee was then appointed to study the matter further and bring in suggestions. Their report is already in our hands for definite action.

May God guide us aright in this crisis.

EARTHQUAKE IN FORMOSA

News from the Orient immediately after we went to press last month told of a disastrous earthquake in that beautiful island attended by heavy loss of property and life. Many of the survivors in the affected areas have been in sore distress. A cable to the Secretary of the Board of Missions brought the grateful information that all our missionaries were safe and our institutions unharmed. No letters however have reached the Church Offices to give details of our missionaries' experience. To aid in relief of the suffering the Executive of the Board of Missions voted the sum of \$1,200, of which \$200 was from New St. James, London, and the W.M.S. (W.D.) the sum of \$2,800. The total amount was made available upon sight-draft by the Missionary Council.

JHANSI NEWS

Miss Stringer

IN a recent letter someone expressed the wish to hear about the other missionaries here and their work. I have recently been spending some time with Miss Stringer conferring in regard to the educational work of our mission so we might logically begin with an introduction to her.

Many of you know that she is small of stature, but I imagine that few know how great is the load of work that she carries. When she first came to India she found the school with an attendance of some fourteen pupils.

Now an old-style Indian school is not exactly the institution of which we think in the West. I pass a number of these every day on my way through the streets of the city and have some opportunity of observing them. You are made aware of the fact that there is a school inside a certain building by the voices of the children reciting their lessons in unison where law and order seem things unknown. Again many schools are held on a verandah or open porch right on the street. In one that I pass frequently the master sits in a chair which is actually on the roadway in a busy, narrow city street while his pupils, thirty or more, sit cross-legged on a stoop raised perhaps two feet above the street level. Everybody talks at once, and if someone passing by stops to chat with the master or with the pupils it is quite in order, and thus the work of imbibing learning goes merrily on.

The schools that I am describing are schools controlled by the Municipal Board, and there is another of these in Jhansi too. Here the master is a friend of certain members of the Board who, in spite of the recommendation of the Inspector from whom the story came, refused to take action to secure another teacher. The one they have is an old man, deaf, and almost blind. Thus is the money for education spent in this city, while thousands of children never have any contact with any school.

Such standards and such a background were not encouraging factors in starting to establish an efficient school, but this was Miss Stringer's aim and this she has done. The Inspectress pays warm tribute to Miss Stringer's work. In administration, teaching equipment, and in a school spirit with an air of alert interest in life in general she found much to praise. To-day the school has an enrolment of 155 with over 90 girls in the hostel. The teachers are all trained, not a common thing in India, and at the recommendation of the Inspectress a High School class has been added this year. Gradually the High School part of the work will be built up from this. The building is

well equipped and you notice as soon as you enter its grounds that attention has been paid to details in outward things as well as in all else.

If you were to sit for a time with Miss Stringer in her office, as I have done, you would realize just what it means to carry on her work. School is held in the large yellow building which was Dr. Wilkie's last completed work and, because classes are in progress, all around is the hum of voices while the very air seems to be full of life and movement. Soft footsteps come and go along the sunlit verandahs, teachers in attractive saris move hither and thither, small boys in the yard play gleefully. All is life, all is brightness, and inside the office, sitting at a long table covered with books and papers and registers and records, is the presiding genius of it all. Dr. Wilkie created the building, but here is the one who has erected the school. A look into those records and registers gives an inkling of what is going on. In them one learns how the work of the teachers is checked and followed up and one realizes how great is the painstaking labor involved in supervising a school in India. Moreover you will not talk with the indefatigable Miss Stringer long before she will be speaking of plans for future progress and still greater efficiency, which is as it should be.

The presence of the boys may call for a word of explanation. Girls are usually kept strictly separate in India, but this is not always wise as results will testify. An educationist in Africa wrote protesting against the system in that land which kept the boys and girls separate in school. He pointed out that while there was such a decided barrier erected that one might almost think that boys and girls should never mix, boys and girls actually being born into the same villages all through the country were growing up together in the same home as if the Lord intended that they should do so, and that the result of this had not been detrimental to the welfare of the country as a whole. There is something to this argument for there is no doubt that the Lord intended that the lives of brother and sister should supplement and complement each other. On the other hand it is no simple matter to introduce such ideas into a country where the Purdah system so largely prevails, where women are often kept in the strictest seclusion, where even tiny girls veil their heads whenever they go out and where the whole weight of public opinion is in favor not of what should be but of what has been.

Nevertheless gradually new ideas were introduced and boys and girls together began to attend the kindergarten in Miss Stringer's school. When these passed they

went together into the next class, and so for the second year and the third year and now the fourth year too. The boys who are attending the school to-day are chiefly those who have been in attendance from the beginning. They are still quite small, the highest standard to which they have yet attained being the equivalent of the Senior Second in Ontario, but the plan has worked well and will probably be continued and extended. There is no doubt that lady teachers are more efficient in teaching small pupils and the saving of expense by combining two classes is quite considerable.

Along with this step forward in co-education has been the policy of allowing the boys and girls to mix more freely. At first they were kept rigidly separate. Now they sing in the choir and attend choir practices together, while at picnics and similar festivities there are joint games, all of course supervised. It has created a much more healthful atmosphere in the two schools and there is far less trouble in regard to the relations of boys and girls than there used to be when they were kept separate. One of the pictures that I carry in my mind is of a picnic in a park just outside the city walls when those boys and girls who remained in the hostel through the Christmas holidays had an outing together. They were about forty in all, some quite small and some of High School standing. After separate sports for boys and girls they all mixed together in play, and as they played the park watchman came to look on. Some friends joined him and their faces were a fascinating study. They seemed to be partaking in the games and enjoying them even more than the players. It was I suppose the first time in their lives that they had heard such hearty laughter and seen such innocent happiness while boys and girls mixed freely in the light of open day. A sweeper girl sat down far off to watch and her beaming face seemed to show that she felt that she was looking upon the creatures of another world.

A number of day pupils attend the Girls' School, boys and girls from Christian or non-Christian homes nearby. It is interesting to see both Mohammedan and Hindu boys and girls mixing with Christian pupils and the school is helping to break down the barriers between these groups. Hindu girls with long trailing skirts, veiled heads, and rings in their noses take the same exercises and play the same games as their more sensibly clad sisters. Not long ago a Parents' Day was held and many friends turned out to visit the school while classes were in progress. Afterwards a performance was presented by the pupils and here too both boys and girls mingled in the dialogues, plays and drills. The affair was greatly enjoyed by the visitors and even more so by the pupils themselves.

I might say a word about the group of teachers with whom Miss Stringer has surrounded herself. They are all young women and all trained. Trained teachers are not yet very numerous in India. They are chosen not only for their educational qualifications but also with the aim of improving the spiritual tone of the school. It is good to see them taking a leading part in choir or Sunday School, in church or at prayer meeting, and they have taken the cue from Miss Stringer herself in going out to work among non-Christian families on Sundays and in leisure time. You will agree that no finer example could be set before the pupils than just this.

I have told you much of the school and not so much of Miss Stringer, but most of you have seen her and after all the two are inseparable. Her quiet practical advice in the Missionary Council is a steadying factor there as well. The efficiency in her work is an example to us all and her plans for the future, together with her striving to make them come true, augur still bigger things for the days to come.—A. A. L.

THE GOOD SAMARITAN

I saw him take a blind man by the hand,
And lead him to a spot where he might rest
Beneath a shady tree, where breezes
fanned
His fevered brow, and where no rude
crowd pressed.
I did not know the stranger's home or
creed,
I only saw and loved his helpful deed.

Again I met him on a rugged road,
Before him toiled, with slow and painful
tread,
An aged man, beneath a heavy load,
The stranger took and bore the load in-
stead
To where the old man's lonely cabin lay;
Then with a friendly word went on his
way.

Once more I saw him, at a dying bed,
Where some lost soul was striving hard to
find
The way to heaven. I heard not what was
said,
But there was comfort in his voice so kind.
And when at last the spirit found release,
The penitent had closed his eyes in peace.

Now forward thrown, now backward hurled,
Toils the indomitable world.

Respect for personality marked the
habitual teaching of Jesus.

It was the Roman Catholic Church which
honorably pioneered the work of medical
missions in the Far East. Centuries ago one
of the Jesuit physicians cured the Emperor
of China of malaria by the use of cinchona.

Children and Youth

THE KING AND YOUTH

GENERALLY speaking ministers come nearer to their people and call forth more kind words about themselves and their work when they show interest in youth. For the most part at least the children's sermon is welcomed by the children and by parents for the sake of the children and, though they may not confess it, for their own sake as well.

In the wonderful Silver Jubilee ceremony though throngs surged about His Majesty, though there were before him the great from all parts of the world, though he heard greetings from kings, rulers, and parliaments, and from many, many bodies representing all classes in every part of the Empire, the King did not overlook the children and youth of his great realm. In this way he further endeared himself to youth in all parts of his Kingdom and to all who heard his voice over the radio.

Two sentences in his radio message show that he had their well-being and usefulness at heart. He spoke first about the Prince of Wales' Fund for the help in every way of young men and women, and this he warmly commended saying:

"It is to the young that the future belongs. I trust that through the fund inaugurated through my dear son, the Prince of Wales, to commemorate this year, many of them throughout this country may be helped in body, mind, and character to become useful citizens."

In this he spoke a word in season. Those in middle life have had their character fixed and the aged have had their day. That of youth is to come, and for that reason His Majesty was eager to do everything in his power to help them, desiring earnestly that they should be worthy both in character and service.

In that part of his address the King apparently was thinking of young men and women, and therefore to let it be known that he had respect and concern for children also he made special mention of them thus:

"To the children I would like to send a special message. Let me say this to each of those whom my words may reach, The King is speaking to you. I ask you to remember in days to come you will be citizens of a great Empire. As you grow up, always keep this thought before you and when the time comes be ready and proud to give to your country the service of your work, your mind, and your heart."

How splendid that is! The King remembered the children, and, like the man who always lifted his hat to a boy because of what he might become, he had deep respect for them.

In this he was like another King, the King of Kings, under whom King George serves. When He was on earth He showed His deep interest in the children and His tender regard and respect for them. He took them up in His arms and blessed them. He told the people about Him that unless they became like little children they should in no wise enter the Kingdom of Heaven. These and other glimpses we have of what Jesus thought about children. How high and kind were His thoughts of them. He spoke of Himself as the Good Shepherd and could not forget the lambs of the flock but would give them the tender and careful attention which they require.

King George's message was one teaching unselfishness, that the children were not to think of themselves only, but to remember that when they grew to manhood and womanhood they were to fill places in life that would demand of them service to others. He asked them to remember that they would be citizens of a great Empire and urged them to keep that idea always before them so that when the opportunity came to serve they would be ready and be proud to serve. That was a timely message to children. It should make them feel, in a good sense, their importance, and, as they thought about their future in other respects and prepared for it, so they should think of the time when they would be citizens and of the duty to their fellows and the nation that would fall upon them. For this they should all prepare and when the time comes "give their work, their minds, their heart" to these high duties.

That other King, the King of Kings, did not allow those to whom He spoke when on earth to forget that they too had duties as citizens. God was placed highest and to Him they owed loyalty, but King and country had their claims too. "Render unto Caesar, the King, the things that are Caesar's and to God the things that are

God's," He said. Years after His death one of His disciples united these two in words of counsel when he said, "Fear God and honor the King," and how better can we do this than by following the example of our gracious sovereign himself? The motto of the Prince of Wales is well known, "I Serve." The King has served and when as a lad of sixteen he went to sea no doubt he kept constantly in mind that he was training himself for service later. He did not then know that he was coming to the throne, but he did his utmost to prepare for duty as it then seemed to lie before him. When his older brother died and it was then fixed that he should succeed his father, King Edward, he diligently set himself to learn all about his people throughout the vast empire, that he might be able better to serve them when he became King-Emperor. His motto too has been, "I Serve."

The children of the Empire will not forget the King's words nor should they fail to see clearly that the King has left them an example as well as a message.

We would suggest what seems a fitting reply to the King's appeal, a reply prepared for us by one of our great poets:

"My heart is at your service."

Then as the King of Kings calls to us let us say with one who in a vision beheld Him in His glory:

"Here am I, send me."

—R.

SELLING GOOD SEED

THE member of the Government of Ontario who is in charge of the department which has to do with farming, the Department of Agriculture, has thought it necessary to do something about weeds, and therefore he has lately secured the passing of a law in the Legislature of the province, which meets in Toronto, to control in some measure this very serious pest by giving attention to the sale of grain. The law is named, An Act to Provide for the Sale of Clean Grain.

The harm done by weeds is very great. They take the room and nourishment that belong to the grain, they grow very quickly and crowd or choke the grain, and they produce large quantities of seed which ripens early and falls on the soil there to remain and spring up before anything else when summer comes.

All branches of Government in our land from the Dominion down to the provinces, the counties, and the townships give serious attention to this matter, pass laws, and spend money to clear the farms and highways of them. The Minister of Agriculture in Ontario says that hundreds of thousands of dollars are spent annually by the Dominion and Provincial Governments for this purpose.

How sore and constant the labor of the farmer and the gardener to uproot and destroy bad weeds. Boys on the farm know all about this and the lame back and tired bodies that are the result

Jesus had two stories about weeds which you will find in the thirteenth chapter of Matthew. There are three there, but we ask you to look at two of them. One is known as The Parable of the Sower and

tells of the different kinds of ground on which the seed falls, hard, shallow, weed-infested, and good ground, and says that these are just like men's hearts into which the seed of the Kingdom falls.

The other is The Parable of the Tares. The tare is a weed. In this case the seed was sown by an enemy at night while the farmer slept and for which nothing could be done but await the harvest, as the farmer must when he has weeds in his fields of grain. Then separation in harvest time may be made, the weeds burned, and the grain safely stored. This parable, Jesus explained, teaches us that in the world there are the children of the Kingdom and the children of the wicked and we must await God's time to separate them.

This law of Ontario has to do with selling grain with which bad seed is mingled and anyone not obeying it may be fined quite heavily. To show how necessary this law is, the statement is made that as high as 1,000,000 noxious-weed seeds are found in 100 pounds of grain sold to farmers.

This action of the Government suggests to us great care about other seeds. For example books may have good in them, and moving pictures likewise but there may be enough bad in each of them to be very dangerous indeed. Against these we have laws but what is most needed is that we ourselves should have care about what we read, what we see, and what we sow.

—————

To pray in the name of Jesus will sift out all the silly and selfish things we might ask of God.

—————

Never give up. It is wiser and better Always to hope than once to despair.

INTERNATIONAL S. S. LESSONS*(From Peloubet's Notes)***LESSON—JUNE 9****The Holy Spirit (Pentecost Lesson)**

John 16:7-15; Romans 8:1-17, 26, 27.

GOLDEN TEXT.—As many as are led by the Spirit of God, they are the sons of God.—Romans 8:14.

TIME AND PLACE.—The prophet Joel wrote about B.C. 800. The words of Christ on prayer recorded in the passage from Luke were given probably in December, A.D. 29, in Peræa. The miracle recorded at the beginning of the third chapter of John took place in the early summer of A.D. 28, in Galilee. The discourses recorded in John 14, 15 and 16, were all uttered on the Thursday evening before the Lord's crucifixion, in the Upper Room in Jerusalem. For the second chapter of Acts and the Epistle to the Romans, see the lesson of May 5. The First Epistle to the Corinthians was written by the Apostle Paul about A.D. 59. The Epistle to the Ephesians was written while he was a prisoner in Rome, A.D. 64.

SUBJECT.—THE PERSONALTY AND POWER OF THE SPIRIT OF GOD IN THE LIFE OF CHRIST AND IN THE LIVES OF CHRISTIAN BELIEVERS.

- I. THE PROMISE OF THE SPIRIT, Joel 2: 28, 29.
- II. CHRIST'S TEACHING ABOUT THE HOLY SPIRIT.
- III. THE MANIFESTATION OF THE HOLY SPIRIT ON THE DAY OF PENTECOST, Acts 2:1-21, 32, 33.
- IV. THE TEACHING OF THE APOSTLE PAUL CONCERNING THE HOLY SPIRIT, Romans 8:1-17, 26, 27; I. Corinthians 12:1-13; Ephesians 1:13-14; 3:14-21; 4:30.

LESSON—JUNE 16**Christian Stewardship**

Deuteronomy 8:11-20; 2 Corinthians 9:6-8.

GOLDEN TEXT.—It is required in stewards that a man be found faithful.—I. Corinthians 4:2.

TIME AND PLACE.—The passage from Deuteronomy falls at the close of the life of Moses, B.C. 1451. The prophecy of Malachi was written, B.C. 397. The passage from Matthew is a part of the Olivet discourse, given on Tuesday of Passion Week, April 4, A.D. 30. The First Epistle to the Corinthians was written by Paul, A.D. 59, and the Second Epistle a year later.

SUBJECT.—THE SANCTITY AND PROPER USE OF ALL THAT GOD HAS GIVEN US.

- I. GOD THE GREAT GIVER, Deuteronomy 8:11-20.
- II. THE PROMISE THAT ATTACHES TO TITHING, Malachi 3:7-12.

III. THE HONEST USE OF GOD'S GIFTS TO US, Matthew 25:14-30.

IV. BENEVOLENCE IN THE EARLY CHURCH, II. Corinthians 8:1—9:5.

V. THE APOSTOLIC TEACHING CONCERNING GIFTS, II. Corinthians 9:6-15; I. Corinthians 16:2.

LESSON—JUNE 23**Christian Missions**

Acts 1:6-8; 13:1-12.

GOLDEN TEXT.—Go ye into all the world, and preach the gospel to every creature.—Mark 16:15.

TIME AND PLACE.—The twelfth chapter of Genesis records an event occurring B.C. 2083. Jonah carried on his prophetic ministry principally in B.C. 862. The appearance of Christ here given from Matthew's Gospel occurred in the late spring of A.D. 30, in Galilee. The passages taken from the Book of Acts record events occurring in Jerusalem, Antioch, Asia Minor, Macedonia, and Cæsarea.

SUBJECT.—THE FACT OF CHRIST THE GREAT IMPERATIVE FOR MISSIONARY EFFORT.

- I. GOD'S ANCIENT PROMISES TO BLESS ALL NATIONS, Genesis 12:1-3; Isaiah 49:6; Isaiah 45:22.
- II. GOD SENDS A JEW AS MISSIONARY TO A GENTILE CITY, Jonah 3:1-10.
- III. CHRIST'S GREAT COMMISSION FOR WORLD EVANGELIZATION, Matt. 28:19-20; Acts 1:6-8.
- IV. PAUL'S FIRST MISSIONARY JOURNEY, Acts 13:1-12.
- V. PAUL'S VISION OF THE NEED IN MACEDONIA, Acts 16:6-10.
- VI. PAUL RECOUNTS TO AGRIPPA HIS COMMISSION FROM CHRIST TO EVANGELIZE THE GENTILES, Acts 26: 12-20.

LESSON—JUNE 30**Liberty Under Law (Temperance Lesson)**

Romans 14:13-21; I. Corinthians 8:9-13.

GOLDEN TEXT.—It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth.—Romans 14:21.

TIME AND PLACE.—The Epistle to the Romans was written by the Apostle Paul approximately A.D. 60, and the First Epistle to the Corinthians about a year earlier, A.D. 59.

SUBJECT.—THE LIFE OF A CHRISTIAN CONTROLLED NOT BY SELFISH INCLINATIONS, BUT BY A DESIRE TO STRENGTHEN OTHERS.

- I. THE ONLY RIGHT ATTITUDE FOR CHRISTIANS REGARDING THINGS DOUBTFUL, Romans 14:13-21.
- II. SELF-IMPOSED LIMITATIONS OF A CHRISTIAN'S LIBERTY WHEN OTHERS ARE ENDANGERED, I. Corinthians 8: 9-13.



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LESSON—JULY 7

Moses (Leader and Lawgiver)
Exodus, Chapter 24.

GOLDEN TEXT.—Blessed is the nation whose God is the Lord. Psalm 33:12.

TIME.—Moses, born in 1571 B.C., lived to be one hundred and twenty years of age, and died in 1451 B.C. The particular passage of this lesson falls in the year 1491 B.C.

PLACE.—On Mt. Sinai, probably on Jebel Mousa.

SUBJECT.—THE PREPARATION FOR AND CHARACTERISTICS OF A GREAT LEADER.

I. IN PHARAOH'S COURT IN EGYPT: THE FIRST FORTY YEARS, Exodus 2:1-10; Acts 7:20, 21; Hebrews 11:23; Acts 7:22; Exodus 2:11-15; Hebrews 11:24-26; Acts 7:23-28; Exodus 2:15; Acts 7:29.

II. THE PERIOD OF DISCIPLINE: THE SECOND FORTY YEARS, Exodus 2:16-22; 3:1-4; 18; Acts 7:30-34; Exodus 4:19-28.

III. THE DELIVERER AND LAWGIVER OF ISRAEL: THE THIRD FORTY YEARS, Exodus 5: chapters 5-40; Numbers, chapters 1-24; Deuteronomy, chapters 32-34.

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Englehart, Ont., Mod., Rev. E. J. Kerr, New Liskeard, Ont.
Fenelon Falls, Ont., Mod., Rev. W. G. Smith, D.D., Glenora, Ont.
Grand Valley and South Luther, Ont., Mod., Rev. Wm. Mackintosh, Dundalk, Ont.
Kenyon, Dunvegan, Ont., Mod., Rev. E. E. Preston, Vankleek Hill, Ont.
Kildonan, Man., Mod., Rev. D. Johnstone, 1652 Alexander Ave., Winnipeg, Man.
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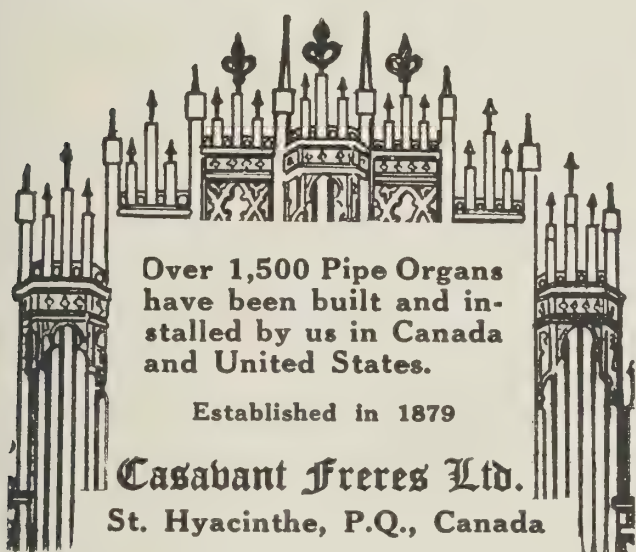
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4	2	" 6 and 7 years old
3	2	" 7 and 8 years old
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Perfect liberty lies in the mastery of self.

They who trust God wholly find Him wholly true.

We may trust God too little but never too much.

The bonds of habit, impotence, and sin are self-made.

No light shineth for itself and no man liveth for himself.

Men are eager to improve their circumstances but not themselves.

Exercise promotes health, and strength is the reward of activity.

Manifestly none but God can restore the lapsed order of the soul.

Seed, tree, blossom, and fruit is the four-fold order of the Universe.

A cup of water in the desert is more than gold in a land of plenty.

Seek no personal advantage to the detriment or harm of thy neighbor.

Strong, pure, and happy thoughts build up the body in vigor and grace.

A man can only rise, conquer, and achieve by lifting up his thoughts.

Self denial means more than some slight and insignificant lessening of our indulgences.

Christ's command to preach the Gospel to every creature was not intended for the wastepaper basket.

The easy is not necessarily the best.

To believe in Christ means to love Him and to be ready with gladness to obey Him.

Jesus came to proclaim that spiritual energies exist and are available for worthiest ends.

When one digs his fellow out of trouble he makes of the hole left the grave for his own trouble.

Christian ambition is the desire to excel in lowly service, in self-forgetfulness and self-sacrifice.

The trials to which piety is exposed on the stormy heights of duty will impart to it vigor and health.

What's brave, what's noble, let's do it, after the high Roman fashion and make death proud to take us.

When the need of the world is so great it would be cowardly on our part not to keep the lamps alight.

What is required of us is immediate, total, affectionate, irreversible surrender to God as both Saviour and Lord.

Behind all Christian thought of miracle is the primary idea of the available, and omnipotent energies of the ever-living God.

A young man who refuses to accept the results of his forefathers' experience is a greater fool than he who declines his father's gathered property.

The innocent moon, which nothing does but shine,
Moves all the laboring surges of the world.

Faith in God is the means through which the resources of the omnipotent God are supplied to those who trust Him and are seeking His holy and beneficent will.

Let nothing linger after, no whimpering ghost remain
In wall or beam or rafter, of any hate or pain;
Cleanse and call home Thy Spirit.

Age after age from crib to tomb
God brings his purposes to bloom,
Year after year the winters yield
Unto the lilies of the field—
A time of stress, a bit of night
For you and me perhaps. . . .
Then light!—Selected.

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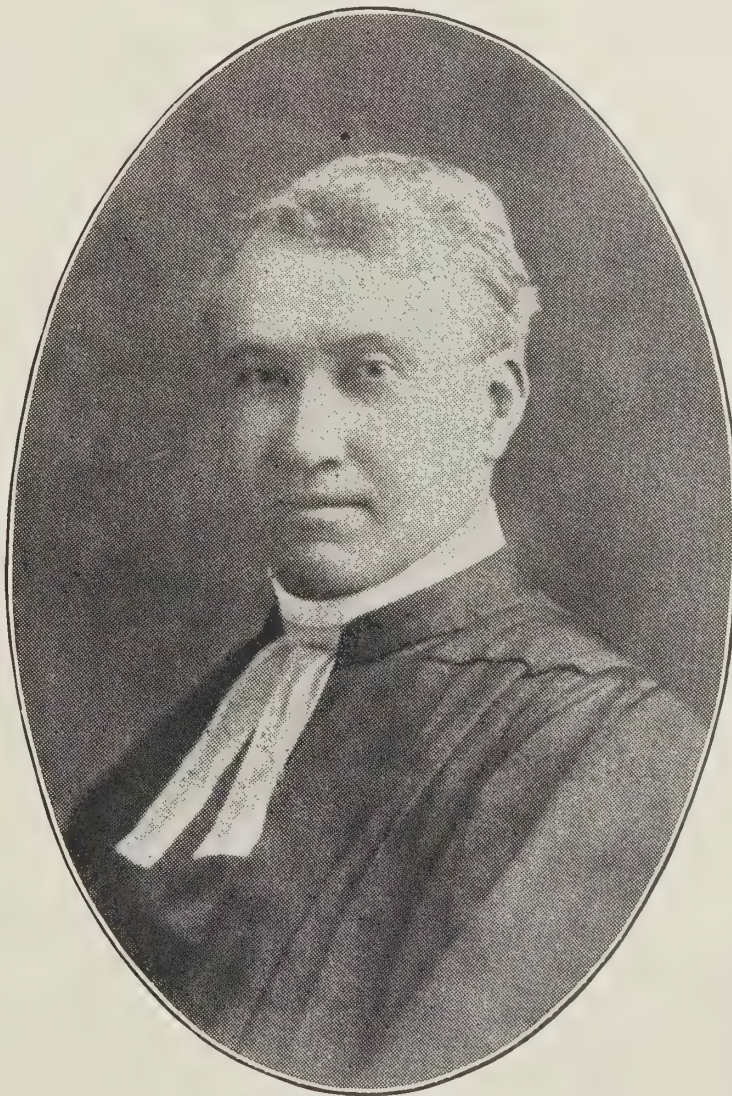
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Rev. Allan Reoch desires the following intimation to be made in the columns of the Record:

"There are many interesting facts in connection with the work which naturally cannot be printed in the church publications for lack of space. However if those who are especially interested in the work in Manchuria would write me to that effect I should be only too glad to put their names on my mailing list and send them copies of circular letters as sent out from time to time. Address Canadian Presbyterian Mission, South Manchuria Railway Zone, Szepingkai, Manchuria."

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The Presbyterian Record

VOL. LX.

TORONTO, JULY, 1935

No. 7

The General Assembly

THE sixty-first General Assembly convened in First Presbyterian Church, Montreal, at 8 o'clock on Wednesday evening, the 5th of June, with a full attendance of commissioners and a congregation that occupied all available space. The usual procedure marked the opening. The Moderator conducted public worship, preached the sermon, and constituted the court. Then he presented his report as Moderator, which disclosed a year of very active service in behalf of the whole Church.

The election of his successor was the next event and engaged quite intense interest. Four names were placed in nomination, Rev. D. T. L. McKerroll, D.D., Victoria Church, Toronto; Rev. Malcolm A. Campbell, D.D., First Church, Montreal; Rev. Geo. E. Ross, D.D., Fredericton, N.B.; and Rev. J. B. Maclean, D.D., Huntingdon, Que. Three ballots were necessary to fix the Assembly's choice, the final one being in favor of Dr. McKerroll. According to custom he was escorted, after being duly robed, to the platform by his mover and seconder, when he briefly thanked the Assembly for the high honor thus paid him. The thanks of the Assembly were tendered the retiring Moderator for his services in the chair and his work throughout the Church. Thus auspiciously was launched the Diamond Jubilee Assembly, a full report of which we hope to give in the August number.

Suffice it to say now that it was regarded as a good Assembly from the standpoint of reports presented, the spirit prevailing, and the work accomplished.

Of course the feature which engaged the interest of the commissioners and the public especially was the Diamond Jubilee celebration on the evening of June 10th, a full report of which appears in this issue.

THE MODERATOR

SO far as memory serves and knowledge goes no such physical stalwart as Dr. McKerroll has occupied the Moderator's chair. Standing erect at his full height of six feet three and a half inches, crowned by a head which corresponds, with his Geneva gown flowing to his feet, he is an arresting figure. Of that gown, far beyond ordinary in its dimensions, there is a story. It was the original possession of a Moderator of the General Assembly of the Church

of Scotland and was worn by him at the King's coronation. It passed into Dr. McKerroll's hands in course of time and now is worn as Moderator of the Diamond Jubilee Assembly of The Presbyterian Church in Canada in the year of the King's Silver Jubilee.

Dr. McKerroll is a product of Canada, and of the country, not of the city, and came in consequence to his life work with that fundamental requirement good health and physical vigor. He was born at Sydenham, near Owen Sound, Ont., and made his steady way through public school and the Collegiate Institute to Toronto University, from which he graduated in 1899. His theological course was taken in Knox and he passed into active service of the Church. As John Bunyan characteristically puts it he must have been very "much tumbled up and down in his mind" when he stepped forth from college halls, for five calls awaited him. Desirous of going to the West, he however responded to the call of the most needy place, a decision to which he was recommended by such capable advisers as Principal Caven and Prof. McLaren of Knox. Sutton West, therefore, in Ontario, became his first care, where he labored for three and a half years. His interest in the Church's work and his energy did not suffer him to be content within these bounds, and having collected money from summer residents and obtained a loan he erected a church at Jackson's Point. Lucknow next claimed and held his services for five and a half years. The development of missionary interest was the feature of this pastorate, and this has been sustained. This was shown at the time of the great Missionary Congress in Toronto in 1913, when Lucknow, through Dr. McKerroll, shared in this Congress. Though it was seeding time the farmers thronged the church and a further impetus was given to missions.

In 1910 he turned to the city, having accepted a call from Victoria Church, of which he is still the minister. He knew not however what he had undertaken. That was a time of depression too and the congregation suffered. A new church had been built but the obligations incurred could not be met and six weeks after his induction the minister learned that foreclosure proceedings were in process. A payment was immediately necessary to stay proceedings, and on Sunday an offering was taken. The

minister sent the managers out to count the offering, requiring the doors to be closed meanwhile. The amount not being sufficient the congregation was not dismissed until the necessary sum was obtained. Further effort by canvass enabled the congregation to send one of their number to Montreal carrying a bag containing cheques and cash covering arrears to be handed to the company holding the mortgage. Then time was given, and in 1917 the church was cleared of debt, and soon thereafter had a sum of \$25,000 to apply on a new Sunday School building. This year Dr. McKerroll's Silver Jubilee was observed and the Jubilee of the congregation's history from its beginning as a mission, the occasion being marked by splendid tributes to both Dr. and Mrs. McKerroll.

Dr. McKerroll has now occupied all three Moderatorial chairs, Presbytery, Synod, and Assembly. He has served on the Board of Missions for years and on other church boards. For many years he was President of the General Ministerial Association of Toronto. It is recognized however that his signal service to the Church has been in connection with the Pension Fund, for to his initiative and steadfast effort even before 1925 the Church is indebted for the provision made for ministers upon retirement with its almost \$800,000 securely held to its credit.

He has labored also outside his congregation, not only having been active always as a Presbyterian in church extension and other responsibilities, but in evangelistic work. In 1909 he spent three months in Saskatchewan in the latter form of service.

As a minister within his own parish he has been a faithful and unwearied worker to which Victoria Church with its membership of 1,300 and large and well-organized Sunday School testify. Four years ago Knox College bestowed upon him the degree of Doctor of Divinity.

THE MODERATOR'S SERMON

Rev. J. S. Shortt, M.A., D.D.

Exodus 3: 2, 5, 8.

THIS is not an ordinary occasion as we meet here in the General Assembly, but it is a great anniversary of our Church, the Diamond Jubilee, when we look back over a space of sixty years to the time when The Presbyterian Church in Canada came into being at a great Assembly in this historic city of Montreal. I say, "look back" advisedly because that is the first and natural thing for us to do. Memories are here revived and sentiment stirs our hearts.

I shall touch upon the past but briefly, yet we must not fail to pay our tribute of

reverence and regard to those who were the pioneers of our Church in Canada. We think of those of an early day who came from the Old Land and made their homes in the beautiful provinces down by the sea, and of those who coming later pushed their way farther west to the Eastern Townships of Quebec, and to the forests of Upper Canada. These adventurous pioneers brought with them to their new home the faith of their fathers. Deeply imbued with the main principles of Presbyterian doctrine and polity and tradition they continued to cherish and exemplify these in their new surroundings. What they believed became a part of what they were. That indomitable spirit which caused their fathers to resist the encroachment of the secular power upon the realm of religion and of conscience was part of their spiritual inheritance, and while not all were equally high-minded there was always in evidence, the distinctive mark of the religious training of past generations. These men of faith going out like Abraham of old not knowing whither they went sought a country where they might provide for themselves and their families and in all freedom continue the high traditions of the past. They laid in a new land the twin foundations of religion and education, of the Church and the School.

In 1875 when the different branches of the Presbyterian Church were blended into one in The Presbyterian Church in Canada the ecclesiastical form indeed was changed, but the substance and content of their faith continued as before. Now these godly men and women of that early day are gone, but from many a pioneer Presbyterian home went forth ministers and missionaries, some to distant lands and to martyr graves, some to the new and distant parts of our own land as westward the course of settlement took its way. We look back now from this vantage point to those days of long ago and we pause for a moment to pay our tribute of respect. The fathers, where are they? Having finished their course and kept the faith they passed to their reward. Memorials of them are found in many an old churchyard. Walk lightly and reverently here. Put off the shoes off thy feet for the place is holy ground. Let us consecrate ourselves anew to the principles which guided them, and to that same cause which they so nobly advanced.

We, their successors, inherit the task which they began and the furtherance of which rests with us. The bush, which Moses saw, burned but was not consumed. All the work of God is imperishable. Man survives only until his work is done, but the Kingdom of God goes on forever. John the Baptist was a light that shone and burned. His brief candle though it shone brightly while

it lasted soon burned itself out, but Jesus is the light of the world. That was the true light that lighteth every man.

The doctrines which the men of 1875 upheld and which continue to be the doctrinal basis of our Church are those commonly called Calvinistic. When I use the words Calvinism and Calvinistic I use them, of course, as familiar and convenient terms but I do not use them, as I suppose few would be willing to use them, as meaning that our faith centres and terminates in the expositions and interpretations of John Calvin. We follow Calvin as we do any other great theologian and thinker so far, and only so far, as he follows Christ. The Scriptures to which we all have free and open access remain the supreme rule of faith. The distinctive, though not, of course, the exclusive doctrine of our Church, that is, the Sovereignty of God still abides as such. What that great doctrine has meant in the past not only in its effect upon the thought of the Church but in the relations of Church and State as well, let historians tell. To some it seems as they look back a doctrine austere and even harsh in its inferences and applications, giving, as some one has said, a sort of bleak northern exposure to religion; but we must remember that this doctrine received its first emphasis in days of storm and conflict when freedom was stubbornly contested and hardly won, an age that called for stern resistance to kings and princes who claimed to rule by divine right, and to their arbitrary measures. Yet this doctrine of the divine sovereignty and pre-eminence is adaptable to the spiritual needs and the soul's longing of every generation, for we are not to think of sovereignty merely in terms of outward power but we are gladly to recognize and welcome the sovereignty of grace and the omnipotence of redeeming love. We cannot speak of Calvin without recalling that other notable figure of Reformation days, James Arminius. His was a gentle spirit that shrank from some of the extreme positions of the Calvinism of his day. His main thesis was the assertion of the freedom of the human will. That freedom is safeguarded in the statements of our own Confession of Faith. Arminianism is after all not a substitute or alternative for Calvinism but rather a corrective of the extreme interpretations, inferences and applications of Calvinism which some of its exponents have put forth. As we look back it seems most unfortunate that there should have been such prolonged, bitter, and needless controversy upon issues which, seen in their true light are not mutually antagonistic but complementary. Religious controversy has always been futile and inconclusive. The great matters of religion and of the soul can never be settled by argument or dialectic, as though they could be run into

logical categories or summoned at our bidding. "Great is the mystery of godliness."

"We cannot kindle when we will
The fire that in the heart resides;
The spirit bloweth and is still,
In mystery the soul abides."

As we go on with the story of God's appearance to Moses we have an example of how the sovereignty and pre-eminence of God harmonize with the work and place of man and the exercise of human gifts. And God said, "I am come down to deliver." That is first and foremost. The hope of the world centres not in the ability of man to climb unaided the steep ascent of heaven, but rather in the fact that God, in the fulfilment of His sovereign and redemptive purpose comes down into the world of men. The ascent of man is always conditioned on a prior descent of God. But the divine purpose is wrought out through human co-operation, a willingness and an obedience which make effectual God's purpose for us. "I am come down to deliver." "Come now therefore and I will send thee."

The day in which we are living calls us to new tasks and to the solution of new problems. When I say "new" I mean of course, new in their outward form, but in substance the problems that confront us to-day are age-old, and history continues to repeat itself. The special circumstances and conditions of life to-day have drawn attention in an acute way to the questions which affect our social, industrial, and commercial life. In regard to these matters the Church cannot stand aloof and indifferent. To some it seems indeed that the point and emphasis of the Church's message must be changed to the realm of our industrial and economic life and to problems which affect the social well-being of the people. I do not think that the Presbyterian Church will ever agree that the centre should be shifted from the proclamation and acceptance of the blessed Gospel of redeeming grace, but certainly the ramifications of evangelical truth must reach to and affect the social realm. Religion touches every aspect and phase of this human life of ours. Hence the Church must concern itself with all that affects for weal or woe the life of man. But we must not be carried away by hastily conceived and imperfectly thought-out plans and theories as to how the welfare of society is to be guarded and conserved. Many to-day within the Christian Church conceive of individual initiative and action as being essentially selfish and an obstacle to the attainment of the goal of social redemption. Individualism must therefore give way to a new era of collectivism and corporate action. But sober reflection upon the facts of experience will show that collectivism may be, and often is, just as selfish as individualism.

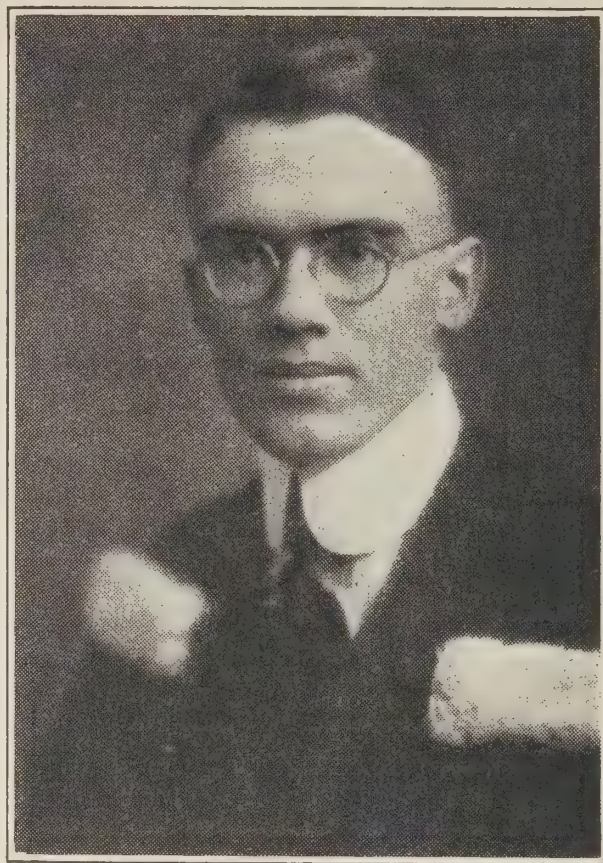
Surely we need not set these two in opposition or antagonism to one another. To do so is to take a one-sided instead of a comprehensive view of the facts of life. These two forces or tendencies, which are deep seated in human life, may best serve their purpose as they blend and harmonize for the common good. Outstanding individuals, richly gifted and endowed intellectually and spiritually, may be rightly expected to take the initiative in suggesting reforms and in setting their hands to worthy undertakings for the public good. Such men should be listened to and their advice sought. Then their experience and gifts being placed at the disposal of the community or nation may be carried to the highest development and application by the collective action of like-minded people.

Many voices are heard to-day urging changes in the social order and in economic systems. Such suggestions should not go unheeded but if the lessons of history are of value they show that outward changes have led to disappointment and disillusionment in the past. Let us not be too ready to approve untested theories but let us prove all things and hold fast what is good. In the meantime we do not need to await the result of these interesting experiments. The way is open and the road to the Kingdom of God begins from where we are now. The voice of God is saying to us; "This is the way, walk ye in it." "Come now and I will send thee." "The place whereon we stand is holy ground."

Fathers and brethren, I cannot close this address without saying to you what I have been saying all across Canada because I feel it very deeply and sincerely, that one of the greatest needs of the hour in our individual and social relations, in our ecclesiastical and community life, is to cultivate a genuine and unaffected spirit of Christian fellowship and good-will. Many are yearning wistfully to-day for that which only brotherhood and friendship can supply. Let brotherly love be magnified; let there be mutual and sympathetic understanding, the willingness to look not merely upon our own things but also upon the things of others. These are among the fruits of the spirit of Jesus Christ. They have the approbation of heaven and earth, and against such there is no law. I do not know of anything which will do more to lift the pall of loneliness and depression which has settled on so many hearts, to offset the spirit of irritation which is rife and to build up and stabilize our corporate life to-day in the Church and in the nation.

Goodness is not mere conformity to commandments but response to God, to the Son of God whose right it is to command us.

PROFESSOR APPOINTED



REV. F. W. BEARE, B.A.

A matter of serious concern to the Assembly was the appointment of a professor to the chair of Church History in the Presbyterian College, Montreal. This came before the Assembly from the recommendations of the Board of the College which presented the name of Rev. Frank W. Beare, and by the nomination by a number of Presbyteries and two Synods of Rev. John McNab, High Park Church, Toronto. The rule of the Assembly required that the vote should be taken on the nominee of the College Board. The vote when taken proving to be in favor of Mr. Beare, the name of Mr. McNab did not come formally before the Assembly to be voted upon.

Mr. Beare seems to be well fitted for the position and was highly commended by the College Board. Early in his school career he showed a capacity for scholarship. In 1921 he was Prince of Wales Scholar in obtaining Honor Matriculation to the University of Toronto. Upon graduation from the University in 1925 he was McCaul gold medalist in classics. For one term he was lecturer in classics in Queen's University. Meanwhile he was active in the Church and organized the first Presbyterian Young People's Association and became its first President in 1925.

Pursuing his studies further he was awarded a fellowship by the Ontario Government for two years study in France and spent that period at the Uni-

(Continued on page 200)

Diamond Jubilee Thankoffering

IT is evident that this is engaging the serious attention of many in the Church. The following letter was received by the Treasurer from Rev. J. M. Macgillivray, minister of St. Andrew's Church, Sarnia.

"Please find enclosed a cheque for \$689.54, which represents the contribution of St. Andrew's Church, Sarnia, toward the Diamond Jubilee Fund. As our allocation was \$682 we have exceeded it. I wish it were more, but I am glad that we have done a little better than our share. If every congregation were to do as well our deficit would be wiped out.

"You may be interested to know the method we employed. On the last Sunday in April I presented the needs of our Church as strongly as possible and announced in accordance with the plans laid by our Missionary Committee, that the following Sunday, May 5th, at the morning service, we should celebrate the Diamond Jubilee of our Presbyterian Church in Canada and that a freewill offering would be received on that occasion as an expression of our gratitude to Almighty God for His favor during sixty years of ever increasing usefulness, such offering to be applied to the wiping out of the deficit. The response was exceedingly generous. There were no large amounts contributed, but nearly everyone participated. There was no canvassing whatever. I feel if the cause is presented in the proper way and our people were made aware of the tremendous need they would certainly respond and our objective would be more than attained."

The Presbyterian Church, Orillia, arranged for a special offering of \$2,500. In this amount is included special local obligations, as well as the amount decided upon for the larger cause.

Rev. Bertram Nelles of Bala writes:

"Just a word of appreciation of the Record in its efforts to increase the interest of the Church in the deficit, with a capital D. We have both sections, Bala and Port Carling, back of an every member effort to do a little. It may be possible to do more. To this end we have sent out the following:

"'The Diamond Jubilee of The Presbyterian Church in Canada is being celebrated in all our congregations, this Sunday, June 9th. From the General Assembly has come a request that the Church from coast to coast unite in an effort to wipe out the debt on the Church and that every congregation do its best to make this possible. Knox Church must be included in the honor roll.

"'Please use the envelope this Sunday if possible, or on some Sunday in June.'

"In Barrie Presbytery every congregation is making a special effort. This effort is worth while."

Central Church, Hamilton, Ont., Rev. W. Barclay, B.D., has postponed its special appeal for congregational funds in order to give right of way to the Diamond Jubilee Thankoffering.

A friend of our Church residing in the United States, and one from whom the Editor hears with some frequency, has written:

"I do want to give something toward that \$206,000 Budget Deficit. I think we have a year in which to do so. I am glad the decision reached was to make another effort rather than cancel. Effort is always an advantage. Laxness is the reverse."

A few moments before beginning this article the Accountant in the Treasurer's office showed us a letter enclosing a cheque for \$300 for the Budget Deficit from "A Friend."

It is clear therefore that there is wide and deep interest in this Thankoffering and if the circle of those interested and determined to do something could be widened until every member and adherent of the Church is included, there need be no concern as to the issue.

That is all that the Church asks, that every one should participate in this worthy effort and to the extent of ability.

These congregational efforts are some of which we have heard recently. We know there are others under way with varying methods, but with the same end in view.

It is clear also that the initiative in all these has been taken by ministers and elders and is convincing demonstration that under such leadership, if universal, success is assured.

PROFESSOR APPOINTED

(Continued from page 198)

versity of Paris, giving special attention to Greek, Hebrew, and Ancient History, and the further specialty of handling papyri and other manuscripts. In 1929 he concluded his work in theology in Knox College. For two seasons then he lectured in Greek at McMaster University, and for two years also was assistant minister in St. Andrew's Church, King St., Toronto. In 1931 a high distinction was accorded him by being appointed foreign member of the French Institute of Oriental Archaeology, and the year following he was awarded a fellowship by the Royal Society of Canada. For the past two years he has been lecturing in Church History in the Presbyterian College, Montreal. He therefore comes to his responsible position with a fine record of scholarship and with a valuable experience in the work itself. Mr. Beare is a son of Mr. Geo. Beare of Toronto, a layman, whose service in the Church in several congregations in the city and on various Boards of the Church, and in the courts of the Church as well, has been of high value.

DIAMOND JUBILEE CELEBRATION

THIS being the Diamond Jubilee Assembly, Monday evening, June 10th, was reserved for a special program in observance of the occasion, and in consequence a large audience was in attendance and deep interest manifest.

This is a copy of the order of service as printed:

**The Presbyterian Church
in Canada**

**DIAMOND JUBILEE SERVICE
1875 - 1935**

Thanksgiving and Rededication

Rev. D. T. L. McKerroll, D.D.
MODERATOR

FIRST PRESBYTERIAN CHURCH,
MONTREAL

June 10th, 1935

Devotions: Rev. A. J. MacGillivray, D.D.,
Guelph, Ont.

Greetings from Presbyterian Churches:
Rev. Wm. M. Rochester, D.D., Toronto,
Ont.

The Presbyterian Alliance: Rev. George H.
Donald, D.D., Montreal, Que.

Pioneer Presbyterianism in the Maritimes:
Rev. J. Keir Fraser, D.D., Alberton,
P.E.I.; Miss Annie M. Murray, New Glas-
gow, N.S.

Reminiscences of Union, 1875: Rev. R. J.
Craig, M.A., Demorestville, Ont.; Rev.
Hugh Cameron, D.D., Ottawa, Ont.

Our Presbyterian People: Mr. Cameron R.
McIntosh, M.P., North Battleford.

Act of Thanksgiving and Dedication: Rev.
Robert Johnston, D.D., Ottawa, Ont.

The Assembly, 1875

In the Presbyterian Year Book, 1876, which was kindly placed at our disposal by Rev. C. E. Kidd, St. Andrew's Church, Gananoque, the events of June 15th, 1875, and the few days previous are recounted. This record should be in possession of every member and adherent of our Church for it is the recital of proceedings which marked the beginning of an era, the launching into history of a new Church, an event surely of monumental importance.

"It is not often that it falls to the lot of an Ecclesiastical Year Book to chronicle such an event as the Union of four Presbyterian Churches, such as those whose Synodical Proceedings and Christian work have been summarily comprehended in the preceding pages.

"The aspirations and efforts of many years drew at last near their realization in the commercial capital of the Dominion in the middle of June, 1875. In four different buildings, in diverse parts of the city of Montreal, for a few days before the day of Union, were assembled the supreme courts of the four negotiating Presbyterian Churches. In venerable St. Gabriel's, with its quaint little belfry and high-backed pews, a connecting link between the present and the past, sat the Synod of the Church of Scotland in Nova Scotia, New Brunswick, and adjoining provinces, with the Rev. Mr. Grant, of Halifax, known in Britain as well as on this continent for his contributions to the literature of the day, as their Moderator. The meeting of Synod was smaller than usual, owing to the distance from the homes of its members, and owing also to a few excellent brethren not seeing their way clear to enter the United Church. All the more honor, one felt in surveying the Assembled Synod, to the men who went forward, in faith, under discouragement, to the consummation of a Union that threatened to sever them, at least for a time, from loved associates.

"Under the vaulted aisles and fretted roof of St. Paul's, one of the handsomest

churches in the Dominion, and a type of our modern tendencies, as St. Gabriel's is of our primitive simplicity, met the Synod of The Presbyterian Church of Canada in connection with The Church of Scotland. In the chair, as Moderator, sat Dr. Snodgrass, Principal of Queen's University and College, Kingston, a man to whom the united Presbyterianism of this Dominion owes much, and to whom, as a 'man of wecht,' as Dr. Chalmers was fond of styling men like him, the United Church will look for counsel in vexed questions, should these come, in time of high debate. It was the duty of this Synod also, in going into Union, to separate from a few brethren, who to the last hour of the Synod's meeting, opposed Union. The separation can only be surely for a short season, in face of the practical work that calls on all Presbyterians to be shoulder to shoulder, in this new Dominion, in the common cause.

"In Erskine Church, within a gunshot of St. Paul's, met the General Assembly of The Canada Presbyterian Church. The Rev. Dr. Caven, Principal of Knox College, Toronto, is Moderator, who, without his dreaming of it or seeking it, has been a recognized and loved leader of the Assembly, if such a word is permitted in a country where every man believes that he is capable of finding his way for himself.

"The Assembly went forward to Union with a cordiality that was, at the final issue, within two of being unanimous. The Synod of The Presbyterian Church of the Lower Provinces of British North America met in Knox Church, quite close to Erskine Church, above mentioned. To those who knew something of the history of Presbyterianism in the Sea Provinces of British America, it was interesting to see in the Moderator's chair the Rev. P. G. McGregor, son of that Dr. James McGregor to whom belongs the honor of laying the foundations of a Church that has grown rapidly in size; but, what is more, has retained in its growth something of the style of that great and good man. In the case of this Synod, not a minister was left behind in its march to meet its sister Churches.

"After a few days of solemn counsel, weighty resolutions, short, pithy speeches, and much solid work, the time for consummating the Union arrived.

"At eleven o'clock of the 15th of June, 1875, a beautiful bright day, there entered the Victoria Hall, Montreal, Que., headed by Moderators and Clerks, the members walking two abreast, from different directions, the supreme courts of the four negotiating Churches. As became a gathering of Presbyterians there was no 'pageantry, feats, or shows.' There was however, in the whole business of that Tuesday's noon,

in the formalities of union so rigorously exact, in the psalms sung, in the prayers offered, in the speeches made, a solemnity and pathos, all the deeper from the chaste simplicity, beyond the power of theatric skill or ritualistic display to produce. On the platform were five tables. Behind the table in the centre was a chair for the Moderator of the United Assembly, when he should be chosen, but in the meantime it was unoccupied. To the left was seated Rev. P. G. McGregor, Moderator of the Presbyterian Church of the Lower Provinces, senior Moderator, and Rev. A. Falconer, Clerk of Synod; on the right, Rev. William Snodgrass, D.D., Moderator of the Presbyterian Church of Canada in connection with the Church of Scotland, and Rev. J. H. McKerras, M.A., Professor of Classical Literature in Queen's University, Clerk of Synod; on the extreme left Rev. G. M. Grant, M.A., Moderator of the Church of the Maritime Provinces in connection with the Church of Scotland, and the Rev. William McMillan, Clerk of Synod; and on the extreme right, Rev. Wm. Caven, D.D., Moderator of the Canada Presbyterian Church, and Revs. Wm. Reid, M.A., and A. W. Fraser, joint Clerks of the Assembly.

"Shortly after eleven o'clock, all the members being in their seats, Rev. G. M. Grant gave out the 100th Psalm, commencing,

'All people that on earth do dwell
Sing to the Lord with cheerful voice,
Him serve with mirth, His praise forth tell
Come ye before Him and rejoice.'

"The whole audience rose and sang the psalm.

"Rev. Principal Snodgrass then read several portions of Scripture, after which Rev. Principal Caven offered up a fervent prayer.

"Rev. P. G. McGregor, who presided as senior Moderator, announced that the minutes adopted at the last meeting of the four courts would be read by the Clerk of each Synod.

"The minute was accordingly read in succession by Revs. W. Fraser, Prof. McKerras, A. Falconer, and W. McMillan.

"Rev. W. Reid, of Canada Presbyterian Church, then, on call of the presiding Moderator, read the preamble, the basis of Union, and the resolutions connected therewith, which had been engrossed on parchment.

"The Moderators, then at the centre table, successively signed the basis and resolutions, in the order in which the several Churches were mentioned in the preamble,

that is as follows: Rev. Principal Snodgrass, Rev. Principal Caven, Rev. P. G. McGregor, Rev. G. M. Grant. While each Moderator was signing the document, the court of the Church he represented stood in token of their concurrence in his action. Each signature was prefaced by the Moderator saying: 'In the name and by appointment of, as the case might be, I affix my signature to the articles and resolutions now read.' The signing was in each case greeted with enthusiastic cheering.

"Rev. P. G. McGregor then said: 'The Moderators of the Presbyterian Church of Canada in connection with the Church of Scotland, of the Canada Presbyterian Church, of the Synod of the Lower Provinces of British North America, and of the Synod of the Maritime Provinces in connection with the Church of Scotland, having signed the terms of Union in the name of their respective Churches, I declare that these Churches are now united, (loud and prolonged cheers, all present rising simultaneously) and do form one Church to be designated and known as The Presbyterian Church in Canada. (Renewed cheers.) The Moderators will now join in mutual congratulations, followed by you all, and while you hold hand by hand, we will join in singing the 133rd Psalm.'

"Immediately every member present joined hands with his neighbor, and the whole number present burst out with one accord in singing the psalm referred to,

Behold how good a thing it is,
And how becoming well
Together such as brethren are
In unity to dwell.

"The presiding Moderator then constituted the General Assembly with prayer. The rolls of the different courts forming the Assembly were called in succession by the Revs. Messrs. Fraser, McKerras, Falconer, and McMillan, and these formed the roll of the Assembly.

"The Rev. P. G. McGregor then announced that the General Assembly of The Presbyterian Church in Canada, being duly constituted, and having completed its roll, was in a position to proceed at once to the election of a Moderator. He asked that a nomination be made.

"On motion of Dr. Taylor, of Erskine Church, Montreal, Dr. Cook, of St. Andrew's Church, Quebec, was elected Moderator for the current year. Clerks were then elected, and the Assembly proceeded to business."

This narrative was not read, but is here given as a prelude to the program of the celebration.

Devotions concluded and the Assembly constituted, Dr. Rochester read the messages received.

GREETINGS

Dr. E. D. McLaren, Vancouver,
Written on his behalf by his daughter,
Mrs. (Rev. G. A.) Wilson.

Dr. McLaren wishes me to thank you for your letter.

He regrets that he cannot be present at the General Assembly and that he is unable to prepare a message as requested, but desires to express the hope that it may be a successful and profitable meeting.

The date of his ordination was September, 1873, and his name should appear on the records of the Brockville Presbytery.

Until a week ago, Dr. McLaren had been carrying on his work as usual, but the doctor found he had been overdoing his strength and has insisted on a complete rest.

With every good wish,
Edithe McLaren Wilson.
* * *

THE PRESBYTERIAN CHURCH IN U. S. A.

The greetings of this Church were presented by delegate in the person of Rev. J. Ross Stevenson, D.D., LL.D., to whose splendid address the Assembly listened with rapt attention on Thursday, June 6th, immediately following the Communion Service. To this reference is made elsewhere.
* * *

UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA

Fathers and Brethren:—

Under instructions from the General Assembly of the United Presbyterian Church of North America, meeting in Akron, Ohio, May 22-28, 1935, the Moderator, Rev. Edward C. McCown, D.D., sends greetings and cordial good wishes to the Presbyterian Church in Canada whose General Assembly meets at Montreal, Canada.

Reviewing the work accomplished by this branch of the Church of Jesus Christ we thank God and take courage. We pray for God's continued blessing upon you in your great work and may the Holy Spirit empower your ministers and workers for the testimony He has commissioned you to give. We join you hand and heart in obedience to the command of our Lord, "Go ye therefore, and teach all nations." It is our prayer that the unprecedented challenge of the world may bring us all to the feet of our Blessed Master where each one by the grace of God may say, "I can do all things in him that strengtheneth me."

Fraternally, Your Brethren,
General Assembly of the United Presbyterian Church of North America.

Edward C. McCown,
Moderator.

THE PRESBYTERIAN CHURCH IN U.S.

The Presbyterian Church in the United States congratulates The Presbyterian Church in Canada on the occasion of its Diamond Jubilee, rejoices in its splendid history and the great contribution it is making to the progress of the Kingdom of Christ and sends most cordial fraternal greetings.

Henry H. Sweets, Moderator,
J. D. Leslie, Stated Clerk.

* * *

**THE GENERAL SYNOD OF THE
EVANGELICAL AND REFORMED
CHURCH**

Our recently united Evangelical and Reformed Church acknowledges your friendly invitation, regrets that it is not feasible to have a personal representative present, but sends its hearty fraternal greetings and congratulations to your Presbyterian Church in Canada on the occasion of its Diamond Jubilee Celebration in June of the present year.

The review of your sixty years of united fellowship and service in building the Kingdom of God in Canada will doubtless be the foundation and inspiration for continued grateful, intelligent, and courageous adventure in realizing the essential and ultimate unity of the Christian Church.

May God's richest blessings attend you in this Jubilee Celebration and abide with your Church and her people. May we continue to labor together in Christian fellowship, ever mindful of our Lord's great prayer:—

"That they may be made perfect in one, and that the world may know that Thou hast sent me and hast loved them as Thou has loved me."

J. Bauch Stein, Stated Clerk.

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**GENERAL ASSEMBLY OF THE
PRESBYTERIAN CHURCH OF WALES**

Moderator, Fathers and Brethren,

On behalf of the Presbyterian Church of Wales, we desire to convey to you our hearty congratulations on attaining your sixtieth year of service for the Kingdom of God in your great land. It has given us inestimable joy in receiving your deputies from year to year and from them we have learned of your wonderful history in bearing a glorious testimony to the Truth as it is in our Lord Jesus Christ, and it is our earnest prayer that Heaven will continue to bless you abundantly in the future. As you recall the mighty works you have been privileged to perform in meeting and solving peculiar problems you will realize that you have been led by the Holy Spirit and in that experience you will be inspired to go forward with greater courage in the vast expanses of Canada.

We regret that we find it impossible to

send a Deputy to your Assembly this year; but desire to send a heartfelt greeting.

We are celebrating our Bi-Centenary this year for it was in 1735 that two young men who had passed through deep spiritual experiences were called of Almighty God to evangelize our beloved land. They had a rich harvest of souls and we are rejoicing in the success of the work which our Lord has vouchsafed to us as a Church for two hundred years.

We greet you in the name of the Presbyterian Church of Wales.

W. Sylvanus Jones, Moderator,
D. Cunllo Davies, Chief Secretary,
James D. Evans, Secretary of the Relation with Other Churches' Committee of the General Assembly.

* * *

**PRESBYTERIAN CHURCH OF
ENGLAND**

Brethren,

We have learned with great interest of the plans that you are making to celebrate at your Assembly in June the Diamond Jubilee of The Presbyterian Church in Canada. We are very grateful for your invitation to the Presbyterian Church of England to send a delegate to your Assembly on that occasion, and deeply regret that it is impossible for us to make the necessary arrangements.

We should however like to take this opportunity of sending a message of cordial greetings and good wishes.

With you we rejoice to remember that sixty years ago the various branches of Presbyterianism in Canada united to form one Church. That Church has contributed magnificently to the spiritual and moral well-being of the great Dominion of Canada during all these years; and we are glad to think that, though the Presbyterian tradition now flows again in two streams, each branch continues to offer its own rich stores of spiritual wealth to your people.

We pray that God may use the present situation to His own glory, and to the advancement of Christ's Kingdom in Canada; and in particular we pray that His blessing may rest upon The Presbyterian Church in Canada, strengthening you in every high endeavor, guiding and directing you in all matters of policy, filling you with all the riches of his grace.

James Reid, Moderator,
John Henry Wishart, Clerk.

* * *

**THE PRESBYTERIAN CHURCH IN
IRELAND**

Right Reverend Moderator,

The Presbyterian Church in Ireland sends most cordial greetings to the General Assembly of The Presbyterian Church in Canada on the occasion of the observance

of the Diamond Jubilee of your Venerable Court.

We appointed a delegate to visit you and carry our good wishes to your Assembly but he has informed us that personal circumstances prevent him from discharging a duty that he would have esteemed an honor to perform.

We have followed with pleasure the history of the expansion and consolidation of your Church in recent years and are gratified to know that you have other schemes in contemplation which, if brought to fruition, will doubtless, with the blessing of God, minister to the spiritual uplift of those whom you wish to serve. We rejoice to learn that the Home and Foreign Missions of your Church are well maintained and that the zeal and Christian liberality of your people are worthy of all commendation.

We take pride in recalling the sacred ties that bind our Church and yours in Christian fellowship since the days when our forefathers and others carried the Reformed Faith in their hearts to their Canadian home and we reflect with admiration on the fidelity with which our brethren in the Far West have maintained their ancestral standards and principles and have never flinched even in times of dire trial and difficulty from their loyalty to Evangelical Truth and Scriptural Religion.

The Church in Ireland gladly renews her spiritual alliance with the Church in Canada on this auspicious occasion, praying that God's richest blessing may rest upon her in all her labors at home and abroad for the advancement and upbuilding on earth of the Kingdom of our Lord and Master, Jesus Christ.

Signed on behalf of the General Assembly of the Presbyterian Church in Ireland.

Thos. M. Johnston, Moderator.

Wm. A. Watson, Clerk.

* * *

UNITED ORIGINAL SECESSION SYNOD

Dear Brethren,

We of the United Original Secession Church of Scotland, having learned with deep interest of the celebration you are to hold this year, the Diamond Jubilee of The Presbyterian Church in Canada, send you our most cordial congratulations and fraternal greetings. As well as by the ties of a common faith in Jesus Christ which bind together the Christian Churches of every land, we are the more closely bound to you by the fact that many who have gone from our midst to make their homes in your vast country have found their spiritual home in The Presbyterian Church in Canada.

We pray that your Diamond Jubilee celebration, with its recollections of the past, may prove an encouragement and inspiration in the difficult times that confront the

Church to-day; that in your reconsecration to the great tasks lying before you, you will be enriched with new strength by the great Head of the Church, and that, along with all branches of the Church, you may early experience a time of spiritual revival by the outpouring of the spirit of God.

On behalf of the Synod of the United Original Secession Church of Scotland.

Yours very sincerely,

Robert Robertson, Convener,
Committee on Correspondence with other Churches.

* * *

THE UNITED FREE CHURCH OF SCOTLAND

The United Free Church of Scotland, Continuing and Advancing, greets the Continuing and Advancing Presbyterian Church in Canada, sends congratulations on sixty years of noble adventure and enterprise in the Gospel and rejoices with them in this that the best is yet to be.

James Sneddon, Moderator,

D. M. Forrester, Senior Principal Clerk,

James Barr, Junior Principal Clerk.

* * *

FREE CHURCH OF SCOTLAND

Greetings,

We, the Moderator of the last General Assembly, the Principal of the College, and the Principal Clerk of Assembly, all of the Free Church of Scotland, being the General Assembly's Committee in that behalf officiating between the dates of the General Assembly of the Free Church, do hereby in the name and with the undoubted concurrence of our Supreme Court and of the Church, assure your Venerable Court of the interest with which we have learned, and they in due course will learn, being duly reminded that your coming Assembly will mark the sixtieth Anniversary of the Constitution of your Church into its present form.

But like as we of the Free Church of Scotland can trace our history far back, alike as to doctrine and polity, even to the Reforming faith and energy of our fathers and beyond them to the prime source of Apostolic words and works, so we recognize that you are able and on this occasion will doubtless essay, to do likewise.

Such backward glances will shew not a few occasions when the stream of affectionate retrospect ran parallel with the life work of Ministers and Elders who had the beginning of life and labor within the pale of the Free Church of Scotland.

In more recent years your Church has not been without tribulations like unto our sorrows and losses.

Be assured brethren of The Presbyterian Church in Canada that, although the proximity of dates will make it impracticable

for our General Assembly, meeting in the last week of May, to select and send a delegate to bear in person our greeting, this letter is a fervent epistle of encouragement. Our prayer is that, in the years before you, the boundaries of the Kingdom of our Lord and King, the Head of the Church, will be extended, so bringing refreshment to the souls of many.

In the name of the Free Church of Scotland this tenth day of May, 1935.

Duncan MacDonald, Moderator of the General Assembly of 1935.

John Macleod, Principal of the Free Church College.

J. K. Cameron, Cl. Eccl. Scot. Lib.

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VINDHIYA AND SATPURA MOUNTAIN BHIL PRESBYTERY

At Amkhut, and within the First Bhil Church there, the Moderator Bitiya Bhai, presiding, Presbytery again met at eight o'clock in the evening of March 8th, 1935, and was constituted with prayer.

Diamond Jubilee Resolution

It was agreed that the following resolution be submitted to the General Assembly meeting in Montreal, June 5th, 1935:

"Members and Adherents of the congregations and preaching stations in the Vindhya and Satpura Mountain Bhil Presbytery, of The Presbyterian Church in Canada, in mela (convention), assembled at Amkhut, Saturday, March 8th, 1935, send greetings to the Diamond Jubilee meeting of the General Assembly to be held in Montreal on June 5th, 1935.

"As a token of our love for our fellow Christians in Canada and our appreciation of the help they have given us in years past, by prayer, example and support, we are sending Rs. 110/-/- towards the Jubilee fund. This amount has been subscribed as a free-will offering by our congregations.

"There are now 1383 baptized Christians in the area of this Presbytery. As yet we have not attained to self-support, but it is our hope that, more and more, in the days to come we shall be able to carry on the work of evangelization among our brethren in this Bhil land and that, together with the Church in Canada and other lands, we may press forward toward the mark for the prize of the high calling of God in Christ Jesus.

"Throughout the days of Assembly and in years to come, our prayer will be that the Church may be filled with the Holy Spirit and may go on from glory to glory and from strength to strength until the day dawn and the shadows flee away."

* * *

NORTH FORMOSA PRESBYTERY

Congratulations Jubilee and Tenth Anniversary.

GENERAL PRESBYTERIAN ALLIANCE

To The Right Reverend the Moderator, Fathers and Brethren of The Presbyterian Church in Canada, convened in General Assembly at Montreal, 5th June, 1935.

The Alliance of the Reformed Churches Throughout the World Holding the Presbyterian System has heard with generous emotion that the Diamond Jubilee of their honored constituent Church, The Presbyterian Church in Canada, falls to be celebrated at this time, and has also received at its head office in Edinburgh, Scotland, a kind invitation to send a representative to attend the General Assembly in honor of this notable Commemoration during its session in Montreal.

While it is not possible to send a delegate from Scotland at this time, the Presbyterian Alliance is happy to think that it will be represented on this occasion by brethren belonging, by birth or by adoption, to its Western Section across the Atlantic, to whom it can confidently entrust a commission to represent our whole world-wide family and the brotherhood of our Reformed Churches.

The Alliance shares the pride of all its Churches in their past history, and in particular at this time offers congratulation and good wishes to its brothers in Canada, praying that this anniversary may bring them happiness, inspiration, and many tokens that their labor is not in vain in the Lord; that the future years may abound in the blessings of service in peace and concord and all encouragement; that in devout fellowship with all the brethren their loyal and devoted Church may prosper in the holy work given it to do for our Lord and His people at home and abroad; and that the consecrated traditions of their past may be enhanced by the faithful following of the vision granted to the world-wide Church of Christ in these years of change and upheaval. We salute you affectionately, giving thanks to God upon every remembrance of you and your labors in His service, and we pray that the grace of our Lord Jesus Christ may be with you in your proceedings and your fellowship.

In the name of the Presbyterian Alliance.
William A. Curtis, President.

W. H. Hamilton, General Secretary.

* * *

By Rev. George H. Donald, D.D.

I have the honor to present to you in person the greetings, good wishes, and blessings of the General Presbyterian Alliance. In the commission which you have heard it is said that I represent "a world-wide family and the brotherhood of all our Reformed Churches." These words explain

the wide sweep of this Alliance to which we belong. Someone asked me what is the General Presbyterian Alliance, and I answer now:

First of all, it includes all Presbyterians the world over; Church of Scotland, the Free Church of Scotland, The United Free Church of Scotland. It embraces The Presbyterian Church in Ireland, The Reformed Presbyterian Church in Ireland, the Presbyterian Church of Wales, and five or six Presbyterian Churches in U.S.A., each with a slightly different name; the Presbyterian Church in Latin America, Jamaica, South Africa, India, Formosa, Korea, Australia (five), and New Zealand, etc., etc.

Secondly, it has affiliations with other Reformed Churches throughout the world, many of whom it has been my privilege to visit, France, Belgium, Germany, Holland, Italy, Czechoslovakia, Hungary, Roumania, Lithuania, Spain, Switzerland.

Thirdly, it is divided into two sections, Eastern and Western Divisions and on the latter our Church is represented by several ministers who are called from time to time to attend meetings usually and inconveniently held in the States.

Fourthly, The Alliance from time to time holds General Council meetings, and the following are on record:

1921, Pittsburg (my first crossing, U.S. A.); 1925, Cardiff, Wales; 1929, Boston, U. S.A.; 1933, Belfast, Ireland. The next meeting, 1937, is fixed for Montreal and we have offered for this gathering the use of our church, St. Andrew and St. Paul.

I make these statements to show you how true the words in the commission are, "A world-wide family and a brotherhood of all Reformed Churches," an international Alliance.

But we in Canada can make a special claim for our place in this family for the very early history of Presbyterianism in Canada has a link with continental Protestantism which I should imagine is unique. In a most interesting article written by Mr. J. M. Robertson, a member of Knox Crescent Church, Montreal, and recently published in the Herald, we are told that contrary to popular conception the first minister in Canada was not a Scot, but a French Huguenot, the ancestors of those very people with whom the Presbyterian Alliance has affiliations in France to-day and whose Church adopted the Presbyterian model in 1559. These Huguenots arrived in Canada in 1604 and though their visit was brief yet they brought their particular form of worship to this country and no doubt left behind them some converts.

Then again the introduction of Presbyterianism into the Maritime Provinces came not from Scotland but from elsewhere for in 1751 a tide of immigration flowed in from Holland, Germany, Switzerland, and the North of Ireland, and from the New England States, and included many Presbyterians. In Halifax on July 3rd, 1771, we are told, the first Presbytery met and the first Presbyterian minister in Canada, an immigrant from Holland, was ordained. His name sounds like "come and go" (Comingoe), but he stayed! So you see how international even in those far-off days was the Presbyterian Church. Ireland was early on the spot. It was however the old Church of Scotland, the Established Church, which laid the foundations of Presbyterianism in Canada in Quebec Province. In 1759 religious services were held in connection with the British Military forces in Quebec; in 1767 a congregation was formed under Rev. G. Hurry, a military chaplain, and a licentiate of the Church of Scotland, which became St. Andrew's Church. On March 12, 1786, John Bethune founded St. Gabriel's congregation in Montreal. Some of the direct descendants of the Bethune family are members of my own church to-day. At the close of the 18th century Presbyterians were well established in Canada, fed by the mother Church of Scotland (and later by the Free Churches) through their colonial and overseas committees. In 1875, sixty years ago, the Church in Canada assumed her responsibilities, an event we celebrate to-day, and of course our congregations to-day are composed mostly of those of Scottish and Irish descent, but have still a French Huguenot flavor.

It is often asked what particular race predominates in Canada. Moderator, if I ventured to ask to-night for a show of hands as to which nation has the greater number represented in this land it would be interesting to see how the vote went, Scots, English, or Irish. When I personally was asked I promptly plumped for a predominance of Scots, and when challenged I went to the census figures, and my discovery caused amazement and humiliation. The census of 1871, sixty-four years ago, shows, approximately, Irish 846,414; English, 706,369; Scots, 549,946. In 1931, English 2,741,419; Scots, 1,346,350; Irish, 1,230,808; the Irish having dropped from the first to the third place. The actual percentage of Presbyterians to-day is no doubt small.

So long however as the stock of Scots and Irish abide and flourish, and in a democratic country like ours that is certain, then it is also assured that our Presbyterian Church will expand and grow like a great tree. Remember that we as a Church are not an isolated unit in a vast continent but

members of a great world-wide, historical family, a brotherhood of nations. We have great traditions and a priceless heritage.

It would be a mistake to make of these traditions a religion as the tendency of some is. Traditions alone never saved a single soul or promoted a single crusade of any value. Some of us are tempted to live on these traditions and not in that personal experience which alone makes men free. Our fathers bequeathed us something higher and greater than traditions. They bequeathed the spirit of adventure in the cause of Christ, the spirit of confidence in the faith of Christ, and the certainty of the right to become the sons of God. They bequeathed the cross and that cross breaks through the circle of traditions, prejudices and superstitions and makes men free to follow where the Prince of Glory leads; and I believe He is calling us to interpret His Gospel to the new conditions of our time, and the more we study Him, and He needs studying, and the more we seek to serve Him, and He calls for service, and the more we surrender to Him, and he calls for personal surrender, the greater will be our progress and power in this land which He has committed to our charge.

We long and pray for the time when we shall cease to use the word "foreign" in connection with our great mission as a Church. If we have a right estimate of Christ, and the only meaning Christ has is a world-meaning, He is the Saviour of the world, when we have that estimate of Him, then there are no foreign missions. There is only one mission, a world mission. If we believe in Christ we believe in a world-scheme for Christ. The Alliance encourages and seeks to promote that ideal.

Mr. Moderator, I congratulate you and your Church and offer you in the name of the Presbyterian Alliance our felicitations and good wishes for the continued prosperity and growth of The Presbyterian Church in Canada and for the blessing of God on your work, and in so doing I congratulate myself in that I am one of your number.

PRESBYTERIAN CHURCH IN U.S.A.

The General Assembly of the Presbyterian Church in U.S.A. responded to our invitation with respect to the Diamond Jubilee by sending a delegate, one of their eminent men, Dr. J. Ross Stevenson, President of Princeton Theological Seminary. Dr. Stevenson before entering upon this high post as President of the largest theological college in the Presbyterian Church in the United States was minister of that widely known and influential congregation

in New York, Fifth Avenue Presbyterian Church. Because of an unexpected engagement Dr. Stevenson could not be present at the Monday evening celebration and was therefore accorded the privilege of speaking on Thursday morning, immediately following the Communion Service. He was introduced to the Moderator by Dr. S. Banks Nelson, Vice-Convener of the Committee on Correspondence with Other Churches, in terms of fitting reference both to himself and to the Church he represented. The reception to Dr. Stevenson was most hearty, and following his address both general and generous commendation of his message was expressed. This took final form in a resolution of the Assembly as follows:

"The Assembly expresses deep appreciation of the courtesy of the General Assembly of the Presbyterian Church in U.S.A. in sending as fraternal delegate to our Diamond Jubilee Assembly Rev. J. Ross Stevenson, D.D., LL.D., President of Princeton Seminary, whose eloquent message profoundly stirred and greatly gratified the Assembly."

Dr. Stevenson expressed on behalf of the Presbyterian Church in U.S.A. gratification at receiving the invitation to our Diamond Jubilee Celebration and stated that the response on the part of the Church he represented was immediate and enthusiastic. They too were looking forward to a celebration in 1938, namely their Sesquicentennial, the last Assembly being the 147th. He expressed the earnest hope that The Presbyterian Church in Canada would be represented by delegation on that occasion.

The early part of Dr. Stevenson's address was engaged with pioneer Presbyterian history in Canada and the part taken by the Presbyterian Church in the U.S.A. in the early development of our Church both in the far East and in the central area. The reciprocal relations of later times when Canada was able to give as well as to receive was most interestingly set forth. There had been a generous interchange of ministers and other leaders in which the institution which Dr. Stevenson represented played an eminent part. In this connection he named a number of distinguished ministers on both sides of the line. In the ecclesiastical realm there was no question of frontiers between the two countries.

He referred also to the genius of Presbyterianism with frequent and pertinent reference to the Confession of Faith directing attention in particular to unity as the Church's governing principle. To many this would seem strange in view of the history of division within the Church. Nevertheless, this view of the Church was sound. Unity was inherent in its constitu-

tion. If there had been schisms and disunity from time to time in the Church it was because the Church had failed to live in keeping with the constitution. He instituted a parallel in the experience of the United States. "We have in our country tried a great many experiments that have not been of much benefit. We are however becoming aware once more as a nation that we have a constitution and that it is broad enough in its provision and will guide us right, and what our country needs is closer adherence to the constitution." The same was true also of the Presbyterian Church. In the Church therefore loyalty to the constitution meant the earnest effort to attain and manifest unity.

For many years Dr. Stevenson has been Chairman of the Committee on European Relief in the Alliance of the Reformed Churches, Western Section. A feature of every meeting has been his very earnest appeal for our brethren across the Atlantic and he has been the mainspring of the Alliance contributions in this regard. It was fitting therefore that he should say a few words about the situation of our brethren of the Reformed faith in Germany, and plead for earnest consideration for them in their recent trying experiences. The Assembly of his Church sent sympathetic greetings to the oppressed in that land, some of them even in prison, and forwarded a resolution to the State Department to be handed to the German Ambassador, expressing concern with respect to the situation of the Protestant Churches there. As a result of combined action, in which the Conference on Christian Life and Work had a leading part, and of making it clear to Hitler that the world is looking on, the German President was so impressed that, according to recent reports, the ministers who have been wrongly imprisoned, have been released.

During his stay in Montreal Dr. Stevenson was the guest of the Assembly.

REMINISCENCES OF UNION, 1875

Two names were upon the program in connection with this subject, Rev. R. J. Craig, M.A., Demorestville, Ont., and Rev. C. Cameron, D.D., Ottawa, Ont. Dr. Cameron was unable to remain and this topic had Mr. Craig as its narrator. From some standpoints this was the feature of the celebration. Mr. Craig's address was brief and humorous and very serious. At the outset he refused to take a seat upon the platform, saying that the seating did not comport with his person. When the time came to ascend to the platform he was given a great ovation and the applause continued for some time. Here was, so far as

known to the audience, the only survivor of the great Assembly of 1875. It was afterwards learned that another minister present at that historic Assembly, Rev. M. O. Paradis, survives and is living in Chicago. The attention of the Assembly was drawn to this fact some time later by Rev. C. E. Kidd of Gananoque, and greetings were forwarded to him by Mr. D. W. Yuill, Melita, Man., who on his return expected to go by Chicago, and would deliver the message.

We learned personally that there was still another survivor, a layman, Mr. M. J. M. Campbell, Montreal, an elder in the Presbyterian Church, whose friendship we had enjoyed in connection with Erskine Church, Montreal, many years ago. He stated to us that he too was there when the Union was consummated.

Mr. Craig declined to be reminiscent, at least at any length, and so far as words were concerned. He electrified the great audience however by standing erect, extending his arms to their full length and crying, "I am the reminiscence." He recounted one incident, however, which so far as he had been able to discover, had never found a place in any article, lecture or book that he had read. At an unrecorded meeting for prayer on June 15th, 1875, at the hour of four o'clock, Rev. G. M. Grant, later Sir Geo. M. Grant, President of Queen's University, was asked to speak. He rose and stepped forward to the edge of the platform and in ringing tones cried,

"Arise, shine, for thy light is come and the glory of the Lord is risen upon thee." "Go ye therefore and teach all nations, baptizing them in the name of the father, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you always, even unto the end of the world." "These are our marching orders."

That speech of Dr. Grant, Mr. Craig said, had been his inspiration.

The next day Mr. Craig, as intimated by Principal Mackenzie of the Presbyterian College, Montreal, had bestowed upon him at a special Convocation of the College, the honorary degree of Doctor of Divinity.

Following the adjournment of the Assembly on the afternoon of the 11th, a special Convocation was held in the Presbyterian College for the purpose of bestowing upon Mr. Craig the honorary degree of D.D. A large company assembled and, surrounding the Principal, Dr. Mackenzie, and the faculty on the platform, were many graduates of the college and leaders in the Church. Brief addresses were made by the



REV. R. J. CRAIG, M.A., D.D.

Principal, by Dr. A. J. MacGillivray, Dr. Frank Baird, and Dr. J. W. Stephen of St. Andrew's Church, Kingston. Dr. Stephen presented Mr. Craig to the Principal for the bestowal of this honor and cited the qualities, attainments, and service for which he was deemed worthy of the distinction. Mr. Craig is an honor graduate of Queen's University, having obtained his Bachelor's degree in 1871, and three years later his Master's degree, excelling especially in classics and philosophy. In theology he was among the foremost of his class and graduated with distinction in 1874. Then a year was spent in post-graduate work in Edinburgh and this was supplemented some time later by a two years' course of study in languages in Stuttgart, Germany. After his licensure in 1874 he served for a short time under the Church of Scotland as a missionary in Canada, and it was then he visited the historic Assembly of 1875. In 1876 he was ordained by the Presbytery of Kingston and settled in Deseronto, where he labored for eighteen years. There a beautiful church and manse were erected, a congregation developed and a bond of affection between minister and people so strongly knit that the church still welcomes its beloved father,

and no special service is complete without him.

He is an able expositor of the Word, peculiarly gifted in epigram and illustration, which are made to serve his evangelical and missionary zeal. As a Presbyterian his service has been signal and unique, law and procedure having a peculiar attraction for him. For almost a quarter of a century he has been Clerk of Kingston Presbytery, rendering invaluable service in many ways and maintaining a spirit free from prejudice and bitterness. To his intimate knowledge of law and procedure, his untiring watchfulness, and his self-sacrifice the Church is deeply indebted before and after disruption. His personality, to use language applied to an eminent physician of the Old Land, embodies strength, happiness, and fidelity, the first indicated in the fact that he is a survivor of that noble company of 1875, the second revealed in his charming address at the Jubilee Service, and the third demonstrated by his unsparing devotion through the years to the cause of the Church.

DR. CRAIG'S REPLY

Very Rev. Principal and the Senate of the Presbyterian College, Montreal, to you I offer heartfelt thanks and gratitude for the very great honor you have just bestowed on me in laureating me with the degree of D.D. honoris causa, the highest honor in the gift of the College, and in the presence of many of those in attendance upon the Diamond Jubilee Assembly, 1935, of The Presbyterian Church in Canada and with the approval of eyes raining influence.

I recognize this as the most happy occasion of my life, except one or two of a private nature. I may say, and I can surely claim, that this is my Diamond Jubilee year, for a little more than a month ago the Synod of Toronto and Kingston honored me by electing me to the high position of Moderator and now I receive this wonderful gift of the Senate.

For all I am most humbly thankful, giving glory to the Great King and head of the Church for bringing me through sixty years of my ordained ministry to this happy occasion and for this most valued and highly appreciated gift of D.D.

Accept my profound thanks and may God grant me grace so to live that I shall never put any blot on the escutcheon of The Presbyterian College, Montreal, or The Presbyterian Church in Canada.

THE CHURCH OF SCOTLAND

An unfortunate circumstance prevented our hearing from this body so great and honored in the work of the Church universal. As the days went by without acknowledgement of our communication ad-

vising them of the Diamond Jubilee we questioned about failure on our part whether some neglect in mailing or other fault. At the last moment, indeed at our meeting, we learned that the Clerk of the General Assembly was ill when our letter reached him and was mislaid in the interval before recovery. Keen regret has been expressed over this misfortune and we are advised a message is on the way.

The other addresses as on the program will appear in the August Record.

Among the Churches

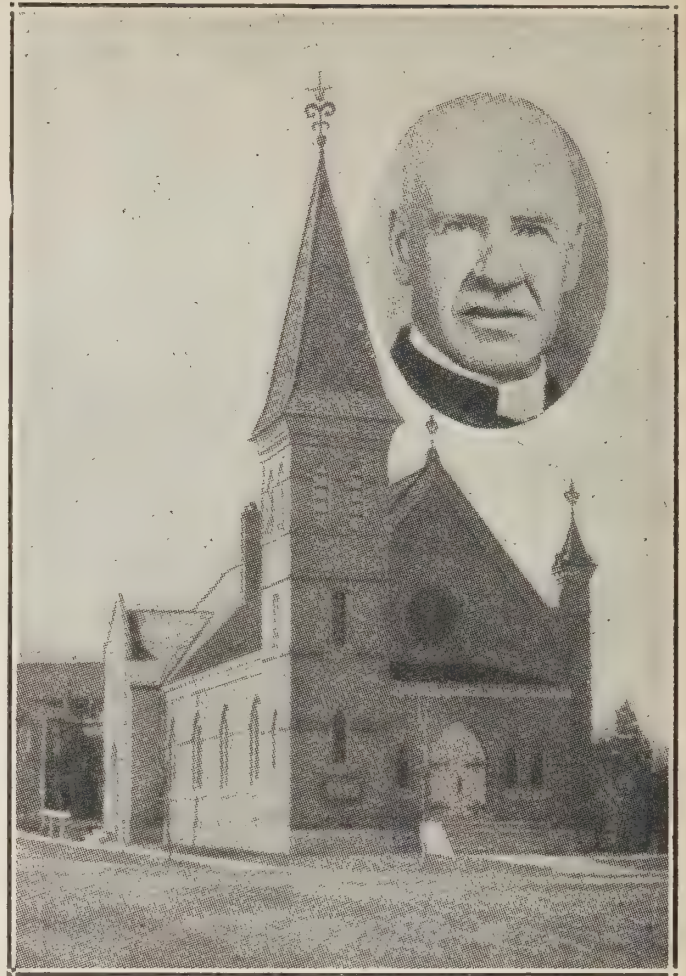
Essex, Ont.

St. Andrew's Church, observed the 50th anniversary by a splendid service on Sunday, May 12th, at 3 p.m. The church was beautifully decorated with flowers for the occasion. Rev. Dr. Paulin, of St. Andrew's Church, Windsor, preached and delivered one of his characteristically forceful addresses to a large congregation. Mr. Rose organist and a quartette from St. Andrew's, Windsor, provided a special musical service. The occasion constituted a memorable event in the church's history.

On May 5th, 1885, the first service was held in the new church on Alice St., and Rev. W. M. Fleming who had just completed his studies, was ordained and inducted. The church was erected at a cost of \$2300 and the congregation, numbering fifty-two members, received a grant from the augmentation fund of \$300. In five years the members had increased to 139 and there was a Session numbering five. The debt had all been paid off, the minister provided with a manse, a stipend of \$900 guaranteed, and the congregation was self-sustaining. Mr. Fleming labored faithfully in this charge for twenty-one years and was succeeded in turn by Rev. John Ross, Rev. John Crawford, and Rev. John Gray Reid. During Mr. Reid's ministry, in June 1935, the church by a majority of seventeen voted for Union and the congregation suffered greatly both in membership and in the number in active service. Although those who continued the congregation lost the manse, they were allowed to retain the church, and St. Andrew's, Essex, and Puce, were constituted one charge with Rev. H. Graham, minister. He remained for two years and was succeeded in turn by Rev. Donald MacQueen, Rev. T. Fraser, and the present pastor, Rev. J. A. Issac.

Leamington, Ont.

The fifty-ninth anniversary of Knox Church, Leamington, was fittingly observed on Sunday, May 19th, with special services both morning and evening. Rev. Dr. W. M. Kannawin, of Toronto, was the guest preacher, speaking in the morning on Peter's Confession, the strength and enduring substance of the Church; and in the



LIVINGSTON CHURCH, BADEN, ONT.

Inset, Rev. J. S. Shortt, D.D.

evening on The Abundant Life. These helpful messages were much appreciated. Rev. Lewis McLean, the minister, was in charge of the services and a large choir, ably assisted by a violinist and pianist, presented musical numbers of an exceptionally high order of excellence. In the morning Dr. Kannawin addressed the Sunday School and in the afternoon paid a visit to the neighboring congregation of Blythswood.—Com.

Baden, Ont.

Sunday, May 12th was signalized in Livingston Church by special services in the afternoon and evening, the occasion being the opening of the new building and the dedication of the pipe organ recently installed, and also the unveiling of a memorial window. The services were conducted under the auspices of the Presbytery. The Moderator of the Assembly, Dr. J. S. Shortt, preached and conducted the service of dedication. The organ was unveiled by Mrs. J. P. Livingston. Assisting in the service were Rev. E. A. Thomson, Elora, Dr. A. J. McGillivray, Guelph, ex-Moderator of the General Assembly. The window to the memory of the Kuntz family was dedicated and the unveiling was by Miss Doris Kuntz. The organ was the work of the Woodstock Organ Company Limited,

and cost \$5,000. All concerned are very greatly pleased with the instrument.

In the evening Rev. Geo. Taylor-Munro, of St. Andrew's Church, Kitchener, preached and conducted the service, the sermon having as its theme, The Fellowship and the Gospel. The musical part of the service was under the direction of Professor Ziegler of Kitchener Conservatory of Music with Miss Jean Fergusson of Kitchener as soloist in the morning and the quartette of St. Andrew's Church, Kitchener, assisting. The quartette contributed also to the musical service of the evening. The attendance was very large, filling every part of the building. Provision was made for the overflow by the installation of amplifiers so that all, wherever finding accommodation, heard in full the service and the messages.

Monday evening was devoted to a gathering of the congregation for supper and the presenting of a miscellaneous program.

Tuesday evening was set apart for the young people, the chief feature of this being an address by Dr. W. M. Kannawin, General Secretary of Sabbath Schools and Y.P.S. In addition the musical part of this program consisted of two euphonium solos by Mr. Junior Gleiser, an organ solo by Miss Laura Louise Livingston, and vocal duets by Mr. and Mrs. J. A. Webb, Woodstock. This gathering was marked also by the unveiling of a window by Mr. Allen Petrie, President of the Young People's Society of Livingston Church, the window being the gift of the young people.

Wednesday evening was devoted to an organ recital by Professor Zeigler, assisted by Miss Laura Louise Livingston, Mrs. J. P. Livingston, Miss E. McColl, Mr. Morton Staebler, and Trinity United Church Choir, Kitchener.

The interest in the Sunday services and week-night gatherings could hardly be surpassed. It was a great occasion in the life of the congregation and the whole community joined in the rejoicing.

Vancouver, B.C.

On May 20th an honored leader in the Church, Rev. Dr. D. E. McLaren, and Mrs. McLaren, were the recipients of congratulations from a wide circle of friends from far and near, when they celebrated the Diamond Jubilee of their marriage. In 1888 Dr. McLaren was called from Brampton, Ont., to St. Andrew's, Vancouver. In 1901 he was chosen Superintendent of Home Missions, succeeding Dr. James Robertson. Ten years later he and Mrs. McLaren returned to Vancouver where they have since resided. He has been quite active in work until recently and both enjoy in the autumn of life the high regard and deep affection of a wide circle of friends.

Edmonton, Alberta.

The Presbyterian Church in Canada and particularly First Church, Edmonton, has recently suffered a sad loss in the death on April 26th, of one of its most valued members, Mr. D. S. MacKenzie.

Mr. MacKenzie had for many years, been Clerk of Session, an office which he filled with ability and distinction. During his last long illness he, of necessity, relinquished most of the Clerk's work, but he was asked to retain the position nominally because of the great respect and affection felt towards him by both Session and congregation. He always maintained a deep interest in all affairs of First Church and the Presbyterian Church as a whole.

Between Dr. McQueen and Mr. MacKenzie there was always the warmest friendship, and a confidence which grew with the years. Mr. MacKenzie's broad knowledge of church history and procedure, and his good judgment, combined with his never-failing tact, made him an invaluable Clerk of Session. He possessed that rare gift of standing up for his own principles without offending those of opposite opinions, as was well exemplified during the disruption of 1925.

Mr. MacKenzie was born in Bruce County, Ontario, coming west in the early days. He was for a good many years Deputy Minister of Education for the Province of Alberta, and later was Bursar of the University of Alberta.

South Kinloss, Ont.

The June Communion Service marked the completion of fifty years of unique personal contribution to public worship by Mr. John N. McDonald, in the capacity of precentor. For forty-six years Mr. McDonald gave uninterrupted service. He occupied this post in 1881, but was absent from the community for four years. This congregation does not use the organ at the morning service.

Wellwood, Man.

Prior to the departure of Rev. Wm. Reynolds and Mrs. Reynolds for their new sphere of labor in the eastern part of Ontario, a gathering of the congregation in their honor was held at which appreciation of themselves and of their labors was generously expressed with the hope that God's blessing would attend them in their new sphere of labor. This tribute was accompanied by gifts and the hope that these would continue to remind them of the many friends they left in the West and of the good wishes of them all.

Regina, Sask.

What the death of Mr. Walter Martin, who passed away suddenly early in May, meant to the congregation of First Pres-

byterian Church and to the community was briefly expressed in the words of his minister, Rev. S. Farley, "We have lost a rare soul, a most devoted worker and office bearer, and The Presbyterian Church in Canada one of its most loyal sons. Give us a generation of such men and all our problems, social, economic, national, and international will be solved." His place in the community was indicated by the following tribute paid editorially by the Regina Leader-Post, "The late Walter Martin, for fifty years Provincial Building Inspector under the Department of Public Works, left his imprint upon this community in a number of fields, but perhaps no more so than as a layman of the Church."

According to his minister he was a discovery of 1925. He served with singular fidelity on the Church Session, Board of Managers, and the Building Committee responsible for the erection of the new Church. As a Sunday School Superintendent however he was seen at his best. Though before 1925 he had taken no part in this work, he became Superintendent of Northside Sabbath School. This work became an absorbing passion and it was his privilege to see a full-fledged congregation with church and settled minister develop from this school.

Next he undertook similar work at Eastview and with the same wholehearted devotion. Although his duties took him far afield during the week it was known that he travelled long distances, by car or train, to be at his post on Sunday. From this work, too, a church is in prospect, and already a site has been purchased. On the Sabbath previous to his death, he went over the Mothers' Day program with his teachers, arranged other details and then closed the meeting with prayer, his last public utterance. On the Sunday following his minister took his place at the school with 230 in attendance.

Mr. Martin was a native of Kemptville, Ont., and with his father followed the work of a building contractor until 1912, after which he was in the employ of the Government of Saskatchewan as Inspector of Public Buildings.

Richmond Hill, Ont.

At a joint May meeting of the Richmond Hill and Thornhill Auxiliaries of the W.M.S., Mrs. J. D. Cunningham was honored with a Life Membership Certificate from Thornhill Auxiliary. Mrs. Cooper and Mrs. Hall, both pioneer W.M.S. workers, made the presentation.

SYNOD OF THE MARITIME PROVINCES

Conference for Ministers and Church Workers

Pictou, Nova Scotia, July 17-19, 1935

The first Annual Conference for ministers and church workers in the Synod of the Maritime Provinces will be held at the Boy's Residence, Pictou, Nova Scotia. Registration will begin Tuesday Evening, July 16, 1935, at 7.00 p.m., and lectures promptly at 9.00 a.m., Wednesday, July 17, continuing through July 18 and 19.

Dr. Frederick W. Loetscher, Professor of Church History in Princeton Theological Seminary, who addressed the 1934 General Assembly, will deliver three lectures each day on great movements and personalities in the history of the Church, his topics to be as follows:

Wednesday, July 17:

A.M. The Church Conquers the Empire.

Fundamental Dogmas in the Making.

P.M. Augustine, the Catholic and the Evangelical.

Thursday, July 18:

A.M. The Papal Theocracy. Mediaeval Piety.

P.M. Wiclif, the Herald of a New Age.

Friday, July 19:

A.M. The Renaissance. Luther, and the Rediscovery of the Gospel.

P.M. Calvin, the Organizer of the Reformation.

Questions and Discussion will be welcomed.

Dr. Luther L. Young, of Kobe, Japan, our missionary to the Koreans in Japan, will also lecture daily on Far Eastern Life and Religions.

The Residence and its grounds are ideal for conference meetings, with comfortable accommodations, ample opportunity for rest and recreation, and saltwater bathing on the premises, a few yards from the dormitory.

Spend part of your vacation with us. Expense moderate. Write, addressing, Conference, Pictou, Nova Scotia.

Winnipeg, Man.

St. John's Church rejoices in the coming to its pulpit of Rev. John Fleck, a graduate this year of Montreal College. He is serving as stated supply, having been ordained to the ministry in the church on April 25th. Since his coming work has been progressing most encouragingly.

Grande Prairie, Alta.

Rev. E. A. Wright, having resigned as minister of Forbes Church, Grande Prairie, accepted a call to the East and was inducted into the charge of South Nissouri and Kintore. His place has been taken by Rev. C. E. Fisher, of Westmount Presbyterian Church, Edmonton, by appointment of the General Mission Board.

The Presbytery of Peace River met at Grande Prairie on Monday, the 20th of May, and at the evening meeting ordained Mr. Gordon Peddie, B.A., a recent graduate of Knox College to the office of the ministry. Mr. Peddie immediately left for his post at Fort St. John, accompanied by his wife and daughter. Since the beginning of May Mr. Peddie has supplied Grande Prairie to the great appreciation of the congregation. An interesting ceremony prior to his departure for his new field was the baptism of his daughter Mary, the sacrament being administered by Rev. C. E. Fisher. It was expected that the last part of his journey from Grande Prairie, from Dawson Creek to the Fort, will be an adventure of two days by horses and wagon. The Presbytery is delighted at receiving such a man for its work in the Peace River block.

Rev. Minor Simpson of Fort St. John, is returning to his home in the U.S.A. He has done yeoman service for our Church in this district.

Mr. Alexander MacSween, B.A., son of Rev. P. S. MacSween, of Moosomin, Sask., is our missionary at Pouce Coupé, having gone there quite recently. Assistance is being provided for Dr. Savage so that she may devote herself to the medical work. By the kindness of Knox Church, Calgary, men are being sent in free of cost to the Church. This eases the burden at the north end of the Presbytery for the summer.

Our correspondent, whose letter is dated the second of May says that it is beginning to be warm. The grass is green and the trees are beginning to thrust forth their leaves. The roads are not yet passable and bridges in some districts have been carried away, conditions which are expected in a new country.—Com.

Truro, N.S.

At a recent meeting the Church Session of St. James Presbyterian Church welcomed the following gifts:

The sum of £50 from Mrs. Wheeler Bennett, of London, England, as the nucleus of a pipe-organ fund. Mrs. Bennett as a girl was a member of First Presbyterian Church and has been deeply interested in St. James since its organization in 1925. At that time she gave a generous subscription for a preaching desk which was installed and dedicated in 1929.

From Miss Isabella McCulloch, the following were received, all of which had a place

in the study of the late Dr. William McCulloch, for fifty years pastor of First Presbyterian Church:

A picture of the Secession Church fathers showing the election of Ebenezer Erskine as Moderator of the First Secession Presbytery in the cottage at Gairney Bridge, 6th December, 1733. The Rev. Daniel Cock, the first minister of the Secession Church and the first settled minister in Truro was trained for the ministry under the Erskines and it seems fitting that this portrait should hang in St. James Church following the direct line of Presbyterianism in Truro.

A framed copy of the resolution of the Synod of the Maritime Provinces of The Presbyterian Church in Canada held in Pictou, October 3rd, 1889, paying tribute to the ministry of Rev. Wm. McCulloch who had that year celebrated his jubilee as minister of First Church, Truro. The resolution is in the handwriting and signed by another historic figure in our Church, Dr. Thomas Sedgwick.

The banner which hung from the pulpit of First Presbyterian Church on the occasion of Dr. McCulloch's Jubilee, February 14th, 1889.

The study chair used by Rev. Thomas McCulloch, Pictou, until his decease in 1843, and subsequently by his son Rev. William McCulloch, until 1895, when he too passed away.

By formal resolution the Church Session extended thanks to both these donors for their much appreciated gifts.

Victoria, B.C.

Rev. Charles Thomson, who died here recently, was a native of Scotland, and in 1892 served under the China Inland Mission in China for two terms. Then he returned to Canada, settling in Vancouver. He was District Secretary for the China Inland Mission of the Pacific Northwest, residing in Vancouver, where he served as opportunity presented the Presbyterian churches. For the last year he was Moderator during the vacancy at St. Paul's Presbyterian Church, Victoria. His life was one of unceasing labor for the furtherance of the Gospel at home and in China, his devotion being an inspiration to many others. Since 1929, when he moved from the mainland to Victoria, his name has been upon the appendix of the roll of that Presbytery.

Vancouver, B.C.

Rev. W. A. Cameron, D.D., has entered under encouraging auspices upon his duties as minister of Central Church, succeeding Rev. J. M. Macgillivray, now of Sarnia. Upwards of 1,000 were in attendance at the induction and filing through the church were introduced to the new minister.

PRESIDENT OF THE W.M.S. (W.D.)

It will be greatly to the regret, we are sure, of all who know her and the service she has rendered to the Church through the medium of the W.M.S. (W.D.) to learn that through illness Miss Bessie MacMurphy has been compelled to resign as President of the W.M.S. (W.D.). Miss MacMurphy has devoted herself wholeheartedly and capably, during the past three years of her occupancy of this responsible position, to her exacting duties. Her good work has been recognized not only in Canada but abroad. In 1933 she was elected President of the International Union of Women's Boards and Foreign Mission Societies of the Presbyterian and Reformed Churches at its meeting in Belfast.

The executive of the General Council of the W.M.S. has appointed Mrs. W. A. MacLennan of Toronto to take her place. Mrs. MacLennan brings to this post both ability and wide and varied experience. While a resident of Lindsay, Ont., she was President of St. Andrew's Church Auxiliary. Then for five years she served as President of Lindsay Presbyterial. For more than fourteen years she was a member of the Provincial Board and has served for four years as President of the Provincial organization. For five years she has been Vice-President of the Council Executive and has acted during the past year as Welcome, Welfare, and Deaconess Secretary. Mrs. MacLennan has shown marked talent both as a public speaker and in the work of organization. With these qualifications and the tact and energy which have marked her career there is inspired the confidence that under God she will be richly blessed in the discharge of the responsibilities of her new position.

COL. J. B. MOODIE

Those who knew Col. Moodie and had the opportunity to observe his personal qualities and the generous service rendered by him to the Presbyterian Church locally and at large, will realize that there is reason sorely to lament his passing. His death will be mourned by a wider circle, however, for he was a generous contributor to every worthy cause. For many years he was a prominent member of St. Paul's Church, Hamilton. His service to the Church as a whole was notable in the years previous to 1925, and subsequently. He was an active member of the executive of The Presbyterian Church Association in connection with which his contributions were very substantial. After re-organization, for many years he was a member of the Board of Administration where his counsel was eminently helpful. Church extension engaged his sympathy very fully and he contributed largely to its support both in Hamilton and

in connection with the general work of the Church. To his virtues Rev. W. Barclay of Central Church, paid tribute in substance as follows:

Though Col. Moodie had risen to affluence he never lost touch with the simple ways and the simple faith of his early life. He was unspoiled by success. The father of a large family, his home was a splendid example of unity and sympathy. In business he was esteemed by his associates, respected and beloved by his employees. His contact with his fellows, his identification with various benevolent and fraternal organizations, his contributions to many causes of public interest indicated his broad sympathies and his capacity for friendship. A strong man, he was an example of great self-control. He bore his last illness with courage and even good cheer, though he sorrowed because his call had not come at the time when Mrs. Moodie passed away, some two weeks previous to his own demise. His death took place in his seventy-ninth year, but his appearance indicated that he bore his years lightly for he was strong and fresh to the time of his last brief illness.

God should be the object of all our desires, the end of all our actions, the principle of all our affections, and the governing power of our whole souls.

THE EARTHQUAKE IN FORMOSA

Letter from Rev. J. D. Wilkie, Tamsui

I have just returned from the earthquake district, and knowing that the Church in Canada will likely be interested in helping these unfortunate people I hasten to send you some snaps which I took while down there.



This is all that is left of our Tun-a-kah church. The whole town of Tun-a-kah was practically levelled to the ground. Ten Christians have been killed, including a twelve-year old daughter of our preacher. Many more have been badly injured. I advised the preacher to come to the hospital and rest for two weeks, but he insisted on staying to comfort those who had been more seriously affected than himself.



The manse as it is. It consists of four bamboo poles to keep out the wind, and a sheet above to keep off the sun. At that time they hoped it would not rain, for as yet no protection against wet had been provided.



cate her from the wreckage; and these are the words which have comforted him and helped him continue his work though suffering greatly from a hip wound.



This is all that is left of the living room of the manse. After it was all over the preacher crawled out from amongst these logs with nothing worse than a bruised hip.

Here are the remains of the guest room of the manse, a room which I have often used. On this bed there were two girls asleep. The one who slept next to the wall was unhurt, while the one in the middle was killed. Knowing herself to be at the end she was heard to pray that the rest of her family might be saved. This was the prayer which was on her lips as her father reached her and tried to extri-



These are temporary shelters erected in the street by people whose houses are now nothing but heaps of wreckage.



Here is shown all that is left of the huge home which belonged to the townmaster. It was a typically Chinese home with sons and grandsons all living together in one group. In this house there were twenty-one people killed. Only one small wing, newly erected, is left. In the foreground may be seen some coolies still hunting for any dead who may have been overlooked.

All in all the whole thing was most horrible. When I was there the streets had not yet been cleared, and it was usually across the roofs of buildings that we made our way, never knowing but what some of the dead might still be lying below the roofs across which we made our way, or that the very large logs which we used to steady ourselves might be pinning down someone below.

At the present time we are trying to get some sort of temporary accommodation for the people. Labor and building materials are too expensive to allow us to attempt anything of a permanent nature at present. We shall build temporary shacks therefore and then, perhaps next year, we shall make plans for permanent buildings.

Our damages consist of six churches either totally destroyed or else so badly wrecked that they cannot be repaired. Two more churches will require extensive repairs. In two other places Christians have been robbed of a place to meet because the halls which they had rented have been destroyed.

Besides the ten Christians killed at Tun-a-kah there are three other places which report a total of five killed.

One must not think of our financial loss simply in terms of ten churches and manses. In all of these places the Christians have also lost their homes. These have now to be re-built, in many cases, on borrowed money. This means they will find it difficult to continue the support of their preacher as in the past. Tun-a-kah had hoped to become self-supporting in the very near future, but now they will not be able to pay even one cent towards their preacher's salary.

The earthquake has in no way affected any of our institutions or the homes of any of your missionaries.

The Government has the problem of food and clothing supply well in hand, so that we shall likely confine our efforts to providing places of worship and houses for our Christians.

We are nearly rushed to death here. We were busy enough before the quake came, but since then we have really had more work to attend to than we can handle efficiently, but we are trying to wade through, and hope that we can make these unfortunate people comfortable and provide for them until they can get on their feet again.

Mr. G. W. Mackay

On April 21st a severe earthquake shook this Island from end to end. Two severe shocks were felt in Tamsui, but no damage was done. The centre of the earthquake was in mid-Formosa, about sixty miles south of here. In that district whole

towns were destroyed, railway tunnels caved in, bridges broken, land cracked, and in places land sank several feet. It all happened in a few seconds and in the early hours of the morning when many people were still asleep.

Several of our churches were completely destroyed and many more were badly damaged. At one station the church and manse collapsed burying the preacher and his family under the wreckage. Help came and they were saved, all but a child of twelve who was burned alive. At this station ten Christians lost their lives. Another preacher said he "is now living like a beggar" out in the open. His church, too, was destroyed.

The trains through that mountainous part of the country are no longer running. It will take another six months to repair all the damage, and the cost will amount to millions of dollars. The irrigation system, too, has been damaged and now the fields are in need of water.

Tens of thousands of people are now homeless, and owing to frequent quakes many who still have houses are afraid to sleep indoors.

In all 3,209 were killed, 8,805 severely wounded, 1,715 slightly wounded; 15,242 houses were completely destroyed, 15,603 partly destroyed, and 7,626 more or less damaged. The South Formosa Mission lost two churches. The loss however is more severe in our field. One of our pupils here in school lost three brothers and one sister and another from a large household got word that nine members of her family were all killed. Last year one of our country congregations, after many years of struggle, called a pastor of their own and became a self-supporting congregation. Now their church is gone and all in that congregation lost their homes.

We are doing what we can to help the people, but the need is still great.

Dr. Gushue-Taylor

I have just come from the office of the Central Government of Formosa, after giving them a sum of money from the staff and patients of Mackay Memorial Hospital, and promising them a gift from the colony. They were very appreciative of our thought and help.

I offered to visit the distressed area and if possible get into touch with any distressed lepers, and admit 30 or more into the colony. They gladly accepted my offer and gave me a special railway pass between Taihoku and Shokwa and the worst affected areas. Also two letters of introduction to the chiefs of police of Taichu and Shunchiku, the two provinces affected, asking them for all facilities in my work.

EARTHQUAKE IN FORMOSA

Here is another story of this tragedy by an eyewitness. The pictures, to which he refers, we regret we cannot reproduce, but those furnished by Rev. J. D. Wilkie will serve the purpose of conveying by the eye something of the devastation wrought.

On Sunday morning, April 21st, there occurred in Central Formosa the most severe earthquake known in the history of the Island.

Whole villages have been laid level, roofs and walls of houses fell in the twinkling of an eye and crushed to death over 3,000 people. I have visited several places in the devastated area, and the worst reminds one of a vast graveyard which some giant hastily prepared and ran off suddenly before tidying up the job. In one village one-quarter of the population of over one thousand are dead; there is not one sound house left standing; the people are mostly poor, living from hand to mouth. They are now sleeping in the open air, or in rude shelters made out of wreckage. Thousands have lost all, homes, possessions, and in many cases wife or husband, father or child. They are shocked in addition often to being seriously wounded.

Words fail one to describe the scene of utter desolation. Even when you have seen the pictures which accompany this letter, you will not grasp the reality in all its horror. When first I saw the possibilities of an earthquake I was filled with a sickening fear. When I returned to the peace and calm of Taihoku, it was as though one had awakened from a bad nightmare; it could not be true; as one resident of Taihoku remarked to me, "Up here we are callous." The fact is I think that one's imagination fails to take one to the full extent of the immediate destruction of an earthquake.

Having heard of the destruction of the home of a friend in the area we engaged a motor truck and took along enough building material to put up a house for him, and having finished this felt the urge to do likewise for others, so engaged to do so for eight other families when the building site can be arranged for . . . this on the faith that this appeal will bring cash. Each unit for one family will cost about Can. \$25.00. After a night's sleep I have decided to go a step further in faith and undertake to spend one thousand yen (\$300.00 at present rate of exchange) and spend this in other areas chiefly on building temporary shelters and giving clothing, medicine and equipment. One's faith should be big enough to underwrite ten or twenty thousand, but the above will occupy me for the present while this appeal goes out. We could really distribute one hundred times this amount and yet leave much undone.

Killed and dead to date over 3,000.

Wounded over 10,000.

Houses destroyed over 30,000.

People homeless over 300,000.

Damage estimated at over Yen 30,000,-000.00.

Over 90% of the dead and wounded are Formosans, poor folk. The Japanese houses, constructed largely of wood, stood up well.

Please look at the sheet of photographs very kindly provided by the newspaper Nichi Nichi Shinburn of Taihoku, and allow your imagination to fill in the gaps. The need for speed is because the rainy season is near; the typhoons will be on us in July; we want to do our bit to provide minimum shelter from the elements for some of the poorest of those in need. The Government are doing nobly, and are caring for the sick and wounded, and giving food, etc., but anything which we permanent resident missionaries can do will be a welcome addition, and in any case we know the people, their language and their needs; the Government welcomes anything we can do to relieve immediate distress.

This appeal is being sent to those names on my address list in connection with Happy Mount Leprosy Colony. It may be that some of you will send your help through some of the Church organizations operating in Formosa; should this appeal aid you in sending assistance in that way the writer will be most pleased, the great point is that help be sent and that quickly. But some of you will want to send directly through myself, and you may do so as follows: By money order through Post Office; by personal cheque sent to me directly or to my account at The Trusts and Guarantee Company, Limited, Toronto, Canada; or by Bank Draft. In every case please earmark your gift "Earthquake Relief."

"For any gift, however small or however large, you will gain the heartfelt thanks of a very sorely stricken people."

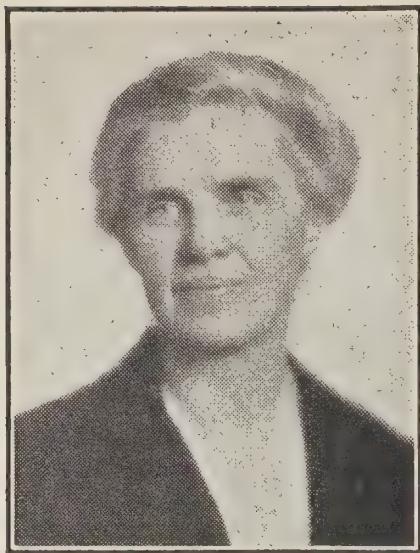
Very sincerely yours,

G. Gushue-Taylor, M.B., B.S., F.R.C.S.,
Canadian Presbyterian Mission,
79 Miyamaecho, Taihoku,
Formosa, Japan.

MRS. (REV. DR. JOHN) BUCHANAN

The brief announcement of Mrs. Buchanan's death at Amkhut on the 14th of May, as received by cable was the limited information available concerning this sad event when the June Record went to press. A letter has been received by Dr. Grant from Dr. Draper, in which very briefly he refers to Mrs. Buchanan's passing. It is as follows:

"Returning to-day from Amkhut to Barwani I have sent to you from the latter place a cable which read as follows: 'Grant, Presbyterian, Toronto, Mrs. Buchanan died



Wednesday, Amkhut. Draper.' Mrs. Buchanan passed peacefully to her eternal reward at seven on the morning of Wednesday; she was buried at the same hour on the evening of that day.

"Dr. Russell of the U.C.C. very kindly came over from Rutlam to render help. I feel that everything possible within the narrow limits of human understanding and effort was done to restore Mrs. Buchanan to health again. God willed otherwise and she entered into rest surrounded by the people she loved so well and had ministered unto so faithfully. Acute dilatation of the heart following an attack of colitis was the cause of death."

Mrs. Buchanan was formerly Miss Mary B. Mackay of Stellarton, N.S. She was a graduate of the Women's Medical College, Toronto, and went to India under the auspices of the W.F.M.S. On October 24, 1888, in company with Dr. Buchanan, she sailed from Montreal for Liverpool and India. On December 10th they arrived at Bombay and on the 13th left for Indore. Shortly after arrival in India she was married to Dr. Buchanan, and with him she gave forty-seven years of her life in the arduous labors of a missionary in that field, with its trying climate and other adverse conditions. While acquiring the language they gave to the work their medical skill both at Indore and Ujjain, the latter becoming their field when equipped for the work. This was a city of 34,000, one of the seven sacred cities of India. There the only place available for some years was a small shop which opened on the busy street. The door being the only means of ventilation it was necessary frequently to press back the crowd which thronged before the house so that even fresh air could be obtained. There they labored from 1888 until 1892 with no settled dwelling place, "sometimes in tents, sometimes Mrs. Buchanan in Mhow, fifty miles away and the doctor in a native house in the crowded city, sometimes in a rented bungalow." In the cool season Dr. and Mrs. Buchanan with their medical

box would go out in the early morning to the surrounding villages carrying in addition to their medicine the message of the Gospel to these people. During this period Mrs. Buchanan shared in all departments of the work, medical, evangelistic and educational

In 1895 Dr. and Mrs. Buchanan were chosen for work among the Bhils. A low building of mud and stone for five years served as church, hospital, school and home. Then Kennedy Hall, a comfortable bungalow, was erected, named after the donor. In this mission Mrs. Buchanan shared with her husband the sorrows of famine, cholera, and influenza, meanwhile ministering to the destitute and preaching the Gospel to the poor. Several times her health gave way, and while awaiting a serious operation at Dr. Wanless' Hospital at Miraj, a great domestic sorrow befell them. Word was received of the death of her only son in England, when serving in the First Canadian Contingent.

The work of both these devoted missionaries by and by provided occasion for rejoicing. Their daughter, Miss Ruth Buchanan, wrote in 1928:

"For leagues around pilgrimages are made to see the sights of the Mission Compound, the Church where God is a loving and unseen one, the dispensary where miracles of healing are performed, the boys' and girls' hostels, and the school on the hill where 130 young Shooters of Arrows, girls as well as boys, straight-limbed and fleet-footed, follow the slow paths of learning."

In 1902 Dr. Buchanan thus portrayed the transformation of the community:

"Where seven years ago there were only wild people, cattle lifters, thieves, devil worshipers, the drunken, riotous, and ignorant, now we have masons, carpenters, brick-makers and sawyers; a large number of sawyers, steady, literate worshipers of the true God; a people who gather not for the drunken dance but for the weekly and many of them for the daily worship of God and the study of His word. Our souls go out in adoration 'What hath God wrought'."

Unquestionably with her deep devotion and medical skill Mrs. Buchanan had her share in this triumph of evangelistic work.

In September, 1929, at the W.M.S. (W. D.) meeting in Ottawa, she received with others the Society's Special Service Medal, having then almost completed forty-one years of service in India.

She was a whole-hearted follower of the Master and devoted to the work to which she, in a very literal sense, gave her life. She is survived by two daughters, Miss Ruth, now in India, and Miss Edith, a nurse now in Montreal. Dr. Buchanan and his daughters may be assured of the sympathy of the whole Church in this sore bereavement.

Children and Youth

JUBILEE DECORATIONS

By Dr. James Black

At the Silver Jubilee celebration of the King's coming to the throne the children of the realm were not forgotten by His Majesty. For them he had a special message and for their wellbeing he commended the fund for youth which was the plan of His Royal Highness, the Prince of Wales. It was true also that the children did not forget the King and they had their share in the Jubilee program, the rejoicing and the decorations, the parades and the meetings. The best story we have read in this connection is that which is given here telling of a little girl's successful effort in decoration for this grand occasion. It is told by a well known minister of Scotland, Dr. James Black, Free St. George's, Edinburgh, and it appeared in *The Christian World*, London, England. It would not do to say anything more about this and perhaps mar the charm of the story so well told by Dr. Black.

AMONG the amazing display of Jubilee decorations everywhere in these recent days (and Edinburgh, I am glad to think, with its island-gardens and flood-lighting, was as good as any), the most original of all was done by a little girl friend of mine, called Annette. At the time, she was staying in a lonely house near Nairn, and in such an out-of-the-way place she wondered how she could possibly celebrate the great occasion fittingly. Here's the result of her cogitations. When her uncle called to see her, she ran down the path to meet him and cried, "Uncle, how do you like my Jubilee?" Rather puzzled, he looked first at her to see if she herself was decorated, and then at the big house. But he could see nothing. Then a little finger pointed up to a high window. "Look," she said. And when he went up to see it, what do you think it was? First of all, stuck in the window frame was one of these wee flags which usually adorn a birthday cake. Then standing beside it on end was a baby's trumpet. And what about the red, white and blue? Here is how she managed these colors. Cheek by jowl with the trumpet was a big blue book, called, of all things in the world, "The Transactions of the Church of Scotland." Beside that was a red book, one of Edgar Wallace's scarlet shockers. And what about the white? Well, here she seemed to be defeated: so beside the tomes she had simply laid a white pillow from her bed. Now that, I claim, is real ingenuity and originality. And best of all, everything one wants on such a great occasion was there.

First of all, there was the little flag—that's for the eyes. Then there was the baby's trumpet—that, as we parents know to our cost, is for the ears! Then think of her wonderful selection for the red, white and blue. In the first place, can you get anything more essentially "serious"—

no, I didn't say "stodgy"!—than "The Transactions of the Church of Scotland"? That surely can be taken to represent all the big deep concerns of the human mind about man and God. But life is not all serious in that solemn sense: it has moments of release and fun and diversion when our minds need "escape"—and, after all, what is popular literature, romance or poetry but man's imaginative escape from the pressure and monotony of ordinary daily tasks? Hence, beside the rather solemn "Transactions," stood the red shocker of Edgar Wallace, an emblem of the fact that "all work and no play makes Jack a dull boy." And the white pillow—that represents the hours of sleep and refreshment which alone can build up an eager and useful life. Thank you, Annette, for the very naïve but original tokens which you chose to represent the loyalties of life.

Something for the eye to make it rejoice: something for the ear to make it glad: something for the big serious moments when our souls are concerned about the things of life and death: something for the times when we need relaxation, fun and amusement: and something for the weary body and tired mind when it calls for rest and renewal. Does this not suggest that the essentials of loyalty are generally very simple things? We so often imagine that we prove our loyalty to an earthly or a heavenly King by doing some romantic or extraordinary thing, leading a crusade like the Highlanders for Bonnie Prince Charlie, or sacrificing our lives like Father Damien for the lepers. All these great things are a source of praise for the human soul. And yet, the finest loyalties are shown in the quiet, steady lives of people who walk the ways of honor and duty day by day amid the humdrum tasks of business, pleasure and rest. Rather than do some dazzling and outré piece of work, I'd prefer to show my devotion to every big cause that claims my love by Annette's simple tokens—something that speaks of my serious moments, my "off-the-chain" pleasures, and my rest. If these things are all right, everything is all right.

THE TENTH YOUNG PEOPLE'S RALLY

The Tenth Young People's Rally of the Halifax and Lunenburg Presbytery was held in St. James' Presbyterian Church, Kennetcook, on Friday, May 24th, 1935. The service of worship which opened the afternoon meeting was conducted by the President of the Rally, Miss Lauretta McCulloch of Kennetcook. The address of welcome was given by Mr. Murray Fraser, student in charge at Kennetcook, and responded to by Mrs. Davis of Knox Church, Halifax. The business meeting was pre-

sided over by the President. The roll-call showed a large number of delegates present from many parts of the Presbytery. The afternoon meeting closed with the singing of the hymn 553, "Jesus calls us o'er the tumult." The delegates and visitors then took part in a program of sports, after which the ladies of the church served a bountiful supper to which all were invited.

A feature of the evening meeting was the two numbers rendered by the quartette of St. James Church, Truro. The address was given by Rev. D. A. MacKinnon of St. John's Church, Windsor, on Jesus Our Guide. It was a helpful and instructive address and held the attention of all.

A silver cup presented by Rev. and Mrs. C. Ritchie Bell of Truro for the society having the largest percentage of active members present was won by the Y.P.S. of St. James' Church, Truro. It was presented by Mr. Bell and received by Malcolm MacInnes on behalf of the Truro Society.

The officers elected are: President, Miss Ethel Cochrane of St. John's Church, Windsor; Vice-President, Mr. Timothy Dean, Dean, N.S.; Sec.-Treasurer, Mr. Ralph W. Kane of St. David's Church, Halifax.

FIRST ANNUAL BANQUET

St. James' Church, Y.P.S., Truro, N.S.

This was held Monday evening, May 27th, in the lecture hall, with over 700 members and friends present. The President, Malcolm MacInnis, reviewed briefly the past season's activities. Sgt. Major A. Jackson led the group in singing. A toast to the Church was proposed by Miss Eva Vincent and responded to by the minister of the church, Rev. C. Ritchie Bell. Miss Helen J. MacDougall proposed the toast to the Young People and M. MacInnis replied. Toast to the Guests was proposed by Miss Helen Marsh and responded to by Mrs. W. R. Campbell.

A message of greeting from Dr. W. M. Kannawin, Secretary of the General Assembly's Board of Sabbath Schools and Young People's Societies was read by Miss Mildred Sox, Secretary of the local society. Rev. E. J. Barass, minister of First Baptist Church, gave an address on The Patriotism of Christian Youth.

LIVINGSTON PRESBYTERIAN CAMP Summer School

Three camps have been arranged on these beautiful grounds and with the advantage of the comfortable and commodious residences. The dates are as follows:

Girls, Junior, July 2nd-11th, ages 11 to 14 inclusive.

Boys, July 13th-22nd, ages 12 to 19 inclusive.

Girls, Senior, July 26th to Aug. 4th, ages 15 and upwards.

Those desiring fuller information should communicate with Miss Laura L. Livingston, Baden, Ont.

This beautiful site with the residences is the gift to the Presbytery of Guelph of Mr. and Mrs. J. P. Livingston, Baden. It is an ideal place for a summer school and is becoming more popular every year. The residences afford ample accommodation for sleeping quarters and all other conveniences are supplied. The rate for each person for the duration of the camp is \$5.00, with \$1.00 additional for registration.

MEMORY WORK

The Sabbath School of the Elmira Presbyterian Church recently gave twenty-one awards for memory work, a record in the congregation and an inspiration to other Sabbath Schools.

Beginners' Certificates for Memory Work: James Cathrae, Muriel Fulcher, Helen Fulcher, Gloria Long, Margaret Lutz, Robert Bowman, Beatrice Bowman, Delmore Heintzman, Marjory Schaefer, Ada Snell, Leane Fulcher.

Primary Certificates: Thelma Ziegler, Ada Cathrae, Lillian Cathrae.

Junior Diploma: Hazel Fulcher, Myrl Sippel, Lillian Cathrae.

Intermediate Diploma with three seals: Lillian Cathrae, Joyce Sippel.

Certificate for Primary Catechism: Joyce Sippel.

Certificate for Shorter Catechism: Joyce Sippel.

Elmira Sabbath School—Superintendent, E. G. Winn; Secretary, A. Ziegler; Minister, G. D. Little.

* * *

At a recent morning service of Mount Pleasant Presbyterian Church, near Brantford, the following young people received bronze and enamel pins for reciting the first thirty questions of the Shorter Catechism: Marie Redditt, Janet MacPherson, Mary Smeaton, Alfred Grimes, Margaret MacPherson, Alice Redditt, Keron MacPherson, Evelyn Whillans, Grace Redditt, Neil MacPherson.

A gold and enamel pin was presented to Miss Kathleen Martin for reciting the complete catechism of 107 questions.

The Excelsior Adult Bible Class, of which Mr. Frank Asken is President, presented the bronze and enamel pins and Mr. Neil MacPherson was the donor of the gold pin.—Mrs. J. W. Whillans.

AN EXCURSION

The Presbyterian Young People's Association of the Presbytery of New Westminster opened the season and stimulated interest in the church camp by an excursion to Keats Island on May 24th.



The executive chartered the motor boat Tymac and a capacity crowd made the trip. Arriving at Keats those in charge of the refreshments at once proceeded with preparations for lunch, while those who had visited the camp on previous occasions wandered around noting the changes and havoc wrought in the woods by the heavy snow of January. A few hardy ones indulged in a dip in the sea. After lunch the party broke up into small groups and went hither and yon looking for those things that most interested them. The botanist had flowers in great profusion and variety to examine. The amateur ornithologist saw birds from the humming-bird working on the honey-suckle to the eagle sitting on her nest in the top of a great fir snag. Even those who were not interested in any particular study enjoyed their hike, and brought back reports of seeing some young goats; meeting a grouse, that was willing to give fight to the whole party, and then ran away as if lame, while her flock of little ones scurried into hiding in the underbrush.

At five o'clock the parties all gathered at Chapel Rock, and after the singing of a few favorite hymns, announcement of dates and leaders for the summer camps, an address was given by Mr. Fraser McRae, Past-President of the P.Y.P.A., on God's Love, ending with an appeal to any who had not accepted Jesus as their Saviour to accept Him now and give themselves to His service.

More to eat and then for home. So well filled was the time of the party that not even a game of baseball was organized. Seven o'clock found the Tymac waiting at the beach, and in a short time all aboard. As they sailed away from the beach, Mr. Aird, through whose generosity the camp has been possible during the past years, stood on the shingle and sang, "Will Ye No Come Back Again."—Com.

INTERNATIONAL S. S. LESSONS

(From Peloubet's Notes)

LESSON—JULY 14

Naomi (A Woman of Faith and Courage)
Book of Ruth.

GOLDEN TEXT.—A woman that feareth the Lord, she shall be praised.—Proverbs 31:30.

TIME.—Ruth lived during the time of the Judges, and may be dated approximately 1310 B.C.

PLACE.—The country of Moab on the east side of the Jordan, and the city of Bethlehem, in Judah.

SUBJECT.—THE ULTIMATE REWARD OF FAITH IN GOD AND UNSELFISHNESS TOWARD OTHERS.

- I. THE RETURN TO BETHLEHEM, 1:14-22.
- II. THE LIFE OF BLESSING AT BETHLEHEM, 4:14-17.

LESSON—JULY 21

David (The Great-Hearted)

- 1 Samuel 26:5-12; 2 Samuel 1:23-27;
23:14-17.

GOLDEN TEXT.—Look not every man on his own things, but every man also on the things of others.—Philippians 2:4.

TIME.—David was born in 1092 B.C., and died at the age of seventy, in 1022 B.C. The passage in I. Samuel falls probably about 1068 B.C., while the time of Saul's death was about 1063 B.C.

PLACE.—The life of David is identified at various periods with a great many places in Palestine. His second sparing of Saul took place at Hachilah, about twenty miles north of Jerusalem. The report of Saul's death comes to him while he is at the city of Ziklag, the exact identification of which is not known.

SUBJECT.—THE TESTINGS GOD ALLOWS HIS ANOINTED ONES TO EXPERIENCE.

- I. HIS BOYHOOD YOUTH IN BETHLEHEM.
- II. HIS COURTIER LIFE AT GIBEAH.
- III. HIS WANDERINGS.
- IV. HIS REIGN OVER JUDAH AT HEBRON, 2 Sam. 2—5:5; 1 Chron. 3:1-9.
- V. HIS REIGN OVER ISRAEL AND JUDAH AT JERUSALEM, 2 Sam. 5:6—10:19; 1 Chron. 11-19.
- VI. DAVID'S GREAT SIN AND ITS CONSEQUENCES, 2 Sam. 11-20.
- VII. CLOSING YEARS OF DAVID'S LIFE, 2 Sam. 21-24; 1 Kings 1:1—2:11; 1 Chron. 21-29.

LESSON—JULY 28

Amos (Prophet of Social Justice)

Chapters 4 and 7

GOLDEN TEXT.—Let judgment run down as waters, and righteousness as a mighty stream.—Amos 5:24.

TIME.—The prophecy of Amos was given between 775 B.C. and 760 B.C., during the reign of Jeroboam II.

PLACE.—Amos was of the village of

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VOUT AND COURAGEOUS KING.

- I. THE BEGINNING OF THE REIGN OF THE
GODLY KING JOSIAH, 22:1, 2.
- II. THE REPAIRING OF THE TEMPLE, 22:
3-7.
- III. THE DISCOVERY OF THE LAW AND ITS
CONSEQUENCES, 22:8—23:3.
- IV. THE GREAT RELIGIOUS REFORMATION
INSTITUTED BY JOSIAH, 23:4-27.
- V. THE DEATH OF JOSIAH, 23:28-30.

OUR CHURCH CALENDAR

Vacancies

- Ailsa Craig, Ont., Mod., Rev. Donald McKay, 674 Highbury Ave., London, Ont.
Baddeck, N.S., Rev. A. D. MacKinnon, Little Narrows, N.S.
Boston and Omagh, Ont., Mod., Rev. J. N. McFaul, Milton, Ont.
Campbellford, Ont., Mod., Rev. G. R. Duncan, Warkworth, Ont.
Englehart, Ont., Mod., Rev. E. J. Kerr, New Liskeard, Ont.
Fenelon Falls, Ont., Mod., Rev. W. G. Smith, D.D., Glenarm, Ont.
Fort Frances, Ont., Mod., Rev. J. A. McMahon, 167 Peter St., Port Arthur, Ont.
Georgetown and Limehouse, Ont., Mod., Rev. C. K. Nicoll, Oakville, Ont.
Grand Valley and South Luther, Ont., Mod., Rev. Wm. Mackintosh, Dundalk, Ont.
Kildonan, Man., Mod., Rev. D. Johnstone, 1652 Alexander Ave., Winnipeg, Man.
Lakefield, Lakevale and Omemee, Ont., Mod., Rev. H. R. Williams, Millbrook, Ont.
London, Ont., Hamilton, Rd., Mod., Rev. John Harris, 567 Oxford St., London, Ont.
Montreal, Que., Cote des Neiges, Mod., Rev. Dr. I. A. Montgomery, 3590 Vendome Ave., Montreal, Que.
New Westminster, B.C., St. Andrew's, Mod., Rev. Dr. R. J. Douglas, 550 Campbell Ave., New Westminster, B.C.
North Vancouver, St. Andrew's, Mod., Rev. J. R. Frizzell, 1122-18-E. Vancouver.
Prince Albert, Sask., St. Paul's, Mod., Rev. W. Lyall Detlor, Melfort, Sask.
Renfrew, Ont., Mod., Rev. Thos. McAfee, Arnprior, Ont.
St. Andrews-by-the-Sea, N.B., Mod., Rev. G. Lloyd Fulford, St. Stephen, N.B.

Tekoa, five miles south of Bethlehem, and ten miles south of the city of Jerusalem.

SUBJECT.—THE FEARLESSNESS OF A DIVINELY COMMISSIONED PROPHET TO DENOUNCE SIN AND PROCLAIM GOD'S CERTAIN JUDGMENTS.

- I. JEHOVAH'S DENUNCIATION OF ISRAEL'S SINS, 4:1-5.
- II. JEHOVAH'S MANY ATTEMPTS TO BRING ISRAEL TO REPENTANCE, 4:6-13.
- III. AMOS THE INTERCESSOR FOR ISRAEL, 7:1-9.
- IV. THE CONFLICT BETWEEN THE PROPHET AMOS AND THE PRIEST AMAZIAH, 7:10-17.

LESSON—AUGUST 4

Josiah (A Religious Reformer)
2 Kings 22:1—23:30

GOLDEN TEXT.—Thou shalt worship the Lord thy God, and him only shalt thou serve.—Matthew 4:10.

TIME.—The revival under Josiah took place in B.C. 624, though Josiah's reign extended from 641 B.C. to 610 B.C.

PLACE.—Principally in the city of Jerusalem, and, particularly, in the temple.

SUBJECT.—How GOD CAN GREATLY BLESS AN ENTIRE NATION THROUGH A DE-

**THE BRITISH
AND FOREIGN BIBLE SOCIETY IN CANADA AND NEWFOUNDLAND
Central Office: 16 College Street, Toronto 2**

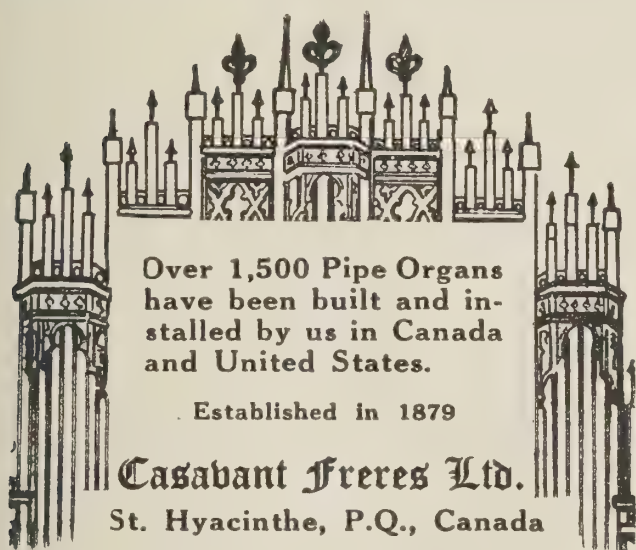
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In Japan, where there are over ten thousand towns and villages without either Church or Christian worker, the Bible Society maintains seventeen Colporteurs. Last year one of them visited an island containing six hundred houses. Apparently no ambassador of the Gospel had ever been there before, and the people had never heard the name of Christ. They could read and received the message gladly, and as a result of the Colporteur's visit he sold four hundred copies of the Gospels.

Because of such work, which is being carried on not only in Japan but in every part of the world where the door is open for Scripture circulation, the Bible Society makes its appeal for the support by Interest, Prayer and Gift, of all who believe in

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dell, St. Mary's, Ont.

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West Hill, Ont., Melville Church, Mod.,
Rev. Dr. Carmichael, Whitby, Ont.

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pold Crescent, Regina.

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14	8	Under one year old
14	9	Between 1 and 2 years old
13	5	" 2 and 3 years old
9	5	" 3 and 4 years old
5	3	" 4 and 5 years old
6	2	" 5 and 6 years old
2	1	" 6 and 7 years old
5	3	" 7 and 8 years old
5	0	" 8 and 9 years old
8	0	" 9 and 10 years old
0	1	" 10 and 11 years old
5	0	" 11 and 12 years old
86	37	Total of 123 Children.

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Warton, Ont., to Rev. Horace Kaye, Bos-
ton, Ont.

Inductions

Palmerston, Ont., Rev. A. L. Howard,
Ph.D., June 14th.

In life's small things be resolute and great
To keep thy muscle trained; knowest thou
when fate

Thy measure takes or when she'll say to
thee,

I find thee worthy, do this deed for me?

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A limited number of rooms are available for young men attending the University. Rooms are completely furnished, steam heated, and each residence amply provided with hot and cold shower baths. Excellent meals are included. Rates exceptionally reasonable. For full information apply, Bursar, Knox College, 59 St. George Street, Toronto.

Our citizenship is in heaven.
Some can do anything but think.
Lack of courage means impotence.
Most sins are best called selfishness.
Shamming is a very deceiving business.
Humanism is no gospel for the graveside.
Thy faithfulness reaches unto the clouds.
Be careful to maintain purity of thought.
It is hard to get wholly rid of early sins.
When sermons are forgotten, hymns remain.
Times of sorrow and trouble test friendship.
Jesus, outlawed by the world, was yet at home with God.
He who refuses to face facts does not believe in God.
A short life which fulfils its mission is a success.
Out of right relationship to God right conduct proceeds.
Wealth as a servant is helpful, but as a master, ruinous.
The inner life may be impoverished in the midst of plenty.
Industry and economy are essential to winning a competency.
We need the note of song in our life and in our messages.
A diamond may fall into the mire but it is a diamond still.
We too oft forget that Christ came in the form of a servant.
It takes time to toughen, strengthen the sinews of character.
It is the living of the Christian life that spreads it most.
Christ alone can impart fresh vigor and courage to persevere.
The peace of God ruling in the heart makes it stronger far than any guarded town.

Independence and comfort are largely dependent upon frugality.
The world's work is largely done by men of one or two talents.
The sheer need of Christian education in our day is enormous.
Christians are the light lighted; Christ is the light lighting.
Too many things for one's self will mean too few things for others.
The way of the cross for Christ was the way to universal lordship.
Sacrifice produces abundance and believing in God a belief in man.
Man's short hour has only significance in the context of eternity.
The cosmos is not a mechanism but an organism with love at its core.
It is noble to do your best when you know it can be only second best.
He who buys what he does not need will often need when he cannot buy.
Moral courage, not indifference to danger, is the highest form of courage.
No appeal to authorities will convince any one of the authority of Jesus.
Jesus seemed to judge the vitality of a message by the opposition evoked.
Goodness is not achieved but accepted; righteousness is of faith in Christ.
In God alone optimism is without frivolity and seriousness without despair.
Let us not be discouraged; the direction of our vision is everything.
There are parallels to some of Jesus' teachings but no parallel to His life.
Anxiety was classed by Jesus among the sins for it meant lack of faith in God.
Many sayings of Jesus have been uttered before but no one has lived like Him.
Christianity does not assure us of dignity or respect as the world regards it.
Adversity is a God-given opportunity to demonstrate a new and vigorous Christianity.

Selected.



NEC TAMEN CONSUMEBATUR

The PRESBYTERIAN RECORD

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LX

TORONTO, AUGUST, 1935

No. 8

General Assembly Number

What Jesus Does for Me

He gives me a clearer moral vision and the courage to try to live by that vision. He gives me the desire to work in the world as intensely as He worked. He kindles me, when I grow sluggish or indifferent, to a positive and aggressive antagonism to evil within and without. He gives me confidence in the truth and so helps me to rest, no matter what happens in the world, because I know that God and the Truth must prevail. He counterbalances, as I cannot, the variable circumstances and unequal conditions of life, and takes care of the excesses that are beyond me. He gives me grace and strength to try, at least, things that I know are impossible, and to attempt, first of all, the things that are hardest to be done. He helps me refuse to do good when I know that something better can be done. He helps me to keep in when I have to, even though I know I cannot. He saves me from the fret and killing of pride and vanity, and helps me to cease to care for the things that make people sick. He helps me to keep the central things clear and not to be fogged and broken down by the accessories and secondary things. He gives me a new and inward living principle. I believe that He is this principle, and that there is another personality inside my personality that would not be there if it had not been for Him and if it were not for Him today.—Dr. R. E. Speer.

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The Official Monthly Record of
The Presbyterian Church in Canada
Edited by Rev. W. M. Rochester, D.D.

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CELTIC FORUM

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TORONTO, AUGUST, 1935

No. 8

The General Assembly

DIAMOND JUBILEE CELEBRATION (Continued from page 210 July Record)

PRESBYTERIANISM IN THE MARITIMES

By J. Keir Fraser, D.D., Alberton, P.E.I.

Mr. Moderator, Fathers and Brethren,

I have been asked by your Diamond Jubilee Committee to say a few words on the early history of Presbyterianism in the Maritimes. This is no easy task as I cannot speak from personal knowledge or from memory, and because the sources of information available are scanty and in some cases, it may be, unreliable.

Still, as a child of the manse where ministers of an older day used to visit when I was a boy, and also because my grandfather, one of the pioneers of the Church, after celebrating his jubilee passed to his reward seventeen years before the Union of 1875, I have naturally picked up some facts which may serve as a slight contribution to this memorable celebration.

There was a Presbyterian Church in the Maritime Provinces many decades before 1875, and long before there was any such church in Upper Canada. These godly men in the East were our pioneers, and all these years we have been building on the foundations which they laid. Therefore in this celebration of our Diamond Jubilee we do well to do them honor.

The Huguenots of France apparently were the pioneers of Presbyterianism in the Maritimes. Driven from France by persecution they came to this country under the direction of the famous Admiral Coligny, in order to find freedom of worship. These Huguenots were the spiritual ancestors of our Calvinistic creed.

History tells us that as far back as 1604 De Monts, a Huguenot leader with a little band of followers, landed on an island in the St. Croix River, not far from the present St. Andrew's on the Sea, in the Province of New Brunswick. Their stay was short owing to the severe climate, but they gave a leadership to our Church in Canada which must not be overlooked. Even to-day through the Maritime Provinces you will find names of persons who survived that disaster, and the inspiration of the courage and devotion of this little colony remains

to quicken in us the determination to maintain the faith for which they suffered in that early day. In the words of Mrs. Heman in her immortal poem on the landing of the Pilgrim Fathers:

"They left unstained what there they found,
Freedom to worship God."

This as I have said, was in 1604. But it was not until the year 1764 that there was a sufficient number of Presbyterians in Nova Scotia to call a minister. In that year, upon application to the college at Princeton, U.S.A., Rev. James Lyon, recently ordained, was sent to Nova Scotia. He labored in Halifax, Truro, Pictou, and other places. He did not organize congregations but laid the foundations on which other men built, and "he deserves a high place in the minds of Presbyterian people of our day."

In 1766 Mr. Samuel Kinloch, a licentiate of the Church of Scotland, began work in Truro, but three years later he was compelled to return to Scotland. In the same year, Rev. James Murdoch, from the north of Ireland, a graduate of Edinburgh University, arrived in Halifax, and preached his first sermon in what is now St. Matthew's Church. Later he settled in the Annapolis Valley, travelling through Cornwallis, Windsor, Shubenacadie, Stewiack, and Musquodoboit. He was the first settled minister in Nova Scotia and remained for thirty-three years.

Perhaps the most interesting story is that of the Calvinistic Hollanders who came to Lunenburg in 1751. After waiting for many years for a minister of their own faith, they finally chose one of their own number who for fifty years labored with great earnestness and success until his death in 1830. His congregation joined the Presbyterian Church in Nova Scotia, and in the recent disruption it remained true to its early allegiance by an overwhelming majority. Thus did the heroic Dutch Calvinists become part of the illustrious ancestry of our Presbyterian Church in Canada.

The first Presbytery with authority from

a Scottish Synod met in Truro in 1786, the first not only in Nova Scotia, but in all Canada. It was composed of Rev. Daniel Cock of Truro, David Smith of Londonderry, and Hugh Graham of Cornwallis. There was also present Rev. James McGregor who had just arrived from Scotland to take up his work in Pictou. This Presbytery nearly one hundred years before our union of 1875 adopted the Confession of Faith, the Catechisms, and the form of Church government, and placed our Church on firm and definite ground in doctrine and polity. The second Presbytery was organized at Pictou in 1785, and was composed of Rev. James McGregor and several others.

We now come to familiar names which should never be forgotten, Dr. James McGregor, Dr. Thomas McCulloch, and Dr. John Keir.

Dr. McGregor, came to Pictou in 1786 where for nine years he labored alone till the arrival of Messrs. Ross and Brown, with whom he formed the Presbytery of Pictou in 1795. He continued his wonderful work for thirty-five years, in all forty-five years in experience of danger, discomfort and hardship. Of his service one writes:

"Only eternity will reveal the greatness of the work of this fervid Apostle, James McGregor."

The names of Dr. Thomas McCulloch and Dr. John Keir had better be classed together for they were colleagues in the cause of ministerial education in the Maritimes.

Dr. McCulloch was educated in the University of Glasgow, where he took a course in medicine and graduated in theology. Coming to Nova Scotia he became minister of the church at Pictou. Though great in the pulpit his chief work was in the field of education, and the history of Pictou and the Maritimes generally for the last one hundred years shows the splendid results of his far-seeing plans in the interests of higher learning. He began to teach in a log hut beside his own house in Pictou, but he lived to see both an Academy and Seminary in that town, and Dalhousie College (now University) in Halifax with himself as first President and all of these free educational institutions, a unique record.

Dr. John Keir was the second minister to settle on Prince Edward Island and the first to be ordained. He was born in Scotland Feb. 2nd, 1770, studied theology under the famous Rev. A. Bruce, and was licensed at Glasgow in the year 1807. In 1809 he preached at Halifax and later took charge of the churches at Malpeque and St. Peter's, P.E.I., and in June 1810 was or-

dained and inducted as pastor of the Malpeque Church which position he held for fifty years. His was an extensive field involving great physical toil for there were then almost no roads, very few horses and carriages, and practically none of the comforts of to-day.

In 1843 Dr. Keir was appointed Professor of Theology in the Presbyterian Church of the Lower Provinces, a position he filled in addition to his pastoral duties. The jubilee of his coming to Prince Edward Island was observed in June, 1857, and the large gathering from all parts of the province and from adjoining provinces testified to the high esteem in which he was widely held. In the following year he died in the 79th year of his age and in the 51st of his ministry.

For three years, 1844 to 1846, the theological classes were held in Dr. Keir's house, which still stands and is occupied by his grandson.* He was the sole instructor in his time, and among his students were some who afterwards rose to eminence, for example, Sir William Dawson, the noted geologist and Principal of McGill University, and Rev. Geo. Patterson, D.D., author of the *Life of John Geddie*, *Memoirs of Rev. James McGregor*, and other books of historic value.

The Maritime Church has always been a missionary church. It was the first British Colony in the world to send out a missionary to any part of heathendom. That missionary was Rev. John Geddie, the forerunner of a great company of whom the Gordon brothers, early in the succession, won the crown of martyrdom, George and Mrs. Gordon on the island of Erromanga in 1860, and James Douglas Gordon on the same island on March 7th, 1872. Their home, situated about three miles from Alberton, P.E.I., still stands. Two years ago, with a large area of land, it was bequeathed to The Presbyterian Church in Canada as a memorial to the martyred missionaries.

Other names could and ought to be mentioned, such as Rev. James Fraser of Shelburne, Rev. Donald Fraser of McLennan's Mountain, Rev. Hugh McLeod of Salt Springs, Rev. Kenneth McKenzie of Pictou, and many others equally deserving, all dating back to the late 1819 and early twenties.

In mentioning them I am not depreciating the labors of those who in the early days gave their strength and time to Presbyterianism in Upper Canada. I am merely saying that our Church in the Maritimes antedates that of Ontario. To-day we are all one, and we unite in doing honor to these pioneers who laid the foundation upon which we are building to-day.

*The one who delivered this address.

WOMEN'S WORK

By Miss Annie Murray, New Glasgow, N.S.

On such an occasion as this when memories are stirred I have been asked to represent the women's side of our work in our Canadian Zion. Why, I cannot say, unless it is because I am rooted in the Maritimes, where the origins of our Church are, for two generations. My grandfather left the old Kirk in Scotland accepting no call there but instead sailing for Nova Scotia where in the centre and southeastern part of this province from 1818 to 1859 he was in labors abundant, enduring all the hardships and hair-breadth escapes incident to travel in those far-off days, planting churches which he himself said would flourish long after he was laid in the dust. Then my own father immediately after licensure, among other calls, decided on Cavendish and New London, P.E.I., because of the long vacancy following Dr. Geddie's departure for the foreign field. He was therefore the immediate successor of Dr. Geddie.

My privilege is that of tracing the rise and progress of women's organized work for missions in The Presbyterian Church in Canada for thus and thus only has woman any distinct history in the Church apart from man.

The earliest women's missionary society recorded was organized in Malpeque, P.E.I., in the year 1825 and was called The Female Society for the Propagation of the Gospel and Other Religious Purposes. Another women's society was found to exist in what is now known as Westminster congregation, New Glasgow, N.S. The minutes thereof were found embodied in old Session records. Its constitution was quite unique, the minister was advised to be secretary and all monies collected were to be handed over to the treasurer of the congregation who in turn paid them to the Agent of the Church.

These were however but sporadic outbursts indicative of the rising tide of missionary zeal in the farthest outpost of the Canadian Church, then known as, The Church of the Lower Provinces, and which culminated in 1846 in the sending out of the Rev. John Geddie and his young and beautiful wife, a native of Nova Scotia. They sailed from Halifax in a small vessel, a mere sloop, and those who assembled to bid them God speed were profoundly impressed with their faith, particularly with that of the young cultured woman who, having been brought up in what was then considered the lap of luxury, yet was ready to embark with her small children on this little sailing vessel that was to carry them over the wide seas to wherever God led.

The small Presbyterian Church of Nova Scotia thus led the whole North American

Continent, with possibly one exception, in foreign mission endeavor.

In a little more than quarter of a century this small church had sent out in all twelve missionaries, eight of whom went to the New Hebrides, three to Trinidad, and one to Turkey, the latter resigning his post in three years. The greater part of these had wives who with great abandon gave themselves to the work of advancing the Kingdom of God. No church save the Moravian has such a record of missionary zeal, for its size. Men, women, and children, enthusiastically enlisted in the great adventure, the children with their pennies helping to float a vessel to the New Hebridean mission to ply between these islands, and which was built in New Glasgow, N.S. Sacrificial giving was of course the natural corollary of such zeal, but was lost sight of in the joy of carrying out the great commission.

In 1856, ten years later, the first missionary was sent from the Upper Provinces to India, and in a few years home mission work was opened up by sending eight missionaries to British Columbia, one of whom ministered to the Indians. In 1871 George Leslie Mackay was designated by the General Assembly meeting in Quebec, to somewhere in China. This designation marks a new era in missions in the Church of the Upper Provinces. Strong of body, virile in mind, but above all on fire with love for Christ, he soon became the hero of that Church and was to the Upper Provinces what John Geddie was to the Lower. Further missionaries and their wives were sent from both sections of the Church, and for the first time in 1873 single women were sent forth, three all told. But not until 1875 did the time seem ripe for a woman's organization that embraced the whole Presbyterian Church in Canada. In that year both Western and Eastern Divisions were called into existence, the Western predating the Eastern by a few months.

As far back as 1864 there was a Women's Missionary Society organized in Montreal to assist the Church of Scotland in its French work. This later became The Ladies' French Evangelization Society. Their zeal in a short time found their work too narrow and they became a foreign missionary society, and finally in 1914 they merged into the Women's Missionary Society, W.D.

For forty-nine years both divisions, under somewhat different constitutions, grew phenomenally. The banding together of women for the purpose of sending the Gospel to the heathen, with the motto, "The World for Christ," and the goal, "Every church member a member of the Missionary Society," seemed to seize the imagination of the women, east and west, and before many decades a large part of the woman-

hood of the Presbyterian Church was enlisted for the service of the Master in foreign fields. Both societies were originally organized for work in the foreign field, but changes came in administration, new interests developed, which it seemed wise to include in the benefactions of these societies, and eventually the name was changed to Women's Missionary Society, as being more truly descriptive of the work embraced by them.

The territory of the Western Division now runs from Quebec in the East to the Pacific in the West. The work of the former is therefore much more extensive than that of the latter.

With great zeal and wonderful administrative acumen the Western Division has forged ahead, going from strength to strength, and in 1925, when the storm broke, missions had been established in six foreign fields, namely China (South China and Honan), Formosa, Japan, Korea, and Central India, with ninety lady missionaries at work. These with the wives of the missionaries sent out by the Church made a great host invading the strongholds of Satan, endeavoring to release women from his thralldom.

In the homeland, they carried on work among the Chinese in Victoria, Vancouver and Toronto. Under the department of Social Service they had twenty workers ministering to the needs in various parts of the Dominion. Jewish work too engaged their attention centering in Toronto, Montreal and Winnipeg.

Perhaps their greatest contribution to the uplift of religious and social life in Canada was the establishment of home mission hospitals among foreigners and our own people in the West, and in the establishing of school homes, also largely in the West, for those who otherwise must have been deprived of educational advantages. One has only to allow imagination a little play to understand what a marvellous contribution these both have made to the breaking up of social and racial barriers and the building of a unified Canadian people who at least bow to the true God. There was the work also among the North West Indians.

Foreign mission work in the Eastern Division was confined to the New Hebrides, Trinidad, British Guiana, and Korea. Home missions embraced work for foreigners in the industrial centres of Sydney, Scotstown, Inverness, and Colonial in Cape Breton, Stellarton in Nova Scotia, and Courtney Bay and Minto in New Brunswick. Help was also given to Harrington Bay, Labrador, to schools in Cape Breton and Newfoundland. These with contributions

to the Maritime Home for Girls in Truro, the Redemptive Home in Sydney, promoted by the arduous labor and consecrated zeal of the late Mrs. W. Mackenzie MacLeod of Sydney, the Girl's Residential School at New Carlisle, Quebec, with bursaries for students and deaconesses and help given to minority groups, complete the list of what the Eastern Division undertook for home missions.

The opening of Korea, called "that miracle of modern missions," was directly due to the fact that the Eastern Division was able to assure the Maritime Synod that it would assume a large share of the financial responsibility thereby incurred.

Up to this date we have a tale to tell of wonderful growth, of steady advance in the affairs of the Kingdom, but a cloud at first no bigger than a man's hand appeared in the ecclesiastical sky of our beloved Church. It was fondly hoped it might be dissipated, but alas it grew in size and blackness, and eventually burst spreading havoc in our organizations, West and East, both feeling keenly the disintegrating influence of the strife thereby engendered.

The Eastern Division was sadly shattered. From having ten strong Presbyterials, it was left with eight weak ones, not a few of the outstanding leaders gone, leaving in too many instances those whose chief contributions had been in the form of money.

Although the year 1924 had closed with contributions totalling \$70,500, a membership of about 10,800, and with 433 auxiliaries the close of 1925 revealed an income of about \$10,000, and a membership of approximately 4,500, and the number of auxiliaries not attainable.

The Western Division was depleted too, as the following figures shew. Its income in 1924 was approximately \$400,000, its membership 99,716, and number of auxiliaries 1561. In 1925 there were 701 auxiliaries and 42,000 members. Their present income is about \$193,000, and that of the Eastern Division about \$18,000.

With remarkable resilience both gathered themselves together and immediately began the work of rebuilding. All will agree that the Women's Missionary Societies were a potent factor in stabilizing conditions in that time of perplexity. The leaders, who were left, with great vigor went forth to gather together those to whom The Presbyterian Church in Canada was the most sacred possession of their organized religious life. In many a minority group the W.M.S. was the only nucleus around which the remaining Presbyterians could gather and which, because of the courage given in this crisis, to-day has a flourishing church.

A review of the history of the Presbyterian Church not only in the last decade but from the earliest times gives strength to the conviction that beliefs are builders of character, and if we wish, as a Church, to fulfil God's purpose for us we must not only sing "Faith of our fathers living still," but must with all the earnestness we possess propagate the great doctrines for which our forefathers labored and sacrificed, and to which we owe our civil and religious liberty.

If we, as a Church, both men and women, but believe and act upon God's great promises the next sixty years in the history of The Presbyterian Church in Canada will have a more glorious history than even the past.

PRESBYTERIANISM

The concluding address of the program was by Mr. Cameron R. McIntosh, M.P., for North Battleford, Sask.

Mr. McIntosh is a leading figure in public life, as well as in the Presbyterian Church in the West, and has done great service for our Church, particularly immediately preceding and following 1925.

His subject was, Presbyterianism, its Principles, Potentialities, and Powers. He enunciated three great features of Presbyterian conviction, the supremacy of God, the authority of the Scriptures, the equality of men before God in the Church and out of it. In Scotland he said the spiritual sovereignty of the Church was upheld during centuries against officialdom, clerical domination, and state interference. The parish churches and schools of Scotland became a mighty power in the land and enabled Scotland for almost 500 years to hold its place as one of the leading nations of the world in art, science, literature, theology, business, finance, and statecraft.

In the United States Presbyterianism played a leading part in the Revolutionary War, and also in the great Civil War. In the former case the Presbyterians of North Carolina, thirteen months before the Declaration of Independence was signed, were the first to pass a resolution in favor of national independence, local self-government, and severing of the tie with the motherland. With them spiritual and political liberty went hand in hand. Similar action was taken by the Presbyterians of Pennsylvania, Scottish and Irish. In the war against slavery Presbyterianism had been to the fore for many years, demanding the education of the slaves, the ultimate abolition of slavery, and sup-

porting President Lincoln in his policy of maintaining the integrity of the Union.

In Canada the pioneering activities of the Presbyterian Church have helped to lay the foundation of the Dominion from the Atlantic to the Pacific and from the St. Lawrence to the bounds of civilization. After the union of the Presbyterian Churches in Canada in 1875 the Church grew with such rapidity that soon it touched every strategic point in every province. Following the disruption of 1925 the Church has progressed wonderfully and this Diamond Jubilee Celebration is but another expression of its determination to go forward to greater things in the work at home and abroad. He advocated an aggressive program to carry forward the ideals of the founders, patriarchs, and pioneers of Presbyterianism in every land, making a special appeal for the northwestern part of the province of Saskatchewan. He concluded by saying that only by mapping out new objectives and mustering the whole strength of the Church can such a program be carried out and Presbyterianism made a mighty force in the cause of national and international unity and righteousness.

This historic celebration concluded with an Act of Thanksgiving and Dedication conducted by Rev. Robt. Johnston, D.D., of Knox Church, Ottawa. This form of service was prepared by Rev. Austin L. Budge, Hagersville, Ont.

Act of Thanksgiving and Dedication

Congregation standing:

"Thine, O Lord, is the Greatness and the Power, and the Glory and the Victory, and the Majesty." Amen.

In thankfulness to the God of all Grace for His abundant mercy and goodness we rededicate ourselves to His service.

Congregation responds: To this we agree.

For the tokens of God's presence with us according to His promise; for the saints who have lived and for those who have sealed their testimony with their blood; for the great body of the Church Visible in all its branches, in its unity, devotion, and blessed ministrations, this act of thanksgiving to Almighty God is made.

Congregation responds: We abundantly praise Him.

For that Branch of the Church to which we belong with its wide fellowship and its honorable history, for the Mother Churches in Great Britain and on the Continent to whom we are forever indebted for God-fearing, sturdy pioneers, and brave, devoted, self-sacrificing missionaries, this act of praise is joyfully made.

Congregation responds: Amen and Amen.

For the Union of the various branches of the Presbyterian Family in this land, which we now celebrate, for the strength and zeal of the united body, for the advancement of the Kingdom at home and abroad through its efforts, and for the noble part taken by the women in this Christian enterprise, this act of grateful appreciation is made.

Congregation responds: We are truly grateful.

For guidance and sustaining grace in the crisis of ten years ago enabling us to maintain our place in the fellowship of worldwide Presbyterianism, and during the decade to perfect organization, maintain ordinances, provide churches, and share with the Homeland and Overseas in the extension of Christ's Kingdom, we give Thee heartfelt thanks and anew consecrate this day our services unto the Lord.

Congregation responds: We gladly and joyously praise Thee, O God.

Prayer.

Hymn. "O God of Bethel": 599.

Benediction.

THE GENERAL ASSEMBLY

(Continued from the July Record)

THE number of Commissioners appointed was 217, of whom 197 were in attendance. Registration was effected by each commissioner placing his name with all necessary particulars on a card and handing this in to the registration office.

The Communion

The observance of the Lord's Supper was the first event in the proceedings of the Assembly following the devotional exercises on the morning of the second day. The Moderator, Dr. D. T. L. McKerroll, presided and conducted the service. He was assisted by Dr. Hugh Cameron and Dr. Frank Baird, with the following elders:

Mr. D. C. Logan, Mr. P. K. Brown, Dr. J. W. McLean, Mr. Chas. K. Martin, Mr. A. M. Nairn, Mr. Wm. Johnston, Mr. J. A. Nichol, Mr. John Douglas, Judge J. G. Farrell, Mr. W. P. Philps, Mr. Archibald Ross, Mr. D. M. Rowat, Mr. Clarence M. Pitts, Mr. Thomas Bell, Mr. J. M. Gray, Mr. J. W. Marshall, Mr. Jas. Paterson, Mr. David Fraser, Mr. Jas. Dutton, Mr. A. E. Toombs.

Immediately following the communion Rev. Dr. J. R. Stevenson, President of Princeton Theological Seminary, was introduced and addressed the Assembly. To this reference was made in the July Record and

a summary of Dr. Stevenson's address given.

Committees on Assembly and Synod Records

These Committees are appointed quite early in the Assembly along with that on Bills and Overtures and the Committee on the Roll of Assembly.

The importance of careful examination of official records was impressively illustrated this year in the case of the Synod of Montreal and Ottawa when the Assembly, upon report of the Committee which examined the Synod's records, deleted a resolution. The Committee's report was:

The Records are neatly and correctly kept but we would call the attention of Assembly to the record of the meeting of October 10th, 1934, afternoon sederunt, pages 146 and 147, and would state that the action of Synod there recorded is beyond the power of any Synod of The Presbyterian Church in Canada. The following is a copy of the minutes to which we refer:

"That all subscriptions to the Budget shall be paid to a treasurer or treasury board of this Synod and shall be used in the absolute and uncontrolled discretion of this Synod for the General work of the Church."

The full minute of the Synod referred to, omitting the paragraphs beginning with "whereas" is:

It was moved by Dr. J. B. MacLean . . .

Resolved that this Synod accept the allocation of \$79,800 for the year 1935 under the conditions to be named below, and that each and every member of this court, voting in the affirmative, pledges himself to do his utmost to raise the said allocation and in particular to endeavor to have each congregation within the next few months formally accept its respective allocation, the whole, however, subject to this restrictive provision namely, "that all subscriptions to the Budget shall be paid to the Treasurer or Treasury Board of this Synod for the general work of the Church after providing for local requirements, the intention being to promote the work of the Church as heretofore carried on and at the same time to give this Synod the power to impose in its absolute discretion such conditions as it may deem proper effectively to safeguard the credit of our Church, that this come into effect July 1, 1935, and that we accept our Budget under these conditions.

Further that an executive committee be appointed at this Synod for this purpose and that for this year such executive committee shall be a commission with full powers of Synod to deal with all matters pertaining to this resolution and that it elect its own chairman.

The motion carried by the Assembly specified that the portion of the minutes to be deleted be indicated thus:

From the words on page 145 of the minutes of Synod, "It was moved by Dr. McLean," down to page 147, "and that it elect its own chairman."

THE COLLEGES

The Presbyterian College, Montreal

The Board in its report lamented the death of Professor D. A. Murray, the capable and beloved Secretary, whose death

(Continued on page 234)

Diamond Jubilee Thankoffering

Respecting this special offering the Assembly adopted the recommendation of the Budget and Stewardship Committee:

That the Diamond Jubilee Offering be a special objective for 1935, all being urged by sacrificial giving to seek to free the Church of the encumbrance of its accumulated deficit.

Two congregations and a mission have reported since the issue of the last Record.

First Church, Port Arthur, Ont.,

early undertook its obligation in this particular and reports:

"First Church here, has practically completed its effort on behalf of the Diamond Jubilee Thankoffering. The appeal was presented from the pulpit on the last Sunday of May, and literature and pledge cards mailed to all our supporters at the same time. After two weeks, those who had not returned their subscriptions by mail or otherwise were canvassed.

"The total subscriptions up to date amount to \$392. Of this, \$175 has been paid, and this has, I believe, been remitted to the Treasurer's office.

"We regret that the amount asked of this congregation, namely, \$550, has not been raised. However we have the satisfaction of knowing that we have done all that lay in our power to do, and we hope that other congregations will do better than we, and that the total will reach an amount at least sufficient to relieve the heavy burden that has so greatly hampered our Church. It is a source of real satisfaction to us that this congregation has fully maintained its regular year-by-year contributions to the Budget. Had all congregations done as much, there would be no deficit to-day. We shall do all in our power to maintain that record."

Drummond Hill Church, Niagara Falls, Ont.,

was allocated the sum of \$426.30. At the time of reporting the sum of \$440 was in hand or assured. In laying its plans the Session aimed to make the offering distinctive so as not to interfere with the regular contributions to the Budget. A list of fifty names was drawn up of those who might be expected to give about \$10 each, more or less, and these were canvassed. For others the opportunity of presenting a voluntary offering was provided with the result as indicated.

Knox Church Mission, Niagara Falls, Ont.,

has done its part and a little more. The allocation was \$34.80. The amount actually raised was \$40.69. A congregational rally was arranged at which an offering was taken, the president of each organization placing upon the plate the amount contributed by the body he represented.

The oft-repeated counsel of prompt attention to duty, "Do it now," should find its application to the Diamond Jubilee Thankoffering although a year is allowed to complete the offering, and the following brief deliverance upon "Giving" emphasizes that aspect of obligation, timeliness, as well as commending the regular and sustained practice of benevolence:

"I believe that money set to work immediately is better used than if accumulated with the intention of doing great things with it afterwards. These plans often are forgotten or fail to be carried out, and I firmly believe that there is much greater satisfaction in giving money away than in keeping it and watching it grow in your own hands. Money never catches up with time, and good done with a little money now may be far greater than that done with a great deal more later on and is more sure to be done. I wish to commend, therefore, this plan of living and giving to my children and grandchildren. If they will live well within their incomes, if they will give regularly and carefully each year from their savings and, as their incomes grow larger, increase their giving, they will find great satisfaction from such a course and will be much happier than if they spend all they have on themselves or hoard it."

THE GENERAL ASSEMBLY

(Continued from page 232)

took place last year. In his place Mr. D. McGill has been installed. Mr. F. G. Donaldson, who served as Treasurer, felt under the necessity of resigning and was replaced by Mr. W. J. Hyde. The utmost harmony prevailed in the teaching staff and tribute to their good work was paid by the unanimous resolution of the student body expressed to the Board and to the Senate.

The financial statement showed a small surplus, a new experience in the college for some years. This has been made possible by strict economy, by re-organization of the residence, and by a special grant of \$2,000 given at the close of the year by the Board of Administration.

The college is hampered by lack of revenue. The grant for this year is \$15,000, but to do justice to its work it requires the sum of \$20,000.

The Senate reported fifty-nine students registered, twenty-two in theology and thirty-seven in Arts. Appreciation is expressed, for additional help in teaching, to Dr. A. M. Hill, who lectured on Religious Education; Mr. A. R. George of McGill University, whose classes in elocution were open to the students, and to Professor O. W. Howard of the Diocesan College under whom the students take psychology, the philosophy of religion, and apologetics.

The Board recommended the appointment of Rev. F. W. Beare, B.A., who has lectured in the college for two sessions, to the chair of Church History. This recommendation as noted in our last Record, was accepted by the Assembly.

This report contains a detailed financial statement and a list of the securities held by the college as at January 31st, 1935.

Knox College

This is the ninety-first annual report of the Board of Management. This body also has practised economy, reporting that the administration of the college has been conducted with efficiency and at the lowest possible cost to the Church. The college has a large residence of which advantage is taken both by students for the ministry and others. The conduct of the residence is reported as most satisfactory.

The heavy work done cheerfully by the limited college staff is highly commended. The work now done by Principal Eakin, Professor Cunningham, Professor Bryden, Professor Morrow, and Mr. A. A. Norton, B.A., who takes the classes in Greek, is the work done by nine professors and lecturers in 1921. Under present financial conditions the Board does not feel justified in recommending enlarging the staff, but commends very earnestly the support of the institution to the whole Church.

Mr. G. L. Sutherland of Toronto was appointed trustee for the Caven Library in the place of Dr. D. G. Gibb Wishart.

The Senate reports a total of eighty-nine students, thirty-five in the regular classes in theology. In addition there was one student taking extra mural work and another remains in the mission field. There were fifteen enrolled for study for the degree of Bachelor of Divinity, and thirty-eight registered in Arts preparing for Theology. As in the case of Montreal college a complete financial statement is presented.

At the Assembly last year a complaint was made by Dr. Morrow affecting the college. This was referred to a special committee to investigate. When the Assembly called for the report of this committee Dr. Morrow rose and asked the privilege of making a statement. Upon hearing this the Assembly adopted the following:

Having heard Dr. Morrow's statement and his desire to withdraw any complaint or petition in regard to Knox College matters submitted to the last Assembly, he herewith be allowed to do so.

Without hearing the report therefore the Assembly discharged the committee and thanked them for their services.

Last year also there was appointed a commission to supervise Knox College, which reported as follows:

The Commission to supervise Knox College desires to inform the Assembly that it has discharged the duties assigned to it by the Assembly of June, 1934.

In doing so it draws attention to the policy adopted by the Commission on entering on its work, namely, that it should not interfere with the normal working or government of the college, but that the Principal and the Board should exercise the authority vested in them by the Assembly, but should need arise justifying the interference of the Commission it would exercise the authority given it by the Assembly.

The Commission is pleased to be able to say that no occasion has arisen for it to interfere with the normal government of the college.

The Assembly then upon motion confirmed Professor E. Lloyd Morrow in the Chair of Systematic Theology in Knox College.

The following motion was also carried:

That the Committee to appoint Standing Committees reconsider the report on Knox College Board with a view to appointing more laymen to the Board.

It was agreed that all documents held in retentis in the Knox College case and subsequent proceedings be now destroyed.

Certain overtures from Presbyteries concerning the colleges were considered: No. 12, from the Presbytery of Pictou, to investigate the teaching in the colleges, and appoint a supervising committee independent of the Board and Senate of the colleges; No. 16, from the Presbytery of Lindsay to close one college; No. 17, from the Presbytery of Prince Albert to investigate the teaching in both colleges; No. 20, from the Presbytery of Saskatoon to close

both colleges, appoint a Board on college appointments, and send down to Presbyteries requests for nominations for principals and professors as required.

Upon No. 16 no action was taken and Nos. 12, 17, and 20 were referred to the Board of Education, whose report was adopted:

That the prayer of No. 20 be not granted.

That there are no conditions existing in either college warranting the circulating to various parts of the Church of the documents submitted to this Board, and

Whereas it is clearly set forth in our Book of Forms, chapter 322 (b) that

"Before approaching a church court with any complaint or allegation affecting the doctrine of a person subject to the jurisdiction of the court, it is the duty of the person intending to complain to communicate his purpose to do so, to the person concerned," and

Whereas in the case before us this has not been done, but documents injurious to the reputation of teachers in the colleges of the Church have been widely circulated, the attention of the parties concerned is directed to this very serious departure from the procedure of our Church, a violation of procedure so serious that it would, if continued, make the issuers of defamatory statements liable to censure by the courts of the Church.

The petitions of overtures Nos. 12 and 17 are sufficiently answered by the information given above.

No action should be taken with respect to the appointment of a new committee to deal with matters concerning the colleges of the Church. The attention of the Presbytery of Pictou should be directed to the Assembly Minutes of 1931, where the powers and duties of the Board of Education are set forth as follows:

"The Board of Education shall deal with the general educational policy of the Church and, specifically, section 4, visit Church educational institutions."

The Board of Education

The duties of this Board are related somewhat intimately to the colleges and a part of this Board's report is given above. The early part of the report deals with the reception of ministers applying for admission to our Church, applications of students for special courses, and cases in which special courses have already been prescribed. The names of all those concerned in this are given in the report.

By resolution of last Assembly the Board was instructed to consider and report on a recommendation of the Senate of Knox College, that in the published roll of ministers, no degree be stated unless the place of its origin appear with it. The Board's action upon this and its further recommendations were adopted.

The Clerks of Assembly should be instructed to forward to the Clerk of the General Assembly a list of all the degrees reported by them, disclosing their origin, for the information of the Board of Education.

Your Board would call attention to recommendations accepted by former Assemblies discouraging special courses, and emphasizing the importance of a thorough academic training for all students preparing for the ministry of The Presbyterian Church in Canada.

Your Board commends the co-operation of the Senates of both colleges in giving effect to these recommendations, particularly in refusing to permit registered students to hold appointments to mission fields during the period of the college session.

With reference to ministers and licentiates of other Churches your Board urges that Presbyteries be reminded of the regulation adopted by last Assembly, namely, that such men should be received by the General Assembly before being placed even temporarily in charge of congregations, and that every effort be put forth to make this regulation effective.

For the encouragement of students, and also for their practical training in preparation for work on the mission field, we recommend that ministers in all our university and college centres be requested to co-operate in giving opportunity, especially to junior students who are looking forward to the ministry, to assist occasionally in the regular services in their churches, and to undertake such other practical work as may be found feasible.

Committee on the Record

The report was presented by Rev. John McNab in the absence of Rev. G. M. Dunn, the Convener.

The receipts for 1934 were \$13,101.47 as against \$12,439.22 for 1933, an increase of \$662.25. The expenditures for 1934 were less than the previous year by \$1,151.51. Making allowance for charges included in this expenditure to publicity and the Committee on Correspondence, the report shows a credit balance of \$40.01 as against a deficit of \$1,808.75 for 1933.

Dr. Rochester addressed the Assembly emphasizing the service rendered by the Record both in the Church at home and in the Churches in other lands and strongly urged that the Assembly's policy of "the Record in every family" should be the earnest care of ministers and sessions.

He drew attention to the Outline of the Church's Work in the November issue, 1934, which was reproduced in pamphlet form by the Budget and Stewardship Committee and circulated to the number of 38,000.

Committee on Church Architecture

The committee found it unnecessary to meet during the past year as no requests for assistance had been presented. Activity in church building is not nearly so marked as it was some years ago. However the committee stands ready to advise at any time in connection with church erection or re-modelling. The two recommendations adopted last year were renewed.

Committee on Church Worship

The work of the committee during the year was conducted by correspondence resulting in certain recommendations. These as adopted by the Assembly are as follows:

That ministers and elders study the previous reports of the Committee as enjoined last year.

That special attention again be called to the subject matter of the third paragraph of last

year's report, which stresses the elements of worship as being praise, prayer, reading and preaching of the Word, and the sacraments. To the end that more attention may be given to these elemental things, it is further recommended:—

That a larger place and more importance be given the technique of public worship, and the celebration of the sacraments and ordinances, in the training of students for the ministry.

That to secure this, it be an instruction from this Assembly to the Senates and Boards of The Presbyterian College, Montreal, and Knox College, Toronto, to provide an honorary lecturer, or lecturers upon this subject, to give instruction in the fine tradition and rich inheritance of the worship of our Church.

That special attention be directed to the need for a more general use of the prose psalms, the cultivation of better taste in hymns, and the proper use of the organ.

More and more effort should be made to correlate the worship of the Church with the Sabbath School and especially the Bible Classes.

The attention of the Assembly is called to the vanishing use of Bibles in the pews.

The Assembly is also reminded of the great need of definite Christian teaching in the home, and wherever possible, in the schools, as an aid to the spirit of devotion, without which real worship is impossible.

Committee on Correspondence with Other Churches

The report was presented by Rev. Dr. S. Banks Nelson, Vice-Convener, in the absence of Dr. Johnston, formerly of St. Catharines, the Convener, and was spoken to by Dr. Rochester, Secretary of the Committee.

A new contact was made last year by correspondence with Dr. Thomson of the English Reformed Church, Amsterdam, Holland. This is a congregation of the Reformed Church of the Netherlands, which is Presbyterian in government. Again we remembered, by a modest contribution, the needs of our brethren in Europe, and the sum of \$250 was forwarded to the American office to aid the Reformed Church of the Ukrainian movement. This was acknowledged by Dr. Adolf Keller of Geneva, Switzerland. The Assembly voted the same amount to be forwarded this year.

Information was forwarded to the Colonial Committees respectively of The Presbyterian Church in Ireland, and The Church of Scotland, presenting outstanding features in our Church's work during the year, to be incorporated in their Assembly reports.

Other churches were informed of the fact that this is the Diamond Jubilee of our Church, with the result that many messages were presented on the evening of the special celebration. These have been reported in the July Record.

Copies of the judgment in the Jessie Gray case as printed in the Record were sent to church officials and churchmen

throughout the world accompanied by a brief letter.

Messages of sympathy were also sent to other Churches who suffered the loss of distinguished servants.

No delegates were sent during the year to Churches in other lands. Dr. Rochester reported however that this year, Dr. Eakin, having been overseas, was asked to represent our Church at the various Assemblies in the British Isles.

In this connection Dr. A. J. MacGillivray of Guelph, reported as the representative to the Assembly of the Western Section of the Alliance of the Reformed Churches, and Rev. Dr. Frank Baird directed the attention of the Assembly to the note with which, in the records of the Alliance, the name of our Church is associated. Subsequently the committee to which this matter was referred reported that no action be taken in the meantime. This was adopted.

Dr. Rochester reported upon representation on the Alliance of the Reformed Churches as follows:

Representation on the Alliance of Reformed Churches. Upon the authority of Dr. Master, former Secretary of the Alliance, Western Section, our membership entitles us to eight representatives only on that body.

The attention of the Assembly was drawn to this last year, and as nine representatives had been appointed, the only remedy was to secure the consent of one to withdraw. Mr. A. C. Stewart of Toronto, very considerably expressed his readiness to yield his place, an act which entitles him to the Assembly's earnest consideration when appointments for the next quadrennium are being made.

Further, appointments are for four years, and as the end of the term has not been reached, no changes should now be made in the list.

This report was adopted.

Dr. Ephraim Scott Fund

This fund was established under the will of the late Dr. Scott for the relief of worthy cases of distress in the case of ministers or their families through ill-health or misfortune. It is administered by a committee appointed by the Board of Administration composed of the executors of the estate of the late Dr. E. Scott, Mr. J. G. Pelton, and Dr. Robt. Johnston, Ottawa, and the Secretary of the Board of Administration, Dr. J. W. MacNamara. During the past year the executors of the estate paid to the Treasurer of the Church the sum of \$50,000. This however will not decrease the amount available for assistance as five per cent annually has been paid by the executors on this amount to the fund. Assistance was given under the provision of this trust to sixteen applicants, of whom six were ministers and ten ministers' widows, or members of ministers' families. The sum of \$100 was received from a friend of the fund, and \$475, which

had been paid to the aged widow of a minister, was returned by the executors after her death.

The financial statement shows the sum of \$3,588.11 received, and disbursements for benevolences, \$2,620.00; expenses \$1.72, leaving a balance in bank of \$966.39.

Ephraim Scott Estate

The executors reported that this estate is closed and in such a way as to call forth the following resolution:

That the hearty thanks of the Assembly be tendered to Mr. J. G. Pelton and Dr. Robt. Johnston, for the splendid manner in which they have handled the estate of the late Dr. E. Scott as executors.

Dr. Scott having died on the eve of the depression, when securities began to fall in value, it was shortly evident that it would be difficult, if not impossible, to pay all bequests in full. The Church therefore twice agreed to waive its claim in favor of the relatives. This left the executors freedom of action, with the result that all bequests have been paid in full, including that to the Church amounting to \$58,000, and there was a residue of within a few dollars of \$7,000, a small portion of which went to Montreal Presbytery. In all, by bequest, interest, and residue, the Church has received from the estate a little over \$72,000, and it should the more appreciate the good service rendered by these executors in view of the fact that they have served in that capacity for over four years without remuneration.

Historical Committee

The painstaking and enthusiastic Convener of this committee is Rev. A. L. Budge, Hagersville, Ont. One paragraph in the report indicates the character of the material being collected for our archives.

Rev. L. H. Fowler, M.A., minister of Lancaster, Presbytery of Glengarry, has obtained the form used by Rev. John Bethune 135 years ago to mould the tokens for the Lord's Supper. The Misses Rankin of Detroit, nieces of the Hon. Geo. Brown, a former editor of the *Globe*, who spend every summer in Bayfield, have a Bible used by the Covenanters in their worship as they hid in the glens of Scotland from the dragoons. It is available for use at conventicles in connection with centennials and other anniversaries. Mr. Wm. Douglas, Winnipeg, has secured most of the documents belonging to the historic congregation at Kildonan and has written the story of the Selkirk settlement.

Suggestions made to the committee with respect to the observance of this year, marking the Church's Diamond Jubilee are noted: Judge MacKay of Port Arthur earnestly commends special attention to awakening interest in the old fashioned

practices of Bible study, prayer, and stewardship; Dr. Keir Fraser of Alberton, P.E.I., expresses the desire that the small debt against the Gordon Memorial homestead be paid off; the history of the past ten years is by the majority of correspondents, to be accorded proportionate consideration in the celebration; Rev. W. G. Brown urges that in every congregation there should be entered upon the records the story of 1925.

The following recommendations were adopted:

That the Assembly reaffirm its previous resolutions for the careful preparation of all historical documents and records and their preservation.

That every commissioner at this Assembly be urged to consider himself an associate member of the Assembly's Historical Committee and in his home church keep alive at least in his Kirk Session an interest in this work.

That Presbyteries take advantage of this year of Jubilee, when the tide is full, to spread the inspiration in every congregation and thus increase the loyalty of the people.

That all ministers be encouraged to select from the memorial dates in our Presbyterian history those which would afford opportune reference in the pulpit.

That this Assembly draw the attention of all our people to resolutions passed for several years on behalf of the Gordon homestead, the J. Jones Bell Scholarship and St. Andrew's Church, Niagara-on-the-Lake.

Budget and Stewardship Committee

The report was presented by the Convener, Rev. Wm. Barclay of Central Church, Hamilton, and was the first report since its organization as an independent committee. Formerly it was a sub-committee of the Board of Administration. In educational work the committee made free and constant use of the *Record* and of the illustrated pamphlet to which reference has already been made.

A questionnaire sent to all congregations with respect to the use of the duplex envelope met with response from only 257 congregations, although a second request was sent to those who had failed to reply to the first. In these congregations are 33,170 families and 67,917 communicants, and 25,220 sets of duplex envelopes are in use as indicated by these replies. However, only about half of those contributing by duplex envelopes, or 13,482, make use of the mission side of the envelope. This means that only 40 per cent. of the families and 19.80 per cent. of the members in these congregations are supporting the Budget through the duplex envelope. By this it is easy to see what needs to be done to raise our Budget. If the 60 per cent. were to contribute in proportion to the 40 per cent. who give regularly our Budget receipts would be over \$700,000. In another particular there is fault, namely, failure to forward Budget money promptly and regularly to the Treasurer of the Church. Not only is money held back until late in the year, but sometimes it is divert-

ed to congregational purposes. This constitutes a very grave offense, as well as inflicting a serious burden upon the Church at large.

In addition to the recommendation that the General Assembly do all in its power to discourage the misuse of Budget funds, and to secure prompt remittance to the Treasurer the following are worthy of special attention:

That the General Assembly commend to all members and adherents of our Church the Scriptural practice of giving the tithe, as an expression of Christian stewardship.

That the General Assembly permit, within the Budget system, such plans for the raising of funds for support of the missionary work of the Church as shall allow to individuals and congregations the right and privilege of contributing to any phase of the missionary enterprise of The Presbyterian Church in Canada, all such special contributions being placed to the credit of the congregation in which they originate.

That out of unallocated givings adjustments be made as between the several funds in order that the necessary percentage may be maintained and that no department of the missionary enterprise may suffer.

That the Diamond Jubilee Offering be a special objective for 1935, all being urged by sacrificial giving to seek to free the Church of the encumbrance of its accumulated deficit.

That the General Assembly recommend to each session to appoint a missionary committee on which besides the session other organizations of the congregation shall be represented, and whose duties may be specified as follows:

To co-operate with the minister in having the missionary and general work of the Church adequately presented from the pulpit from time to time.

To distribute such missionary literature as may be available, and to see that all members and adherents are supplied.

To keep the missionary and general work of the Church constantly before the various organizations of the congregation, Sabbath School, Young People's Society, Clubs, etc.

To arrange for special meetings from time to time at which the missionary and general work of the Church can be considered.

To see that the congregation is well represented in community and Presbytery missionary gatherings.

That each congregation have a Budget treasurer.

That Presbyteries see that proper records are kept of all moneys both for local revenue and for Budget purposes, and that a separate record be kept of all Budget givings. Information as to suitable books and forms for recording contributions can be supplied by the Secretaries of the Budget and Stewardship Committee.

Treasurer's Report

Mr. E. W. McNeill presented the report and addressed the Assembly at some length upon the various financial aspects that concerned the Church.

In two realms those engaged in the work of the Church have been the object of attack, the colleges for heresy, and those concerned with administration for extravagance and misleading financial statements. This sinister propaganda has been widely carried on with the inevitable result of destroying confidence and restricting contributions. It would be quite impossible to exaggerate the seriousness of such irre-

sponsible talk, public and private. In the former case, at the Assembly, the tables were turned by Dr. Harvey Jellie when in a trenchant address he denounced those responsible for the cry of false teaching, for unfairness in "collecting little tags and sentences" and making these the basis of poisonous propaganda, and for their insincerity. The Board of Education too was pointed and direct in dealing with these allegations declaring, as we have indicated, that there is a proper constitutional way of dealing with such matters by laying a definite charge and prosecuting it before the proper Presbytery. With respect to the latter, following the Treasurer's luminous report, one was constrained to ask, Where were the critics of the administration? Their voices were not heard in the Assembly at the time when the fullest opportunity was presented for substantiating the reports of extravagance and mismanagement so widely and industriously disseminated. Some questions were asked which were perfectly proper, and they were answered to the complete satisfaction of all, but critics or complainants, so far as the Assembly showed, there were none.

Mr. McNeill's address was particularly engaged with an analysis of the balance sheet. This appears on page 202 of the Assembly Minutes and, we hope, will later appear in the Record.

Upon motion of Mr. J. W. Marshall, seconded by Mr. C. M. Pitts, the hearty thanks of the Assembly were tendered to Mr. McNeill for his able and voluntary service as Treasurer of the Church.

In the adoption of this resolution, in expression of confidence in the Treasurer and appreciation of his services, the whole Assembly rose and broke out into prolonged applause.

Members and adherents of the Church should carefully note the character of the service given by the Treasurer. It is not only capable but it is rendered voluntarily, without remuneration. And this is not the only service he renders.

Committee on the Enlargement of the Powers of Synod

The General Assembly last year following a plea for the enlargement of the powers of Synods appointed a special committee to consider the matter and report to the 1935 Assembly. The following is the report of the committee:

"The remit of the last General Assembly to the committee called for interpretation. It was in these terms:

That the whole matter of the Enlargement of the Powers of Synods, together with the proposals made by Dr. A. S. Reid (1, a, b, and c), and also the overtures Nos. 3, 4, 9, and 22, relative to the same subject, be sent down to the Presbyteries of the Church, with instructions to report prior to March 31st, 1935, also to Synods, to report prior

to May 25th, 1935, to a committee representative of all Synods to be nominated by the Moderator, said committee to bring in its finding to the 1935 Assembly.

"It seems to some members of your committee that by the terms of its appointment the committee was required only to report to the General Assembly the result of the reference of the proposals and overtures to the courts of the Church.

"Against this it was urged that (a) the appointment of an Assembly Committee was not required to perform the simple task of making a précis of the returns from Synods and Presbyteries; and (b) that the language of the instruction to the committee, namely, "to bring in its finding to the 1935 Assembly," implied more than the mere making of a synopsis of the returns received.

"Clearly the deliberations of your committee were to be determined by the interpretation of the remit. This was finally construed by your committee as an instruction not only to collate the findings of the Synods and Presbyteries, but to make, in the light of them, a recommendation to the General Assembly.

"The report falls, therefore, into two portions, both of which, or only one of which, may be adopted by the Assembly, according to the view which it may take of the accuracy of the committee's reading of its instruction.

(a)

"1. The question send down to the Synods and Presbyteries was the 'whole matter of the Enlargement of the Powers of Synods' together with certain definite proposals on the subject. The substance of these proposals is here given for convenience of reference.

"Dr. Reid's Proposals

1. That each Synod should conduct its own home mission work, receiving as a Synod votes of funds from Budget for the same, and being responsible for administering these funds.

2. That each Synod shall assume responsibility for collecting its share of the Budget funds, and remitting same monthly to the Church Treasurer.

3. That each Synodical Missionary work under control and direction of the Synod or Synods involved in his activities.

"Overture from Synod of Montreal and Ottawa No. 3

1. That each Synod should administer its own home mission work, being allowed to retain for that purpose a percentage of its Budget givings, to be determined by the General Assembly, and, to be augmented by Budget general fund where locally insufficient.

2. Each Synod to be responsible for raising and remitting monthly its Budget contributions.

3. Each Synod to be responsible for supervising, maintaining and extending the work of the Church within its own bounds.

"Overture from Synod of Saskatchewan No. 4

1. That each Synod should have a sum allocated to it for home mission work, and should be solely responsible for same.

2. That a Synod headquarters should be established in each Synod, for prosecution of work of Church.

3. That representation in General Assembly should be reduced to the proportion of one in twelve.

"Overture from Synod of Maritimes No. 9

1. That a missionary at large should be provided for New Brunswick.

2. That greater autonomy should be allowed to Presbyteries in the use of grants.

3. That for ten years to come 25% of Synod of Maritimes' Budget contributions should be employed within the area for re-establishment of the Church.

"Overture from Synod of Toronto and Kingston No. 22

1. That an Assembly committee should be appointed to consider the matter of Enlargement of Powers of Synod.

2. That Assembly should aim at enacting legislation which would define clearly, and interpret, the functions of Synod, notably with a view to making the decision of Synod in certain matters final.

In addition to these overtures made to Assembly of 1934, there were two before the Assembly of 1933, one from Synod of Toronto and Kingston, and the other from the Synod of the Maritimes, covering the same ground as those above mentioned.

"2. It will be seen, therefore, that the Synods and Presbyteries had before them two matters: (a) The Enlargement of the Powers of Synods; and (b) the Enlargement of the Powers of Synod through the transferring of home mission work from the Board of Missions to the Synod.

"It is perhaps unfortunate that these two questions, the general and the particular, were not presented separately. It is possible that in the minds of some the general matter was prejudiced by association with the particular proposals accompanying it. Your committee cannot offer any opinion on that subject, but can only report the replies which have been received. These are classified in the best way possible, as follows:

(a) Proposals respecting home mission work, as in Dr. Reid's memorandum and overtures, definitely approved by three Synods and, at most, 12 Presbyteries.

(b) Definitely disapproved by two Synods and 14 Presbyteries.

(c) Principle of enlargement approved, but care and future study enjoined by 3 Synods and 8 Presbyteries.

(d) No reply from 13 Presbyteries.

"3. These returns show that the specific proposals of Dr. A. S. Reid and those contained in the overtures have not received the approval of the majority of the Church courts consulted. Distinct approval was given by not more than three Synods and 12 Presbyteries out of a total of eight Synods and 47 Presbyteries, while definite

disapproval was recorded by two Synods and 14 Presbyteries. Your committee therefore begs to report accordingly, and on one interpretation of its instruction completes its task in so doing.

"It is to be noted, however, that a number of the courts voted in favor of some Enlargement of the Powers of Synod, while not approving the specific proposals. The principle was favored by three Synods and eight Presbyteries. Adding these to the courts which approved the specific proposals, we have a decision in favor of the Enlargement of the Synod's Powers given, in one form or another, by six Synods and twenty Presbyteries, out of eight Synods and thirty-four Presbyteries replying. It is this circumstance which prompts your committee to go forward to the second part of its report and to make a recommendation with which the Assembly in its wisdom will deal.

"Sufficient has been said from time to time regarding the limitation of the powers of Synod, and no further stress need be laid upon the matter here. It is so serious, however, in the mind of your committee that to abandon consideration of it would be an unwise and unprofitable course.

"But, on the other hand, the task of reform is so beset with difficulties

That time and the most careful consideration are necessary to its proper fulfilment.

"It is comparatively easy to make suggestions towards the greater effectiveness of Synod, but each suggestion must be carefully weighed (a) as to its possible bearing on the right of appeal to General Assembly: (b) its possible dislocation of the recognized Presbyterian organization; and (c) its possible disturbance of the unity of the Church.

"In view of these considerations, your committee desires to urge:

(a) That the whole problem be still further studied by a committee to be appointed by the Moderator, and that said committee be instructed to report in 1936, and (b) that each Synod which shall decide to do so, be authorized to collect funds throughout the Church, up to 25% of the average grant to that Synod in the years 1934 and 1935, the said funds to be used within the bounds of the Synod collecting them for home mission work, as a supplement to the grants made by the Board of Missions."

Statistical and Financial Report

In this report recognition is made of the Diamond Jubilee and figures are given for 1875-76, the standing of the Church numerically set forth again as at December 31st, 1934, and then a comparison instituted between 1925 and 1934, the last decade. In the latter period there have been increases as follows:

Ministers 172, families 10,256, communi-

cants 25,305, Sabbath School pupils 31,306, congregations and preaching stations 155. These are the increases for the ten years since disruption.

During the past year however general decreases are reported. Observing the order above, the number of ministers shows a decrease of five, families 1,634, membership 524. The total amount raised for all purposes in 1934 was \$3,260,704, a decrease from 1933 of \$58,044. The Treasurer's statement shows a deficit for the year in the Budget of \$57,578.42.

One decrease however is welcome, and for a second year in succession. Last year's report in the August Record shows a reduction in mortgage indebtedness and the same is recorded in this year's returns, the amount being \$50,635.

By Synods the comparison in finance stands thus:

All the Synods report a decrease in the amount paid for stipend by congregations. Two Synods, Montreal and Ottawa, and Manitoba, report an increase in the amount raised for all congregational purposes. The other six Synods report decreases. The Synod of Manitoba reports an increase in amount raised for other missionary and benevolent purposes. The other seven Synods report a decrease. The two Synods, Montreal and Ottawa, and Manitoba, report an increase in the amount raised for All Purposes, while the other six Synods report decreases. The Synod of Montreal and Ottawa reports an increase on the amount of mortgage indebtedness on Church property, and the other seven Synods all report decreases. The total mortgage indebtedness reported shows a decrease of \$50,635.

The Board of Administration

Supplementary to the report of the Board is a draft statement setting forth the true position of the Church. This is a very comprehensive document and should be carefully studied by every member and adherent of the Church. It should in a special manner receive the attention of all ministers and office bearers. It is lengthy, but as it is the desire of the Board that it should receive as wide circulation as possible we shall endeavor in a later issue to give this statement in full. Meanwhile we give the preamble to indicate the character and purpose of this statement:

The Presbyterian Church in Canada is this year observing the Diamond Jubilee of the formation of the Church by the union of the four Presbyterian branches in 1875. The Church has also completed ten memorable years since June 10th, 1925.

The Board of Administration presents the following statement outlining the work accomplished during the ten years from 1925 to 1935, indicating the situation and the actual financial position of the Church at the beginning of the present financial

year, in the hope that it will be helpful and encouraging to all our members.

The report directs attention to the falling revenue and to the assurance by the Boards of co-operation for reduced expenditures, agreeing to do their utmost to bring these for 1935 down to the limit of 1934. The colleges were an exception, special circumstances requiring an additional grant of \$2,000 to Montreal College, and the same to Knox College.

Respecting the Budget Deficit for the current year the Board says:

The Treasurer's statement will show a deficit of \$57,578.42 on the year's operations. It will be seen however that owing to special efforts for the reduction of the accumulated deficit, the actual financial position of the Church at January 31st, 1935, is improved from that of the previous year. It will be noted also that the deficit of \$27,138.00 reported on the operations for 1933 has been wiped out by special efforts.

The W.M.S. East and West are commended for their special contribution, the Board declaring that

The cordial thanks of the Church is due to the officers and members of these Societies for their most generous contributions.

The ensuing paragraph is significant:

We consider that this is an opportune time also to call the attention of the General Assembly to the subscriptions received during recent years towards the Church Extension Fund. Also to the special contributions from congregations, ministers, missionaries and lay members and friends of the Church for the One Step Forward Fund and the Budget Deficit and Church Extension Funds, and to the congregations of St. Andrew's Church, Ottawa, and Knox Church, Toronto, which have made very substantial contributions towards the deficit, and to all congregations and individuals from whom special contributions have been received in recent years, and who, one and all, deserve the most hearty thanks of the Church.

It is our earnest hope that the Budget Deficit will be materially reduced if not wiped out entirely by the response of the Church to the appeal of the Diamond Jubilee Thankoffering Fund.

With respect to the Pictou Boys' Residence, the Board refers to its efforts to obtain modification of the original terms on which the property was bought. The result is that the vendors have agreed to a reduction in the rate of interest from five to four per cent., and in the annual payments on account of principal from \$5,000 to \$2,500.

Notes to the bank given by the Chairman and Secretary of the Presbyterian Collegiate School, Pictou, an incorporated board, were the basis of a claim by these banks for the sum of \$8,200, together with court costs. A settlement was effected for \$7,000 payable at the rate of \$500 per month without interest. The final payment was made on May 1st, 1935.

The Board urges the Assembly to greater care in the appointment of commissions and special committees by pointing out that since 1931 these have cost the Church

about \$2,500, and this has meant an extra burden upon the Budget.

The Jessie Gray Will case is reported in a brief paragraph by the Board, declaring as follows:

This decision is of the utmost importance for it declares, contrary to the contention of the United Church, that The Presbyterian Church in Canada did not go into the United Church without loss of identity, and, further, denies the claim of the United Church of Canada that it is entitled under the United Church of Canada Act to legacies designated for The Presbyterian Church in Canada.

This was the judgment of the Supreme Court of Canada and the Board declares its readiness through its legal committee to take all necessary steps to safeguard as far as possible the interests of the Church should an appeal be taken to the Privy Council.

Budget Estimates for 1936

As amended by the Assembly the first paragraph is:

The Board recommends that the Church earnestly try to raise the sum of \$420,000 and that the amount be allocated to the Synods as follows:

Maritime Provinces	\$ 31,920
Montreal and Ottawa	79,800
Toronto and Kingston	154,560
Hamilton and London	114,240
Manitoba	8,400
Saskatchewan	6,720
Alberta	11,760
British Columbia	12,600

The Assembly adopted the following recommendations:

That the General Assembly approve of the Budget as submitted, and recommend to the Synods of the Church that their respective allocations be approved and in turn allocated to the Presbyteries within their bounds at the earliest possible date.

That the grateful thanks of the Church be conveyed through the General Assembly to the Women's Missionary Societies, East and West, and to all congregations, ministers, missionaries and individuals who have made special contributions during recent years to The Church Extension Fund, the One Step Forward Fund, and the Budget Deficit and Church Extension Fund.

That the General Assembly approve of the reduction in the membership of the Board from thirty-five to twenty-five, exclusive of those appointed by the General Board of Missions.

That if the appointment of a missionary-at-large for New Brunswick is continued the General Assembly make definite provision for the payment and oversight of the work.

In dealing with this recommendation the Assembly referred it to the Board of Administration and the Board of Missions in conference, with the result that the Assembly ordered that the position be continued and that the missionary at large be placed under the Board of Missions.

That before any commissions or special committees are appointed, the General Assembly take into careful consideration the question of expense.

That the administration of the money received by the Treasurer of the Church from the executors of the estate of the late Dr. Ephraim Scott, to be used for the acquisition, erection, or repair of

Presbyterian churches throughout the Dominion, be placed under the Church and Manse Board to be administered in the terms of the will.

That Henry Barber, Mapp and Mapp, Chartered Accountants, be continued as the auditors of the Church accounts, under the same terms as were approved by the Assembly last year.

Respecting the Board, the Synod of Toronto and Kingston at its meeting in 1934 resolved,

That in the judgment of this Synod the best interests of the Church would be served by the abolition of the Board of Administration and that the General Assembly be overtured to bring about this desired end.

The Assembly of last year sent down this overture to Presbyteries as a remit. The Committee on Remits therefore reported at this Assembly and the report was adopted:

That since the returns of Presbyteries to the remit re Abolition of the Board of Administration show disapproval by thirteen Presbyteries, the remit be rejected.

It is significant that those favoring the abolition of the Board presented no substitute.

Mr. James Dutton of Peterborough is Chairman of the Board, and presented the report. The Secretary is Rev. J. W. Mac-Namara, D.D.

Missionary and Deaconess Training Home

This was presented by Rev. H. A. Berlis, Chairman of the Board of Management, and Miss Ferguson, the Principal, addressed the Assembly on the work of the Home. While this is the Diamond Jubilee of the Church it is only the twenty-seventh year of the Missionary and Deaconess Training Home. During that period 196 students passed through the institution and from the present institution at 156 St. George St., Toronto, in the past ten years, some sixty-five students have graduated. The house serves also as a recognized and much needed church residence for University women students and as a centre of hospitality for the various organizations in the Church. Notwithstanding a steadily decreasing allocation the Home has maintained efficiency and has established a fund of \$5,000 recognized and approved by the General Assembly as its reserve for the boarding department. There are in active service a total of fifty-five students, of whom twenty-nine serve in Canada and twenty-six overseas.

A summary of the work of the students on the field and an outline of the history of the training home may be obtained on application to the Principal.

A special course in Bible Study was conducted last year by Rev. Walter T. McCree and Rev. H. A. Berlis, on the Old and New Testament, respectively, three hours a week throughout the academic year being

devoted to these lectures. Lecture courses were also given by Rev. Joseph Wasson, Rev. Dr. Kannawin and Miss Mary O. Hill, and assistance has been given by members of the staff of Knox College.

The Assembly sought guidance through a special committee in promoting proficiency in the educational work of the Home. This committee reported as follows:

We find that in the best years of teaching, of the students in the Missionary and Deaconess Training Home the professors of Knox College each gave one hour a week, and other ministers gave service in addition. We find also that last year two professors could not act, and two ministers gave sixty lectures each, for which each received an honorarium from the W.M.S. in recognition of the fact that six or seven missionaries on furlough were receiving tuition. This year there will be no missionaries and therefore no honoraria. Your committee recommend:

That professors be thanked for the valuable help given in the past and asked of grace to continue it, as it is particularly important to have this alliance between the Deaconess Home and the College continued.

That the offers of Dr. Parker, Mr. Skene, Mr. C. L. Cowan, Mr. J. McNab, and Mr. W. Barclay, to give short courses be accepted, and others invited where necessary to give voluntary help.

That the suggested scheme of training accompanying this report be passed to the new Board of the Home with the Assembly's recommendations.

The Pension Board

The Chairman of this Board is Rev. D. T. L. McKerroll, who is also Executive Secretary, and the Secretary is Rev. John Lindsay of Whitby.

The report points out that the present plan of pensions was adopted in the year 1921, but it was not until October, 1927, that adjustment was made to the changed personnel after 1925. The stress of the times has confronted the Board with the possibility of many forfeiting their benefits by inability to pay the rates. Statements were sent out last autumn to all concerned with the result that a very large number of satisfactory replies were received.

Congregations which have found it difficult to provide for their own needs have fallen behind in their obligations to the fund. It is well for them and also for others to note again their obligations in this connection:

All charges having the services of a minister and paying stipend are requested by Act of the General Assembly to pay into the Pension Board Treasury according to the following sliding scale, namely: "That charges receiving aid, that is those charges that pay less than \$1,800, pay into the Fund an amount equal to 2% of the stipend they pay to their ministers; that charges paying \$1,800 and under \$2,500 pay an amount equal to 3% into the Pension Fund and that charges paying \$2,500 a year and up to stipend, pay an amount equal to 5% into the Pension Fund each year."

In this matter of congregational default very satisfactory replies had also been received.

The Emergency Fund, which plays a very large part in relief of special cases should have at its disposal annually about \$5,000. This is quite independent of the Scott Fund for the relief of the distressed, that being under the direction of the Board of Administration. The Pension Board therefore appeals for greater liberality in this particular. During the present year one friend made a contribution of \$1,000. This was received at a time when it seemed to be most needed.

During the past year Morgan Memorial House at Markham has been converted into three apartments, affording very comfortable accommodation for aged ministers or missionaries. Two of these apartments are at present occupied.

In the near future the Penman Home at Paris will come into the possession of the Church to be used for a similar purpose, and will be a great boon to the Church for this form of service.

A former decision of the Assembly fixed the rate of interest on overdue rates at 6%. The Board this year recommends in view of conditions that the rate be 5%. The decision of the Assembly was that the matter should be left to the discretion of the Board.

A number of overtures were presented to the Assembly in this connection:

The Presbytery of Prince Edward Island asked that the age of retirement be reduced to 65, and of service to 35, and that some one should be appointed to solicit funds for the Pension Fund to enable it to treat more generously those dependent upon it.

The Synod of the Maritime Provinces presented an overture to the same effect.

The Presbytery of Halifax and Lunenburg asked that the age limit be lowered.

The Presbytery of Brockville solicited a reduction of the age limit and an increase of the maximum allowance from \$600 to \$800.

The Presbytery of Guelph appealed to the General Assembly for consideration of ex-soldier ministers, that they be allowed to retire at the age of 65.

The Assembly referred all of these to the Board.

The General Board of Missions

In presenting the report the Secretary, Dr. A. S. Grant, addressed the Assembly directing attention to important representations made therein.

It has been exceedingly difficult to maintain the mission work of the Church owing to the fact that between the years 1929 and 1935 the estimates have been reduced from \$480,000 to \$250,000. Nevertheless the Board has carried on the work both at home and abroad by bringing aid-receiving fields up to the highest measure of self-support, by recourse to funds apart from the regular Budget upon which the Board could draw, and by the contributions from

the foreign missionaries to the Budget Deficit Fund.

It was necessary in the home fields to refuse to allow any previously self-sustaining congregation to become aid-receiving and to increase the grant to any field during the period of depression above the amount fixed when the settlement was effected. Presbyteries were urged to unite adjacent fields to reduce grants. Notice was sent early in 1934 to Presbyteries and Conveners and to councils in the foreign fields that unless they can further reduce the grants asked for the Board will be compelled to cut all grants for the coming year on a percentage basis, as it is impossible in reason to add anything further to our accumulated deficit.

The Board appealed to the whole Church to increase contributions so that applications to extend the work may be given consideration.

The Board co-operated with other Churches in providing for the need in desolated areas in the western provinces. Carloads thus provided have been carried free to the West by the railways and have been distributed on community lines. Again the Women's Missionary Society of the Western Division furnished large quantities of clothing for distribution.

The Board came also, upon application of Presbyteries, to the help of ministers and missionaries who shared with others the suffering in these districts, drawing upon a fund provided for that purpose.

Councils of the foreign fields were asked if they would be willing to contribute to the Budget Deficit Fund. Reports at hand indicate that individuals in native churches and struggling mission fields are contributing out of their very limited resources to this cause. Such response should surely prove a stimulus to the Church at home.

The Assembly approved the following:

That the General Assembly convey to the Rev. Jonathan Goforth, D.D. and Mrs. Goforth, and to Rev. J. B. Cropper, D.D. and Mrs. Cropper, its sincere appreciation of the heroic and self-sacrificing services rendered by them in behalf of the foreign mission work of our Church over a long period of years respectively in China and later in Manchuria, and in British Guiana, and that we express the earnest hope that they may still be spared and continue to enjoy health and happiness.

That we convey to all missionaries in the home and foreign fields our great appreciation of the faithful and devoted service rendered by them during the year that has closed, and that we pledge them our loyalty and support for the years to come.

That as a Church we express our sincere gratitude to Almighty God for the measure of blessing that He has bestowed upon our work and workers during the past year.

That we extend our sincere thanks to all those who by the gifts of their substance and by their prayers have contributed to the support of our mission work.

That the General Assembly convey to the Women's Missionary Society, Eastern and Western

Divisions, its sincere sympathy in the passing of Mrs. W. McK. McLeod, former President of the Eastern Division, and of Miss Mamie C. F. Fraser, former Editor of the Glad Tidings, of the Western Division.

That for the present Board year, the rate for student remuneration for the summer be at the rate of \$13.00 per Sunday and supply for the winter fields from the colleges be at the rate of \$7.50 per Sunday.

That the Board be not responsible for the transportation of the children of foreign missionaries, unless accompanied by their parents at the regular furlough period.

That the allowance for foreign missionaries' children be reduced, one to eight years, inclusive, \$100, and nine to eighteen years, \$150.

That for outgoing foreign missionaries the allowance for outfit be at the rate of \$100 for single persons and \$200 if married.

That the increase in the salaries to foreign missionaries for each seven years of service be suspended for this year. The Board to report further to the next Assembly.

That Presbyteries be required to visit all aid-receiving fields within their bounds and that Conveners, as at present, be allowed travelling expenses on a mileage basis.

That until the Church is able to increase her Budget givings there be no increase in grants to any aid-receiving fields and that if the revenue still continues to fall the Board make further reduction in grants if necessary.

That the estimates for 1936-37 be increased.

That the General Assembly convey to the Women's Missionary Boards of the Church their appreciation of the splendid services rendered by them in promoting the work of the Church and also in contributing to the accumulated deficit fund.

That the General Assembly convey to the Rev. Dr. John Buchanan, our veteran missionary in the Bhil Field, India, and to the members of his family, their sincerest sympathy in the passing of Mrs. Buchanan.

That the General Assembly convey to the Mission Council in North Formosa, and through them to the native preachers and workers, and also to the members of the native Church, their sincerest sympathy in the loss of life and property caused by the recent earthquake, as well as to the people of North Formosa generally.

The Assembly instructs the Board at its next meeting to reconsider the matter of adjustments in augmentation grants to former self-sustaining congregations seeking such.

The Assembly's resolution, respecting Mr. MacArthur's appointment as Missionary-at-large for the province of New Brunswick, is that the appointment be continued and that Mr. MacArthur be under the control of the Board of Missions as in the case of Synodical Missionaries.

The reports of the work both in Canada and abroad follow that of the Secretary and cover the period 1925 to 1935, or in the case of more recently established work since its inception. We concur in the Secretary's statement that to read these reports produces a real thrill. They present the work and not only inform the readers but inspire and encourage.

Should anyone, anywhere, desire information for a paper or an address it would only be necessary to go to a member of Session and ask for the privilege of consulting the Assembly's Minutes.

Women's Missionary Societies

As has been stated already in more than one relation the Assembly acknowledged and thanked both the Societies, Eastern and

Western, for their devotion to the work, and for the large part they play in the Church's missionary enterprise.

Mrs. W. Clark Elliott, President of the Eastern Division, reported for that body, giving a clear and most interesting review of the work. Their expenditures for the work for the past year amounted to \$36,705. For Home Missions in the Maritime Provinces for the ten year period they have spent the sum of \$65,115. The report of the Home Mission Secretary is occupied with a very distinctive and necessary work, particular attention being given to port work and outlying needy country districts.

Mrs. D. T. L. McKerroll presented the report of the Western Division taking the place of Miss MacMurchy who was unable to be present. This branch of the women's organization occupies of course a very much larger territory than the East. It includes the province of Quebec and the whole country westward. Necessarily their revenue is much greater and their work much more extended. The receipts from provincial societies for the year were \$141,246, and the staff for the past year consisted of twenty-five overseas missionaries, sixty national missionaries, four field secretaries, and seven employed in the office.

Like Mrs. Elliott, Mrs. McKerroll was warmly welcomed by the Assembly, presenting the report in an interesting and persuasive address. Both ladies were warmly thanked by the Moderator for their addresses.

As usual the Assembly devoted two evenings to the Home and Foreign work.

Home Mission Night

Dr. James MacKay, Convener of the General Board of Missions, called upon Mrs. D. Strachan to introduce the workers present. These were welcomed to the platform by the Moderator: Miss Agnes Dickson, Miss Iris Munro, Miss Mary Murray, Miss Freida Matthews, Rev. W. W. Moore, and Rev. Frank and Mrs. Kovacs. The Convener addressed the Assembly upon the general work of the Church. Rev. W. M. MacKay, Synodical Missionary presented the claims of Northern Ontario and Manitoba pointing out the opportunities there for expansion. Miss Matthews who serves as a deaconess with headquarters at Red Deer, Alta., gave an interesting review of her work in that district. Rev. Dr. Hugh Munroe of Westminster Church, New Glasgow, spoke for the Maritime Provinces, referring briefly to the early history and showing the progress to recovery since 1925.

Foreign Mission Night

A goodly company of missionaries was in attendance at the Assembly and it was the privilege of the Moderator to welcome

them to the platform. Four of their number are distinguished for their long period of service, Rev. Dr. and Mrs. Jonathan Goforth, Rev. Dr. and Mrs. J. B. Cropper. With them were Rev. James and Mrs. Dickson, Rev. C. T. and Mrs. Young, Mr. and Mrs. Angus MacKay, Rev. E. H. and Mrs. Johnston, under appointment to Manchuria, Miss M. H. Williamson, Mr. and Mrs. A. E. Toombs, Miss Ethel G. MacDonald, Miss Annie Aird, and Miss Margaret Ramsay. The speakers were introduced by Rev. Dr. James Wilson of Toronto, who presented also Mr. and Mrs. Johnston to the Assembly. Rev. Chas. P. Young of Mendha, Central India, spoke on the work in the Bhil field. Miss Williamson, who was introduced by Mrs. McMurrich also spoke upon that work. Rev. James Dickson brought a message from Formosa and outlined the progress made by the Church there in the past ten years. The Home Base of Missions was the theme chosen by the veteran missionary, Dr. Goforth. He set forth the need of workers in Manchuria and the large opportunity for service confronting the Church there.

Sunday Schools and Young People's Societies

In the absence of the Convener of the Board, Rev. E. A. Thomson of Elora, Dr. Kannawin presented the report, and both he and Miss O. M. Hill addressed the Assembly upon the work. Rev. N. A. MacEachern in this connection spoke upon Presbyterian Publications and outlined the progress in the past four years.

Dr. Kannawin stated that the Board was restricted by its limited resources. Nevertheless it had lived within the allocation. He stated that he had followed the plan of visiting East and West upon alternate years. Last year he devoted to Ontario, Quebec, and the Maritime Provinces and presented the work in 140 churches. In July and August he visited the training camps at Iona Beach, Glenmohr, Kintail and Livingstone, and in the autumn addressed a number of rallies.

Miss Hill, Girls' Work Secretary, spent the year in varied and wide service. She spoke in the same number of churches as the General Secretary and gave attention to girls' camps at Baden, Glenmohr, Huntingdon, and other places, as well as engaging in office work and giving a course in the Deaconess Training Home.

The General Secretary reported that all International Uniform Lesson Helps are now printed in Canada, the series having been completed by the issue of a Bible Study Quarterly for the use of classes and young people and adults and also for the Home Department.

The Sabbath Schools and Young People's Societies contributed \$22,854 for missions and in addition \$5,462 was paid to the deficit fund.

A slight falling off in the number of schools and total enrolment is accounted for very largely by the movement of population in the West, from the south to the north, making it exceedingly difficult to obtain accurate information.

The Committee's recommendation adopted by the Assembly expressed appreciation of the faithful service of teachers and officers in the Sabbath Schools; urged greater attention to the memorizing of Scripture and the Catechism, and to missionary education. Schools are asked to make use of the supplies provided by Presbyterian Publications; Daily Vacation Bible Schools and religious instruction in public schools are commended to the serious consideration of ministers and superintendents; to promote religion in the home the Cradle Roll, Home Department and Bible picture books are commended. Work amongst teen-age boys is earnestly urged, and appreciation expressed of the work of Rev. N. A. MacEachern in connection with Presbyterian Publications and this business enterprise is commended to the loyal support of every congregation.

The thanks of the General Assembly were extended to ministers who have given their time and talents to the religious training of the students in Normal Schools.

Presbyterian Publications

The report was laid before the Assembly by Rev. Dr. James Wilson, who called attention to the fact that section 2, sub-section b, of the report of the special committee submitted to last Assembly was referred back to the committee, together with Mr. James Dutton and Mr. E. W. McNeill, for further consideration. That sub-section is:

That the Assembly avail itself of the offer of Presbyterian Publications, in acknowledgment of the Church's goodwill, to hold for the Church, after payment of 6% on capital investment, net profits of the above papers, helps and supplies, up to at least 50%, the same to be at the disposal of the Church, if, as, and when it decides to take over the business, and for that purpose, the Church in the meantime, assuming no financial obligation either in respect to contracts, debts or losses. Also the privilege of appointing a small committee, the same to have access to the books of Presbyterian Publications, and to confer with Rev. N. A. MacEachern in deciding the amount of the Church's interest in any one year.

Dr. Wilson then submitted:

That any further consideration of this clause be deferred until the Assembly declares its will in regard to the Church eventually taking over the business of Presbyterian Publications.

Consideration of this was postponed and later it was agreed that a special committee be appointed to confer with Mr. MacEachern upon the relations between Presbyterian Publications and the Church.

The report of this committee is as follows:

In its opinion the Assembly is not yet ready to decide on the question of taking over the business of Presbyterian Publications, and recommends that relations continue as heretofore, as it believes that

no interest either of the Church or of Mr. MacEachern will suffer in the meantime. The committee believes that Mr. MacEachern will continue to make the Church's interests his interests.

We also recommend that the matter be now held in abeyance until such time as the Board of Sabbath Schools and Young People's Societies shall request the reopening of it by the General Assembly.

These recommendations were adopted and became the finding of the Assembly.

The British and Foreign Bible Society

Rev. J. B. M. Armour, General Secretary of the Society, was welcomed by the Moderator, and following his address which was characterized by directness and brevity this resolution was adopted:

The General Assembly of The Presbyterian Church in Canada receives with thankfulness the report of the further progress of the British and Foreign Bible Society not only in Canada and Newfoundland but throughout the world. The Assembly rejoices in the number of the Society's translations now in use in the various Presbyterian Churches in the world. It further renews its oft-given injunction to its ministers and faithful people that they should in every way possible support the work of the Society, commending to them once more the Book the Society circulates and the present urgent need for its further translation and fuller circulation throughout the world.

Church and Manse Fund

It will be recalled that the share of the former Church and Manse Fund assigned to us in 1927 by the Dominion Church Property Commission consisted of loans to congregations made previous to 1925. Repayment of these loans has, for the most part, been very slow and unsatisfactory, partly due to the fact that many of them had been outstanding for years before the division took place, and partly because of recent economic conditions. Your Board therefore has found it difficult to do more than deal sympathetically with the numerous appeals for extension of time for payment or for some reduction.

It should be understood that in dealing with new applications the Board is strictly limited to the funds on hand received from the repayment of former loans. We trust that in the case of this fund also improved business conditions will make it possible for congregations to discharge their obligations. Loans to the amount of \$4,250.00 were paid during the year.

Church Extension Fund

Adverse conditions were reflected in the applications for an extension of time for payment of interest or principal, or for some modification in the terms of loans. Congregations carrying other indebtedness have found difficulty in meeting all requirements and at the same time their current expenses. The most careful consideration was accorded these applications, but with a heavy bank overdraft, until conditions improve and congregations meet

more fully their obligations, the operations of the fund cannot be extended. For the past year there was received on principal the sum of \$1,934, and \$1,625 on interest. New loans to the amount of \$3,000 were made. From the estate of the late Mr. J. Jones Bell of Ottawa, the sum of \$15,724.46 in cash and securities was received during the year. Mr. Bell bequeathed the residue of his estate to the Church Extension Fund.

The Fund is designed to be a permanent loaning fund and its helpfulness will be in the measure that congregations maintain interest payments and repay loans.

Committee on Evangelization and Church Life and Work

The Convener of this committee is Rev. W. F. McConnell of Paris. In presenting his report he declared this past year to be one of the most notable in the Church's history so far as evangelization was concerned. The work of the committee was presented in two aspects, that within the Church and that in co-operation with other Churches. Within our own Church an earnest effort was put forward for the observance of the week of prayer following the program of the World Evangelical Alliance. Synodical meetings were held for Christian fellowship and prayer with a view to deepening the spiritual life of the Church. These according to the program were designed to culminate in special evangelistic services immediately preceding Easter. The Convener stated that reports indicated that earnest efforts were made in every Synod and Presbytery to carry out the committee's suggestions. A ministers' fellowship was held in Knox College between Christmas and the New Year at which matters with which the committee is especially concerned were considered. This fellowship concluded with the communion service conducted by Rev. Dr. Shortt, then Moderator.

In reporting co-operation with other Churches attention was drawn to two very unusual gatherings, the one in Montreal, interdenominational in character, with an attendance of 17,000. A similar gathering was held in Toronto with an attendance reported as 18,000, with many unable to get in. This was true of the Montreal gathering also. Similar meetings were held in various cities across the country. A feature of these gatherings was the Covenant of Renewal, repeated by all the people standing:

To the re-dedication of our lives and the bringing of all life under the complete dominion of our Lord and Saviour Jesus Christ, we covenant with thee, O Lord.

The committee co-operated with the Diamond Jubilee Committee in arranging its celebration and the Convener, with Dr.

Kannawin, sat as a corresponding member of the Social Service Council of Canada when dealing with many important public problems.

The Committee's recommendations as adopted by Assembly are summarized thus:

Resolved to continue the committee.

To prosecute further the mission of renewal with special attention to congregational and cottage prayer meetings.

To continue earnestly co-operative work.

That the Assembly solemnly call all members of the Church to a re-dedication of themselves to the work of the Christian Church, to the practice of a charitable and brotherly spirit toward all mankind, and to labor and sacrifice worthily for the advancement of the Gospel of redeeming grace among all classes and conditions of men.

The Secretary of the Committee is Rev. J. B. Rhodes, Cobourg.

CERTAIN OVERTURES

The Presbytery of Saint John, N.B., presented two overtures with respect to Rev. J. S. MacArthur, the first asking that he be made Superintendent of Missions for New Brunswick, and be appointed a member of the Board of Missions. This was not granted.

The second overture asked that Mr. MacArthur's name be retained on the constituent roll of the Presbytery. Mr. MacArthur having resigned his charge at Moncton to accept the position of Missionary-at-large in New Brunswick, his name, according to the rules, could not be retained on the constituent roll. Therefore the request must be regarded as one seeking to have his name placed on the constituent roll. The Assembly granted this request.

Two overtures from the Presbytery of Peace River respecting stricter censorship of movies and college appointments were dropped. No one appearing to speak to them.

The same fate befell two others, that from the Presbytery of London, and from the Presbytery of Sarnia, with respect to the minimum stipend.

Peace Among the Nations was the subject of an overture from the Synod of Saskatchewan. This was referred to the Committee on Evangelism and Church Life and Work.

The Presbytery of Winnipeg by overture asked that the names of representative elders be restored to the statistical reports as submitted to the General Assembly. This overture was withdrawn.

The Presbytery of Sarnia and the Synod of Hamilton and London overtured the Assembly requesting the discontinuance of the office of Synodical Missionary. Two recommendations of the Board of Missions referred also to this matter. The overtures were laid on the table and the recommendations withdrawn.

The Synod of Toronto and Kingston by overture raised the question of the settlement of vacant charges, asking that the Assembly "take such steps or erect such machinery as in its wisdom would be necessary" in the light of the difficulties prevailing. No action was taken.

The Presbytery of Barrie presented an overture praying that "no permanent appointment be made to the Chair of Church History in Montreal College at the present time." This plea was not sustained.

The Presbytery of Barrie, as well as that of Guelph, presented an overture with respect to the "Quorum of Synod."

The Presbytery of Guelph overtured the General Assembly to instruct the Committee on Evangelization and Church Life and Work to approach similar committees of other Churches with a view to forming one general inter-church committee. The Assembly deleted the words "with a view of one general interchurch committee" and the overture was referred to the Committee on Evangelization and Church Life and Work for consideration and report to the next Assembly.

Missionary Overture

The Presbytery of Huron overtured the General Assembly:

To invite, through its proper channels, the aforesaid missionaries, Rev. Hugh MacMillan, and Dr. G. Gushue-Taylor, missionaries in Formosa, to become loyal members of that Church under whose auspices they had served and continued to serve.

This Overture was laid on the table.

Quorum of Synod

Two overtures were presented to the Assembly upon this matter, from the Presbyteries of Barrie and Guelph. In response the Assembly ordered,

That the quorum of the Synods be one fourth of the members on the roll, or fifteen, whichever may be the smaller number.

In this connection it is worthy of note that the quorum of Assembly is forty.

Course on Law

An overture from the Presbytery of Toronto directed attention to the lack of training in church law and procedure as disclosed in examination of students, and asked the Assembly to remedy this situation, suggesting that a short course in this subject be taken into consideration by the Boards of the Colleges and that the services of competent laymen or ministers should be secured for this purpose. The Assembly granted the prayer of this overture.

Sustentation Fund

This came before the Assembly in the form of an overture from the Presbytery of Toronto:

That the General Assembly appoint a Committee to investigate our present sys-

tem of augmentation with a view to abandoning it, and adopting the sustentation system. It was agreed that a small committee be appointed by the Moderator to consider and report next year. The names on the Committee are: Rev. Dr. J. G. Inkster, Rev. Dr. S. Banks Nelson, Rev. Dr. A. T. Barr and Mr. Jas. Dutton.

Ministry of the Church

Another overture from the Presbytery of Toronto with respect to the ministry of the Church was similarly dealt with, a small committee to be appointed and to consider and bring in a report next year. The names on this committee are: Rev. J. B. Skene, Convener; Dr. S. Banks Nelson, and Mr. G. L. Sutherland.

Moderators' Titles

This was brought before the General Assembly by an overture from the Presbytery of Toronto, praying:

That in accordance with Presbyterian traditions and usage the Assembly should restore the titles which were formerly the wont and custom of our Church.

The titles under consideration are Right Reverend and Very Reverend as applied to Moderators and ex-Moderators respectively.

Upon motion this overture was laid on the table and Rev. J. B. Skene asked permission to have his dissent recorded.

In this connection it is interesting to recall that at the first meeting of the Assembly of The Presbyterian Church in Canada, as now constituted, held in St. Andrew's Church, Toronto, June 1925, the late Dr. Ephraim Scott gave notice that at the next sederunt he would move:

That this Assembly . . . would also reaffirm the Presbyterian ideal of parity in the ministry and its disapproval in the Presbyterian Church of the titles, Very Reverend and Right Reverend, etc., as sometimes given to Moderators of Assembly.

The minutes of that Assembly record that Dr. Scott, in keeping with his notice, introduced his motion which, upon a vote, was declared to be the judgment of the Assembly.

In looking into this matter some time ago we reported that we had discovered that the Moderator of the General Assembly has not been designated otherwise than as all other ministers, namely, by the title Reverend, except from 1910 to 1925. Previous to 1910 the simple title prevailed. By what authority the change was made, we were unable to learn. It may have been by resolution of the Assembly.

The Moderator's Activities

An overture from the Presbytery of Toronto prayed that the official visits of the Moderator during the year, after his elec-

tion to office, be strictly limited to the meetings of the Synod of the Church. This was presented in view of the great strain to which in the past years the Moderator has been subjected during his term of office. The Assembly dealt with this by referring it to the Committee to advise with the Moderator.

Attention to Overtures

An overture from the Presbytery of Barrie was as follows:

Whereas, the regular method of approach of Presbyteries and Synods to the Assembly is by overture, and whereas frequently overtures, by design or otherwise, fail to appear on the floor of the Assembly, till its dying hours when there is no time for adequate discussion, thereby doing an injustice to the party presenting the overture, we therefore humbly overture the Venerable the General Assembly that it be made a standing order of the Assembly that all overtures be disposed of before the closing day of the Assembly unless by request to the Assembly it be granted otherwise.

The prayer of this overture was granted, after the Assembly had eliminated from the overture the words "by design or otherwise" and had substituted for "that it be a standing order of the Assembly" "that it be a suggestion to the Assembly."

VARIOUS MATTERS

The Roll

The Committee on the Roll of Assembly reported upon an irregularity as follows:

The Committee on the Roll has been apprised of the fact that on the Constituent Roll of Huron Presbytery there are six names, and in addition one name of a Minister acting as Stated Supply, and that the Stated Supply is due to the inability of the congregation securing any grant from the General Board of Missions, and that at last Assembly with the same roll, two commissioners were allowed to sit from this Presbytery.

The committee recommend.

That the names of the two ministerial commissioners from Huron Presbytery be allowed to remain on the roll of the General Assembly for this year, but that the Presbytery be advised that the name of a minister acting as Stated Supply does not belong on the Constituent Roll of Presbytery, and that their quota of commissioners shall be based in the future on the actual number of regular constituent members.

Dissent

Dr. Wardlaw Taylor entered his dissent from the Assembly's finding on the enlargement of the powers of Synods, and submitted the following reasons:

We would dissent from the resolution of the Assembly to adopt the second recommendation of the committee on the En-

largement of Synod Powers, because we believe

1. It exceeds the powers of the Assembly.
2. It is inconsistent with the settled financial policy of the Church.
3. It endangers the success of the Budget campaign of the coming year.
4. It further endangers the peace of the Church.

Those who adhered to him in this dissent were C. M. Pitts, James Dutton, J. G. Calkin, E. W. McNeill.

Advisory Committee—Legal Matters

The Assembly of 1933 passed the following resolution:

The Board of Administration shall appoint an Advisory Committee in legal matters, one from each Province, to keep in touch with the Judicial decisions relating to the Church Union Act and in the event of concrete problems arising, to make recommendations as to what action shall be taken or what Counsel shall be employed. It is hoped that the members shall inform each other of decisions in their respective Provinces. It shall have advisory duties only and is not expected to meet. Should members of the legal profession be employed their services shall be gratuitous unless there be an express understanding with the Board of Administration to the contrary. A copy of this resolution shall be sent to each member in advising him of his nomination.

Rev W. G. Brown addressed the Assembly directing attention to this resolution and on motion it was agreed that this action of the General Assembly in 1933 with reference to the appointment of an Advisory Committee upon legal matters be brought to the attention of the Board of Administration.

Rev. Richards Roberts, D.D.

Dr. Roberts is the Moderator of the General Council of the United Church of Canada. Under date April 27th, 1935, Dr. MacNamara, the clerk of the Assembly, received a communication from Dr. Roberts in which he expressed the earnest desire to address, if even for five minutes, the General Assembly, saying:

"I would not come in any official way but as a friend."

This communication as was proper was put into the hands of the Committee on Bills and Overtures which recommended, and the Assembly without dissent accepted the recommendation, that Dr. Roberts be heard in terms of the said letter.

Dr. Roberts, returning from overseas, was delayed and was not heard until the morning of June 11th. Again stating that he came, not in any official capacity, he expressed his personal desire for closer understanding between the Churches. The Moderator at the conclusion of Dr. Roberts' brief address thanked him for his message. Dr. Roberts was accompanied by a deputa-

tion. The members however were not introduced to the Moderator.

Co-Operation

A letter from Dr. T. Albert Moore, of the United Church, was read with respect to the co-ordination of mission work. This was referred to the Board of Missions for its consideration and report.

Sympathy

In supplementary consideration of the report of the Pension Board concerning the application of Rev. Thos. Dodds of Corunna, in the Presbytery of Sarnia, to be retired, the Assembly agreed that its sympathy should be conveyed to Mr. Dodds in his serious illness.

At the morning session on the 10th day of June Dr. H. Munroe read a telegram reporting the death of Rev. J. B. MacLellan, minister of Scotsburn and West Branch, N.S. The Assembly directed that a message of sympathy be forwarded to the family of the deceased.

Sabbath Services

The report of the special committee on Sabbath Services, submitted by Dr. T. Wardlaw Taylor, was adopted, and the Assembly

Did appoint Mr. Wm. Barclay, B.D., to be the preacher in the Assembly Church at the morning service at 11 o'clock, and Dr. Stuart C. Parker, in the evening at 7 o'clock.

Place of Meeting

There were several invitations extended and the places available were First Presbyterian Church, Winnipeg; Hamilton, St. Paul's Church, and MacNab St. Church. The Assembly decided that the next meeting would be held in MacNab St. Church, Hamilton. Rev. Dr. Beverley Ketchen is the minister of this church.

Board of Administration

A motion was introduced to reconsider the number and personnel of the Board of Administration with a view to adding a member of each of the spending boards, to be elected by the Board concerned, to the Board of Administration. The Assembly decided to refer the matter to the Board of Administration to consider and report.

Committee to Strike Standing Committees

With respect to this Committee, Dr. A. T. Barr, of Peterborough, moved:

That the parity of ministers and elders as representatives from the several Synods be observed strictly in future and that the clerks of each Synod be notified accordingly.

That the Chairman and Secretary rotate in turn from the three central Synods, Montreal and Ottawa, Toronto and Kingston, and Hamilton and London.

This received the assent of the Assembly.

A Rule

A proposal to amend the report of the Business Committee on one occasion elicited from Dr. Taylor, the Clerk, a statement based upon a very important rule:

The Committee on Business shall arrange the order in which matters transmitted by the Committee on Bills and Overtures shall be brought before the Assembly, reporting every morning the business of the day, which shall remain the order of business for the day, unless the Committee on Business shall recommend a change, with the unanimous consent of the Assembly.—The Book of Forms, section 309.

Jurisdiction

The question of jurisdiction with respect to a congregation having been brought before the Assembly direction was given in the meantime in these terms:

That the Presbytery of Toronto be given authority to continue to supply the congregation of Knox 16 with ordinances and to exercise Presbyterian care over that congregation, until the Synods of Toronto and Kingston and of Hamilton and London and the Presbyteries concerned can make final arrangements concerning that congregation.

Appeal

An appeal was taken to the Assembly by Rev. G. H. Rowland from a decision of the Presbytery of Montreal with respect to the equalization in numbers of elders and ministers. Upon this the Judicial Committee brought in a finding which was adopted:

This Presbytery has apparently been in some difficulty as to the best method of equalizing the number of elders in their Presbytery with ministers, and our view is that by regular vote in March, 1935, they decided for reconsideration. That reconsideration has not been completed and we recommend that the Assembly enjoin this Presbytery in coming to their final decision, to adhere strictly to the rule in the Book of Forms, page 42, section 176, sub-section 2.

Section 176 deals with the membership of Presbytery as follows:

The Presbytery consists of:

1. Ordained Ministers:

2. Ordained Elders; (a) one from each pastoral charge or mission field in which is an organized Kirk-Session; (b) a sufficient number of elders to make the elders on the roll equal in number to the ministers thereupon, the said elders to be chosen by the sessions annually, assuming the privilege in rotation, and each session to whom the privilege for the year shall belong electing one.

Rev. Andrew Hood

The Committee on Bills and Overtures reported on this appeal against the Synod of Toronto and Kingston, that whereas the appeal has not been regularly taken and the matter is still under advisement in the Presbytery of Toronto, the appeal with this finding be returned to Dr. Hood. This was carried.

Commission Appointed

The Budget and Stewardship Committee having reported the decision of a certain congregation that no further monies would be sent to the Budget on account of certain differences between the congregation and the Presbytery, the Assembly appointed a commission of three members, two ministers and one elder, all of whom are outside the Synod of Montreal and Ottawa, to take complete oversight of the congregation until it shall be found expedient to make other arrangements for the supervision of the congregation. The members of the committee are, Dr. J. W. Stephen, Convener; Dr. A. T. Barr, Mr. W. Milligan.

Book of Common Order

A letter from Presbyterian Publications brought the question of publishing such a book before the Assembly. After consideration the matter was referred to the Board of Administration.

Students' Hostels

This was before the Assembly upon a report on a remit, and it was moved:

That a committee of three be appointed by the Moderator to correspond with Presbytery committees on students in university centres respectively to collect data concerning actual student conditions and the practicability of establishing Presbyterian residences and to report to the next Assembly.

An amendment to lay the report on the table prevailed.

Fire Insurance

A special committee was appointed last year to consider fire insurance on church property. The report was presented by Mr. A. M. Nairn, the Convener. Valuable information is given in the report presented, but the committee refrained from definite recommendations except that it be continued to report fully to the next Assembly. This report was adopted.

In dealing with the overture from the Presbytery of Prince Albert with respect to the teaching in the colleges, in addition to referring this to the Board of Education, the Committee on Bills and Overtures recommended:

That, since the clause in the preamble mentioned definite evidence against the College, the overture be referred back to the Presbytery of Prince Albert that it may, if it deems advisable, lay charges in the courts of primary jurisdiction, the Presbyteries, where the colleges are located and in which the professors have their discipline.

A recommendation was adopted with respect to Church History:

That the Board of Education consider whether our students should not be required to take Church History in a Presbyterian College, otherwise credit will not be given.

Resolutions

The King

The committee in its report recommended that the customary address to His Majesty, the King, should not be forwarded in view of the message sent to him by the Moderator and Clerk on the occasion of the Silver Jubilee. This message appeared in the June number of the Record. It was ordered that the message be engrossed on the minutes of the Assembly.

The Governor General

The General Assembly of The Presbyterian Church in Canada in session in Montreal, Canada, June 5th to 13th, expresses gratification at the appointment of Mr. John Buchan, now Lord Tweedmuir, as the next Governor-General of Canada, and would in common with all other citizens of the Dominion, assure him of our hearty welcome to the Dominion, and our devotion to him as the representative of His Majesty.

Presbyterian Church in U.S.A.

The Assembly expresses deep appreciation of the General Assembly of the Presbyterian Church in U.S.A. in sending a fraternal delegate to our Diamond Jubilee Assembly, Rev. J. Ross Stevenson, D.D., LL.D., President of Princeton Seminary, whose eloquent message profoundly stirred and greatly gratified the members of the Assembly.

Following these were the customary votes of thanks to those concerned with the meeting of the Assembly, to the Minister and Officebearers, and Congregation of the Assembly Church, to the Choir and Choirmaster, to the Church Officer, to Hosts and Hostesses, to those who provided entertainment for the Assembly as a whole, to the Board of the Presbyterian College, the Press, the Postmaster, C.P.R. Telegraph Company, to Dr. Campbell and Dr. Allan Reid, Chairman and Secretary respectively of the Local Committee on Arrangements, to Dr. Robt. Johnston. Convener of the Committee on the Diamond Jubilee, to the Moderator of the Assembly, and to the Clerks.

Close of Assembly

The business being finished, the Moderator addressed the Assembly. The Assembly joined in praise, singing the one hundred and twenty-second Psalm, verses six to nine inclusive. The Moderator then led the Assembly in prayer and said: 'In the name of the Lord Jesus Christ, the only King and Head of the Church, and by the authority of this Assembly, I now dissolve this Assembly, and appoint another General Assembly of The Presbyterian Church in Canada to meet in the City of Hamilton, and within McNab Street Church there, on

the first Wednesday in June, in the year of our Lord one thousand nine hundred and thirty-six, at eight o'clock in the evening.'

The Moderator then closed the sessions with the Apostolic Benediction.

A NEW VENTURE AND A NEW OPPORTUNITY

For the first time in the history of our Church provision is being made for the training of voluntary workers. The Missionary and Deaconess Training Home is offering a year's free tuition to those who desire additional training, such as, leaders in Sabbath Schools, Young People's Societies, Young Women's Auxiliaries, Girls' Work, etc. This should appeal not only to those who have already had some experience in this work, but also to those who have completed their High School or University studies and who wish some practical and academic training to fit them for Church work.

The primary object of this course is to train voluntary workers, but after the experience of this preliminary year, it is hoped that some will take the full training and enter the Missionary or Deaconess work of the Church.

For further information regarding cost of maintenance, academic year, etc., apply to Miss Winifred Ferguson, 156 St. George Street, Toronto.

A CONGREGATION WELCOMED

The Presbytery of Hamilton has had the privilege of welcoming to a place within its fellowship and jurisdiction a congregation from another branch of the Presbyterian family. The Presbyterian Church at Stamford, near Niagara Falls, was a congregation of the United Presbyterian Church of North America in the Presbytery of Caledonia. Its allegiance therefore has been to a branch of the Presbyterian Church in the United States, and not to The Presbyterian Church in Canada. Now it is a congregation of our Church within the bounds of the Presbytery of Hamilton. The congregation is the oldest Presbyterian church in the Niagara district, its history dating from 1785. Its entrance into The Presbyterian Church in Canada was by the unanimous consent of all the members, expressed both by standing vote and by ballot, and with the generous concurrence of the body to which it formerly belonged.

The negotiations having been completed and legal requirements met the transfer of the sixty acres of land and the bonds in

possession of the congregation from the Trustees of the former church to the same Trustees in the new connection was completed, and at a largely attended meeting of the congregation and friends in the Stamford Church on the evening of June 25th the final formalities were concluded. Rev. Dr. W. Hopping of Buffalo represented the Presbytery of Caledonia, and handed to Rev. Dr. S. Banks Nelson, representing the Presbytery of Hamilton, the roll of the congregation.

Dr. Nelson, upon receiving the roll, said, "It is with a great deal of reverence that the Hamilton Presbytery receives the roll of communicants from this church. It is also with a feeling of responsibility that we take over the oldest Presbyterian Church in the Presbytery, five years older than Niagara-on-the-Lake Church." Dr. Hopping addressed the gathering on behalf of the American Presbytery and made the declaration that the congregation had been duly transferred to The Presbyterian Church in Canada. Following the service, which was closed by Rev. F. G. Stewart of Drummond Hill Church, supper was served and some time spent in establishing in a social way the new connection. The congregation is meantime under the care of Rev. F. G. Stewart as Moderator.

A WORKER CALLED

We have had from Mr. Robert Fraser of the Fraser Brothers, Evangelists, who toured Canada but very recently in the prosecution of their special work, a card intimating the sudden death of his brother and fellow-worker, Mr. John Fraser. The Fraser Brothers had gone to Australia for an extensive campaign, arriving in the last week of April. One month was to be spent in Western Australia, and in order Queensland, New South Wales, and Victoria, were to be visited and a lengthy series of missions conducted. The first mission was held in St. Andrew's Church, Perth, West Australia, a building centrally situated and seating 850. The minister of this congregation is Rev. Dr. Geo. Tulloch with whom we have had a considerable correspondence. From him we have the particulars of Mr. John Fraser's death.

On the last night of the mission he appeared to be in excellent health and to excel in dialogue, a novel and attractive form of preaching adopted by the brothers. Singularly his appeal was based upon the uncertainty of life. He retired and awoke at 5.30 in the morning in such distress as to require that he call for help. Before medical assistance could be obtained, however, he had passed away. His life work ended with the last meeting of the two weeks mission held in Perth. Many friends in Canada will grieve to hear of his death.

GOOD CITIZEN

Last month we reported the recognition of the Diamond Jubilee of the marriage of Rev. Dr. and Mrs. E. D. McLaren of Vancouver by their many friends. A special distinction has been accorded Dr. McLaren by the bestowal of a medal following his designation as Best Citizen for 1935. This award was made by the Native Sons of B.C. and was announced by Mr. J. Keenan, Chief Factor of Post No. 2 of this organization.

Forty-seven years have elapsed since Dr. McLaren came to Vancouver and the greater part of his busy life has been devoted to work there. His standing and the esteem in which he is held is expressed in an editorial in the Vancouver Daily Province.

"The Native Sons have decided to confer the Good Citizenship Medal this year on Rev. Dr. E. D. McLaren. They would search a long time before they would find a better subject. Dr. McLaren has been a good citizen of Vancouver since before most of the Native Sons were born. For nearly half a century now he has been going up and down our streets, first along forest trails and duckboards, then along wooden sidewalks and plank roads, more recently along pavements and by ordered gardens. And always he has been the same good citizen, bearing words of cheer and comfort and goodwill, giving a word of advice here, a pat on the shoulder there, and giving aid where aid was needed.

"The years have changed the little doctor, of course, as they have changed the city he has loved. They have bowed his shoulders—a trifle. They have slowed his step—but not much. They have sapped his strength, as is their habit. But they have not moderated his ardor for the good cause or undermined his virile optimism or whittled even a shaving from his interest in his fellow men. They have carried away old friends, but they have brought him new friends in hundreds, and these new friends and the old who are left will unite in congratulating the Native Sons upon their decision."

MRS. ROBERT ROSS

"To say that we were shocked by the tragic death of Mrs. Ross, killed by a street car, fails to express adequately our feeling of grief and sorrow," writes Rev. W. Gordon Maclean, of First Church, Winnipeg.

No woman in the congregation was better known or more beloved. Her gentleless, quietness, earnestness and zeal for the church of Jesus Christ, endeared her to all. Reared in the Presbyterian traditions and a minister's wife, conversant with all a minister's manifold duties, since 1925 she has taken more than her share in the work

of the Church. She has served as President of the W.M.S. Auxiliary, as first Vice-President for the past two years, and for some time as Recording Secretary for the Provincial. The onerous duty of Hospital Visitor she discharged with all her characteristic gentleness and loving kindness.

To the Ladies' Aid she gave faithful and much appreciated service. All these very splendid services she kept subordinate to her greatest duty and privilege, the worship of Almighty God in His house on the Sabbath. It was a matter of encouragement to watch on Sunday her shepherding her grandchildren, nearly all of them bigger than herself, along the aisle of the church into the family pew. A life like this is not readily forgotten, and its influence in her own family and with ourselves is higher and deeper than any one can deem.

MR. R. S. CASSELS, K.C.

When word came to our office in the forenoon of Wednesday, June 17th, that Mr. R. S. Cassels had passed from the earthly scene that morning, we mourned the loss of a man of integrity and high sense of honor, an able interpreter of the law, a wise counsellor, a friend, and the mainstay in legal matters of our Church for ten years. He was most modest and retiring but stood high in his profession. His discerning mind and great learning in the law earned for him such deference from the Bench as is rarely won. What set his services to our Church beyond estimate was the fact that, in addition to his personality and exceptional attainments, he knew the Church, its history, genius, law and organization. We shall not readily find his equal in these respects. Above all these however he loved the Church and his disposition made him the special friend of the needy. More than once he came to our help in behalf of the poor and unemployed. We know that to a small congregation, for service rendered in connection with property distribution following Union, he sent a modest bill, his services being considered and in comparison with another, but the account was receipted and was accompanied by a cheque in the hundreds.

Mr. Cassels was in his seventy-sixth year and had served in his profession for fifty-two years. He was a graduate of Toronto University and Osgoode Hall. He was the Church's counsel before the Ontario Property Commission for the division of property between the United Church and ours. He was a veteran of the Northwest Rebellion of 1885, having served as a lieutenant in the Queen's Own and was a life member of the Canadian Military Institute. He is survived by Mrs. Cassels and four daughters.

GLENMOHR CAMP

A rustic outdoor chapel has been erected on the grounds of this camp. It is built of cedar logs, the area enclosed having a seating capacity of 125. It has a chancel with a cement foundation, a pulpit, communion table and baptismal font, all of stone. The chapel is the gift of Rev. N. A. MacEachern in memory of his sister, Martha MacEachern Sinclair, and the grove of poplar trees surrounding the chapel is the gift of Dr. W. M. and Mrs. Kannawin, in memory of their son Harry. The chapel was dedicated on Saturday afternoon, June 29th. Rev. N. R. D. Sinclair, chairman of the camp committee, presided and conducted the devotional service. Dr. D. T. L. McKerroll, Moderator of the General Assembly, read the service of dedication and gave the address. The walls of cedar logs have been erected to a height of five feet. The chapel is open to the sky and will prove an attractive place for open air worship and for various meetings. At the dedicatory service there was an attendance of about 200.

INTERNATIONAL S. S. LESSONS

(From Peloubet's Notes)

LESSON—AUGUST 11

Daniel (Temperance and Health)

Daniel, Chapter I.

GOLDEN TEXT.—Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God?—I. Corinthians 6:19.

TIME.—Daniel was taken to Jerusalem in 597 B.C. while, no doubt, a young man about sixteen years of age. The date of his death is not recorded in the Scriptures, though we know he lived at least into the third year of the reign of Cyrus, 534 B.C.

PLACE.—The land of Shinar is the early name for the land of Babylonia.

SUBJECT.—THE PHYSICAL AND INTELLECTUAL BENEFITS OF TEMPERATE LIVING.

- I. THE DEPORTATION OF THE JEWS TO BABYLON, vs. 1, 2.
- II. NEBUCHADNEZZAR'S COMMAND CONCERNING THE TRAINING OF CERTAIN JEWS, vs. 3-7.
- III. DANIEL'S DETERMINATION NOT TO DEFILE HIMSELF, vs. 8-13.
- IV. THE CONSEQUENCES OF A SELF-IMPOSED DISCIPLINE, vs. 14-21.

LESSON—AUGUST 18

Martha (A Home-Maker)

Luke 10:38-42; John 11:1-44.

GOLDEN TEXT.—Jesus loved Martha, and her sister, and Lazarus.—John 11:5.

TIME.—The visit of Jesus to the home of Martha at Bethany took place in December,

A.D. 29. The raising of Lazarus from the dead took place probably one month later, January, A.D. 30.

PLACE.—Bethany, a small village about two miles from Jerusalem, on the south-east side of the Mt. of Olives.

SUBJECT.—THE ENNOBLING INFLUENCE OF JESUS UPON THOSE WHO RECEIVE AND LOVE HIM.

I. CHRIST'S REVELATION TO MARTHA OF THE GREAT NEED OF HER LIFE, Luke 10: 38-42.

II. CHRIST'S NEW REVELATION OF HIMSELF TO MARTHA, John 11:1-44.

LESSON—AUGUST 25

Barnabas (A Consecrated Man of Means)

Acts 4:36, 37; 9:26-30; 11:19-30; 12:25; 13:1—15:41; Galatians 2:13.

GOLDEN TEXT.—He was a good man, and full of the Holy Ghost and of faith.—Acts 11:24.

TIME.—The first appearance of Barnabas is during the same year as the descent of the Holy Spirit at Pentecost, A.D. 31. The conversion of the Apostle Paul took place in A.D. 33. The missionary journey in which Barnabas accompanied Saul took place, according to Ramsay, in 50 A.D., whereas others date it A.D. 45 and 46. The council at Jerusalem took place during the following year.

PLACE.—Barnabas first appears in the city of Jerusalem, where, no doubt, his greatest ministry was carried on. He was called by the Holy Spirit to accompany the Apostle Paul to the city of Antioch.

SUBJECT.—THE OPPORTUNITIES AND ACHIEVEMENTS OF A MAN WHOLLY YIELDED TO THE LEADING OF THE HOLY SPIRIT.

I. LIBERAL WITH POSSESSIONS, Acts 4: 36, 37.

II. FAITHFUL AS A FRIEND, Acts 9:26-30.

III. FILLED WITH THE HOLY SPIRIT, Acts 11:19-30.

IV. UNCEASINGLY ACTIVE, Acts 12:25; 13:1 —15:41.

V. PERVERTED BY FALSE TEACHERS, Galatians 2:13.

LESSON—SEPTEMBER 1

Paul (Worker with Hand and Brain)

Acts 20:33-35; Philippians 4:4-13.

GOLDEN TEXT.—I have shewed you all things how that so laboring ye ought to support the weak.—Acts 20:35.

TIME AND PLACE.—The actual dates for the various events in the life of the Apostle Paul have proved a subject of wide disagreement. Harnack places the conversion of Paul in 30 A.D., and his death in 64 A.D. Ramsay makes the two dates, respectively, 32 A.D. and 67 A.D. Probably his death occurred 66 or 67 A.D. Paul was born possibly three or four years after the Lord Jesus was born. The places of his labor are too numerous to enumerate here.

SUBJECT.—THE PREPARATION, CHARACTER AND WORK OF THE GREATEST LEADER OF THE CHURCH OF CHRIST ON EARTH.



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III. THE CHARACTER OF PAUL.

IV. CHRIST'S MASTERY OF THE APOSTLE PAUL, Philippians 4:13.

V. THE PLACE OF PAUL IN THE CHRISTIAN CHURCH.

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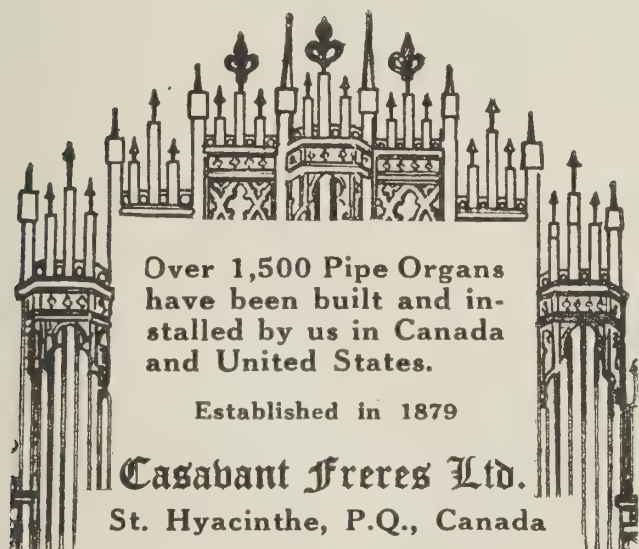
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Rev. G. R. Allan, June 14th.

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GOLDEN JUBILEE

Mrs. L. C. Gillespie, Innerkip, Ont.

As Press Secretary of the W.M.S. of Paris Presbyterial I have been instructed to report to you the Golden Jubilee celebration held in Knox Church, Woodstock, on the 13th of June.

On March 10th, 1885, the Paris Presbyterial was formed in Knox Church, Woodstock, and therefore it seemed fitting that the Golden Jubilee should be celebrated there, and in the year of the King's Silver Jubilee and close to the day when the General Assembly, meeting in Montreal, observed the Diamond Jubilee of The Presbyterian Church in Canada.

An historical review embraced the following: W.M.S. of Paris Presbyterial, Mrs. R. C. Campbell, Woodstock; Mission Bands, Mrs. R. A. Patterson, Ingersoll; Young Women's Organizations, Mrs. H. Inksater, Paris. The Service of Remembrance was conducted by Mrs. T. E. Langford, Simcoe.

Luncheon with decorations of blue and gold was provided by the Ladies' Aid of Knox Church, Mrs. Laing, Brantford, presiding. The speakers were many and the messages most helpful: Mrs. Bruce, Tillsonburg; Mrs. Whillans, Mount Pleasant; Mrs. R. A. Patterson, Ingersoll; Miss Hannah McCosh, Paris, and Mrs. Donald Gordon, Toronto, both of the Dominion Council; Mrs. J. A. Hiltz, Provincial President; Miss Bertha Robson, Glenmorris, Mrs. Earl Toombs, Simcoe, missionaries on furlough from the Bhil Field, India; Miss Margaret Ramsay, Formosa, also on furlough, each presenting some aspect of W.M.S. work and the World for Christ.

In the afternoon a roll call was answered by seventeen auxiliaries, fourteen mission bands, six young women's associate organizations and three C.G.I.T., all responding through the medium of a candle ceremony. A list of missionaries sent out from the Presbyterial was read and Mrs. W. A. J. Martin of Toronto, presented certificates, five Honorary In Memoriam, one Honorary Life Membership, three In Memoriam, eleven Life Memberships, nine Junior Life Memberships.

The receipts, including money for certificates, amounted to \$905.30, as announced by Mrs. James Adams, Brantford. The allocation for 1934 was met in full. A pageant and tableaux by Woodstock and Ingersoll organizations gave the story of the W.M.S. An historic display embracing pictures and curios from the foreign field, in charge of Mrs. M. J. Breckenridge and Miss M. H. MacKay, engaged deep interest.

Messages were received from: Vancouver, Mrs. Alexander Rose, granddaughter of the founder of Paris Presbyterial; Hartford, Conn., Mrs. Henry Dickenson, daughter

of the first President; Uxbridge, Mrs. R. C. McCullough, a former President, and from others.

The local representative on the Jubilee Committee was Miss Flora MacTaggart. The registration showed 250 in attendance, quite an advance over the early years.

Gratitude for the work of the pioneers, the place of prayer in the work, the importance of the individual in every branch of the organization, and the next fifty years' service, were themes given earnest consideration.

SILVER JUBILEE

Allenford, Ont.

The W.M.S. Auxiliary of St. Andrew's Church observed the twenty-fifth anniversary of its organization on the ninth of June. Mrs. Tolton, President since 1925, was in the chair.

Visitors were present from the Auxiliaries of Owen Sound, Paisley, Burgoyne, Tara, and Southampton, and brought greetings. A summary of work since organization was given by Miss H. B. Heddle, the faithful Secretary for twenty-five years. Many bales of clothing and supplies were sent to hospital and schools, besides several contributions to special causes. Nine Life Membership Certificates were presented and one In Memoriam. A short service was conducted in memory of the fourteen members who had passed away. A beautifully framed photograph of Dr. J. Goforth and Mrs. Goforth was presented to the Auxiliary by Mrs. Lyman Brown, who also brought greetings from Bruce and Owen Sound Presbyterial, and to Mrs. Tolton a bouquet of lilies of the valley and forget-me-nots. Four charter members, Mesdames Miller, Baker, Blakely, and Miss Heddle, received flowers in recognition of faithful service. Mrs. MacGillivray spoke upon the results of mission work in Canada, and complimented the members of the Auxiliary, now only eight in number, upon their fidelity.

Mrs. Diebel, Mrs. Wain, and a chorus of young girls furnished special music. A social hour was spent around a bountifully spread table, with a three-story birthday cake bearing twenty-five candles as centre-piece. Rev. W. Johnston is the minister of St. Andrews.—Presbyterial Press Secretary.

Toronto, Ont.

The annual picnic of the Chinese Young Men's Institute and the Chinese Presbyterian Sunday School is always an event of interest to the Presbyterians of Toronto. As usual this year it was held in Exhibition Park, and there was an attendance of about 350.

NEC TAMEN

CONSUMEBATUR

The **PRESBYTERIAN RECORD**

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LX

TORONTO, SEPTEMBER, 1935

No. 9



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VOL. LX.

TORONTO, SEPTEMBER, 1935

No. 9

Rev. Andrew S. Grant, B.A., M.D., B.D.

A MEETING held in St. James' Square Church, Toronto, on the evening of the 30th of December, 1897, with Sir Oliver Mowat in the chair, was most significant in the life of our Church for it introduced to the whole Church the minister of a modest congregation, in an Ontario town, who then began a career in the sphere of home missions without parallel in our Church's history, that of the great Superintendent, Dr. James Robertson, excepted, although comparison here cannot fairly be instituted. That minister was Rev. Andrew S. Grant, B.A., M.D. Forty-eight years after on the morning of July 22nd, this remarkable man passed from the earthly scene in the General Hospital, Toronto.

On the 3rd of July he attended two important meetings, the first that of the Advisory Committee for Foreign Missions, and the second the Sub-Executive of the General Board of Missions. The same day he went to the hospital and in three weeks time, following an operation, the end came, the termination of his service to the Church, and, to the writer, the end of a period of intimate friendship, fellowship, and latterly of close co-operation in the work of the Church, a period extending from early college days to the 6th of July of the year when we paid a very brief call upon him in his room at the hospital.

For the varied service he was called upon to render he was admirably equipped. His physical strength and athletic training, his medical and surgical skill, his courage and indomitable resolution, his business sagacity, his knowledge of affairs and of men, his deep spirituality concealed by a bluff exterior from those who judged after outward appearance, a profound belief in the Gospel of Jesus with simplicity and fervor in proclaiming it, and a rugged, direct style of public address were characteristics of this virile and capable servant of the Church.

What led to the appointment of Dr. Grant to the work which made his name known throughout the whole Church we described in an article in 1927, entitled *The Trail of '98*.

"Twenty-nine years is a long interval yet the rush to the Yukon in 1898, which provided the phraseology used as the title of this article is a vivid event in the public

mind and perhaps lurid to the minds of survivors. It was a rush, a mad rush, for was not gold the goal, riches of undreamt magnitude to feverish brains, the prize? It was a human stampede.

"The gold seekers streamed along every avenue of access to the already far-famed region of the Klondyke, by Edmonton overland, by sea to Wrangel, Skagway, Dyea and other ports. Of trails, however, from the Alaskan coast to the interior those over the Chilcat, Chilcoot and White passes presented the most appalling difficulties and witnessed the most fearful and heartrending tragedies. The last mentioned, the White Pass, was perhaps the most congested and the most terrible. The steep ascent, the long, long climb, the rocks and brush, the deep snow; the congestion of the human throng, the animals, the baggage and freight; the bitter cold combined to make it the unspeakable horror it was. The route was lined with the corpses of hundreds of horses which had died of injuries and privation. Only the very stoutest human hearts and sturdiest frames could endure the spectacle, surmount the difficulties and survive the strain. It was indeed another illustration of the survival of the fittest.

"Bye and bye far down the Yukon near the mouth of the modern golden Pactolus, the Klondyke, arose a city whose foundations were laid in a 'niggerhead' muskeg, a city that in two years had a population of 7,000 with well graded streets, wooden sidewalks, electric lights, telephones, telegraph and substantial buildings. That city became far-famed though a 'city' at first only by courtesy, whose population was never large, never beyond 15,000, except a tent population at times of 30,000, and its name was Dawson.

"Two buildings in that city engage attention, one was a church and the other was The Good Samaritan Hospital.

"With this long, hard trail, this city, this church and this hospital the Presbyterian Church had to do; and this is the official story:

"'Early in the autumn the attention of the Home Mission Executive was called to the urgent necessity of sending out missionaries to the Yukon or Klondyke gold region, in view of the extraordinary rush of miners and speculators, not only from the

American Continent, but from the Old World. It was felt that whatever could be done must be done at once, if the Presbyterian Church was to gain a footing there, and without waiting for the sanction of the General Assembly or the Committee itself. Accordingly, after due deliberation, in view of the heavy responsibility that would be laid upon the Church by such an expensive Mission, they determined to make appointments without delay, trusting that the Church at large would approve their action and provide the necessary additional funds. After making enquiries as to the special fitness of brethren whose names were mentioned, the following were selected and sent forth in the order named, Rev. R. M. Dickey, Manitoba College; Rev. A. S. Grant, Almonte, Ont.; Rev. John Pringle, St. Paul, U.S.A.; Rev. J. A. Sinclair, Spencerville, Ont.'"

At this time Dr. Grant, having resigned from his charge in Almonte, Ont., was a resident of Toronto, and the writer having charge of a congregation in that city at the time, we saw each other frequently. As soon as the Klondyke enterprise was broached we thought of Dr. Grant as the most suitable man for the venture. Calling upon him before his appointment, he said, "I have just had an appeal from Dr. Robertson, asking me to go to the Yukon." We then told him what we had thought and said about him, that with our knowledge of the men of the Church and of him, he was in our judgment the man for the task.

The decision was made and on the Monday following December 30th, 1897, the day of his designation, he took his departure.

In company with Dr. Robertson we witnessed a touching farewell to his family, Mrs. Grant and their two sons, one of whom now lies in an unknown grave in Flanders Fields. It was an affecting but brave farewell on the part of all, for though the destination was within Canada the uncertainties and hardships incidental to conditions and climate were such as no foreign missionary in those days confronted.

The first official communication from him was dated Fort Simpson on the Pacific coast, in which he relates events and the features of his voyage thus far:

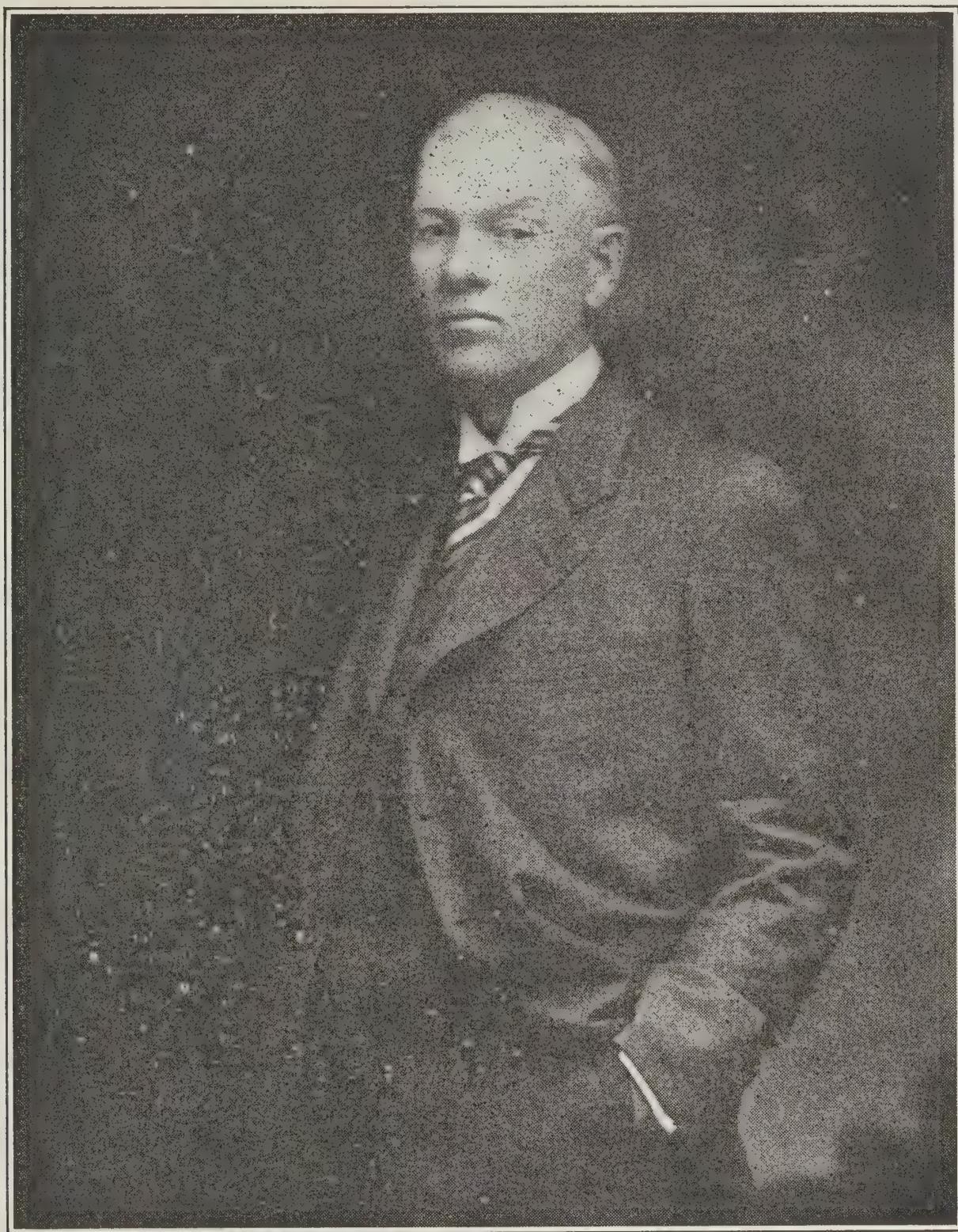
"I preached three times in Vancouver on Sabbath 9th. The Tees was announced to sail on the 12th, but owing to an accident the trip had to be cancelled, so we did not get away from Vancouver until the 17th. . . .

"The rush is on already. The City of Seattle left Vancouver last week with over 600 passengers, many of them the off-scourings of the Republic. On board the

Danube we have about 400, many of them Americans of the same type. I met a man in Vancouver who has over 2,000 passengers booked from Chicago via the Stikine route for Klondyke. They are to be outfitted at Vancouver, so as to evade customs duty. Everything is Klondyke. The classes of people going are of such a mixed multitude, the majority so low down in the scale of being, that it is going to make our work very difficult. We must push the work with vigor, since He who sent us has all power in heaven and on earth, and His Word is quick and powerful. I have been used of God all the way in this work, and beyond my expectations already permanent work has been done. I expect that my knowledge of the healing art will give me access to many a man. When we have some definite policy I will inform you. In this work we shall be sustained by the grace of God and by the prayers and co-operation of the Church. May He give direction to us all, that God may be glorified in the salvation of sinners."

The next letter received by the Home Mission Committee was from the interior upon his arrival at Lake Bennett after surmounting the awful White Pass with its incredible hardships:

"I am thus far on my journey. I never before undertook a task which so thoroughly taxed all my energies as this trip has; but I think the worst is over. In all kinds of weather we hauled freight, and with the exception of two Sabbaths I have conducted some kind of service. In addition to this I have treated about fifty patients after hours along the trail, going sometimes considerable distances to see them. I have received some \$60 in voluntary offerings for such service, and this I now give as a subscription to the work at Lake Bennett. I have decided to establish a mission here at once. The population is small, but this is the head of navigation, and already there are over 5,000 people on the Skagway and Dyea trails besides all who are now at Skagway and yet to come this way. I am going to start to-morrow to take out logs for a cabin and timber for a tent frame-work. The tent I have ordered from Vancouver, 24 x 40, with a six foot wall. I started a subscription list yesterday—the first Canadian Mission of this great Klondyke move. Major Walsh, who has returned from the interior and is here, started the list, followed by Captain Rant, and, with my own \$60, I got \$175. The men in my party are going to give a week's work gratis. Some others are going to give work also, and we will proceed at once. We must occupy this post now. I have secured a fine site, put the tent and the log cabin on the back of the grounds, so that if next summer a church should be built the



REV. A. S. GRANT, B.A., M.D., B.D.

services will go on in the tent until the church is completed. The North-West Mounted Police are a fine class of men. I thanked Major Walsh in the name of the Home Mission Committee for his kindness to the Mission. They took six months' supplies from Skagway to Bennett for Dickey, when it cost them thirty-five cents per pound to do so, and now Major Walsh has instructed his men to take him down to Dawson by the first boats going in. This is a great service to the Church. I thought once or twice that the difficulties of this

trip with so much stuff to move were going to prove too much, but we have succeeded in making it. Hundreds turned back before reaching the summit. We passed many on the way who had been on the trail since last July. The great majority of the parties break up on the way, so terrible are the hardships of the journey. Many are stranded for want of money. Some have died, many have been frozen. There is much sickness, but we are all here safe and well. This is to me additional proof that I am called of God to this

work, and an assurance that He will prosper us. This is the time, the opportune time, for the work, and the Home Mission Executive acted wisely in taking such prompt measures. May the Church support the Committee in this great work, and may the Head of the Church give us wisdom and make us faithful. 'The fields are white unto the harvest.'"

On that hazardous journey his courage, hardihood, and medical skill were called into play and were wonderfully exemplified. Mrs. Dr. Forbes of Sutton West, Ont., who, as Miss Smith, was the first matron of the Good Samaritan Hospital under Dr. Grant, having arrived in Dawson in 1902, relates an incident. The Doctor was very ill on the trail and felt utterly unable to rise and prepare for himself some hot soup which he sorely needed. However very soon he aroused himself with the consideration which he expressed to himself,

"Providence never meant me to come so far and die on the trail."

Then he arose and ministered to himself so effectually that he was stimulated and his recovery became a matter of but a little time.

His medical training consisted of a three-year course in McGill taken along with his course in Arts. Even when a student missionary he was instrumental in saving life when no other help but his was available. Under the most untoward conditions in the West, with a farmer to assist and with meagre equipment he amputated the leg of a young Indian woman and saved her life. A young man on the frontier in the field then served by Grant lay at death's door but recovered under his ministrations, and

(Continued on page 264)

BUDGET AND STEWARDSHIP COMMITTEE

The Assembly's Budget and Stewardship Committee met recently and considered plans for promoting the Budget for the current year and the Diamond Jubilee Thank-offering Fund. Concerning the latter the last General Assembly supplemented previous resolutions of commendation by the following:

"That the Diamond Jubilee offering be a special objective for 1935, all being urged by sacrificial giving to seek to free the Church from the encumbrance of its accumulated deficit."

Synods' and Presbyteries' Conveners are asked to call their committees together at the earliest possible date, and arrange to present their plans to their respective courts at their next meetings, and to see that the Budget and the Diamond Jubilee Thank-offering are given a prominent place on the docket.

The Committee further recommends that attention be called to the necessity of extending the use of the Duplex Envelope, which is recognized as the chief and most satisfactory method of raising the Budget, and of putting the finances of our congregations, and of the Church at large, on a sound and permanent basis.

Conveners are requested to select and forward to this Committee a list of key-men, ministers and laymen, whose services may be secured, within their respective bounds, to assist the Convener and his Committee in presenting the claims of the Budget and the Diamond Jubilee Thank-offering, and to endeavor to secure the co-operation of these men.


The reports from our Home and Foreign fields as printed in the Acts and Proceedings of the Sixty-first General Assembly contain much interesting information, as they set forth the story of our Church's work during the past ten years. It is the earnest hope of the Committee that our ministers, and all who have opportunity to speak on the work of our Church at home and abroad will make full use of this material.

In connection with the campaign of the Diamond Jubilee Thank-offering, the Committee recommends, as a supplementary aid to the plans now in operation, the use of Thank-offering Boxes, to be placed in every home, so that every member of the family will be given an opportunity of making some thank-offering, at least A CENT A DAY, to this fund. These boxes will be provided free of cost for distribution, and it is recommended that they be promptly and systematically distributed and placed in every home, following a sympathetic appeal from the pulpit, for their acceptance and use.

The Committee will appreciate a report from Synods' and Presbyteries' Conveners as to the progress that is being made.

T. D. McCullough, Chairman.
J. W. MacNamara, Secretary.

Diamond Jubilee Thank-offering



Following Vacation, when congregations resume their activities, it is important that those who have not yet done so should give immediate and earnest attention to the Diamond Jubilee Thank-offering. It is most important also that they do their utmost for these reasons:

The maintenance of all our missionary work is involved.

The standing and progress of the Church is at stake, and

The time for action is very short, less than half of the year set apart for this special effort.

It may be helpful to recapitulate:

The amount to be raised is \$206,000.

The method is by special collection, personal canvass, or both, and by the offering-boxes as indicated in the message of the Budget and Stewardship Committee in another column.

It is to be a thank-offering, an expression of gratitude to God, "for the way by which He has led us as a Church in this new land and for support and guidance during the last decade."

As a special thank-offering all should have a share in it and with a spirit of gladness and strong purpose.

Prompt response, self-denial, and liberality on the part of all are factors vital to success.

The use of the thank-offering boxes is intended to be supplementary to the other methods, with a view to securing the help of those who otherwise might feel that they could not participate.

It is worthy of note that if these were used by but one-half of our families for the remainder of the year, that is, until January 31, 1936, on the basis of ONE CENT A DAY for each member of the family, allowing four to a household, the amount obtained would exceed the whole sum asked. In other words that method alone on that basis would more than raise the \$206,000.

Another consideration is pertinent and should exert a strong influence: We have lost a great leader in our Church and one to whom during the past ten years the support of our missionary enterprise at home and abroad was the object of his special care and effort—Dr. A. S. Grant, Secretary of the General Board of Missions. For a number of years he has had several plans in operation for the removal of the deficit and these have borne fruit and our Church has been richer by a very large sum on account of Dr. Grant's assiduous labor in this connection.

To him also we were indebted for the present suggestion and the plans that have been adopted.

Whilst primarily our giving in this connection is an act of devotion to God, we may very well make it our tribute to this faithful and able worker who has gone from us.

We can truly say he has flung to us the torch and it should be ours to hold it high. He has gone, but let us carry to a successful issue this particular enterprise to which he gave the last remnants of his strength.

REV. A. S. GRANT

(Continued from page 262)

when the family physician sent by his distressed parents residing in an eastern city arrived on the scene and learned the facts he marvelled, saying that "only the drug administered could have saved the lad's life." Characteristically Grant refused all recognition of his service in this connection though the grateful parents, able richly to reward their son's benefactor, would have bestowed upon him any gift in their power. His service to the Mounted Police when on his way into Dawson over the White Pass evoked a splendid tribute from the Superintendent, later Sir S. B. Steele, who said that Grant saved the lives of the men of the Mounted Police, who were practically all down with pneumonia owing to exposure to that fierce cold and awful storms on the summit of the pass, where they were on duty day and night.

In that earlier reference of 1927 to Dr. Grant's career another event of the trail was reported. A bully, to the accompaniment of profuse profanity and loud abuse threatened the missionary. The challenge was accepted and with the missionary's coat upon the ground proceedings were about to begin. "Better not fight him," said a companion of the missionary, "you may have to preach to him to-morrow." "Well then," responded the redoubtable, "I'll lick him to-day and preach to him to-morrow." However the bully considered prudence the better part and withdrew.

From Lake Bennett, where he had erected a church and a manse, he continued his journey and tramped 200 miles to Lake Lebarge, where the party built boats for the balance of the journey down the Yukon to Dawson, reaching their destination about the middle of May.

In Dawson he immediately set to work, but the first service rendered was one which revealed his catholicity and brotherly kindness for he assisted the Anglican clergyman in the erection of his church, though the missionary and his flock for the time being were worshiping in a sawmill, the closing of which on Sunday as a sawmill with much other Sunday business was a feature of the missionary's work a little later.

In June, 1898, the first wing of the Good Samaritan Hospital was opened. In this the practical good sense of the missionary was demonstrated for an epidemic of typhoid fever thrust upon him, his one assistant nurse and his meagerly equipped hospital, a tremendous burden. The floor constituted the beds for the patients with rough mattresses of hay, and there was no glass in the windows. Nevertheless this

crude pioneer venture in connection with the healing art was enough in the hands of the skilled and devoted missionary-doctor and his assistant to meet the emergency.

In the autumn there was erected a log church and an addition built of logs which served as the residence of the missionary. The hospital when completed with its two wings and connecting link was a triumph of courage, perseverance, and humanitarian service. Accommodation could be provided for forty patients and its capacity was generally strained. It was in part supported by a per capita grant from the Federal Government and whatever the patients could pay. Whatever else was needed, and this was very considerable, was Dr. Grant's personal responsibility.

Early in November, 1933, there was a reunion in Toronto of Yukon pioneers, "sour-doughs," they were called. Among them was Dr. Grant, whose contribution to the reminiscences was in part as follows:

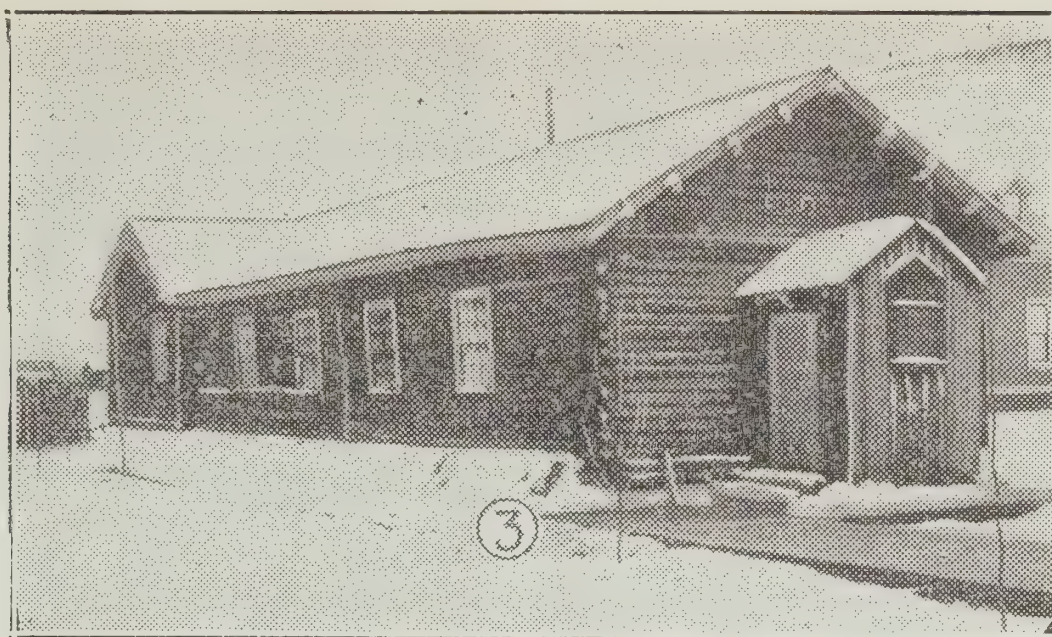
"I was in Dawson before there was any Dawson. I left Toronto January 2, '98, went west and up to Skagway. It took me five months to get to Dawson; from Skagway to Dawson, a distance of 1,500 miles by trail, although only about 500 as the crow flies. We had to carry a year's provisions, 1,200 pounds, or the Mounted Police would stop us at the pass. The trip had to be done in relays, caching some of the food, going ahead and coming back for the rest of it. It was 800 miles to Lake Bennett, and then 700 to Dawson the way we had to go, although really only about 50 miles in the straight line on the last lap.

"When I got there I had difficulty in getting land. Land was more expensive than on Fifth Ave., New York. A bushel of wheat was \$50, and it cost \$1 a pound to bring it in. It was a battlefield without guns. I helped Rev. R. J. Bowen for a few days to build the Anglican Church, then built my own, St. Andrew's, and later the hospital.

"I have often gone from the operating room to the pulpit. And I didn't get a nickel's help from the outside. Because of the medical help they got from me on the trip in, and I treated about 1,000 cases coming in, many of these people turned to and helped with the Church. They were mostly poor, 99 per cent of them having no money.

"They were the most cosmopolitan people in the world. At one time Dawson had a population of 42,000."

In 1900 he withdrew from Dawson, but was followed by a unanimous call from the congregation. This guaranteed self-



The log church, Dawson, which was replaced by that appearing on the cover page.

support, a reasonable salary, and the erection of a manse for the accommodation of the missionary's family, whose presence the congregation solicited. Soon Dr. Grant was back at his post and with him Mrs. Grant and family, who shared his work, his difficulties, and his triumphs for four years.

Meanwhile the new church was completed and was a credit to the place. The year following its erection in 1903, a very valuable pipe organ was installed and greatly contributed to the attractiveness of the Sunday services. Every Sunday evening found the church packed to the door, nor was there any lack of singers and organists, for some of the very best talent, both vocal and instrumental, made its way to Dawson. A splendid choir also led the musical service and talent was never lacking.

For ten years as minister, healer, public benefactor, he filled this farthest outpost of our Church in Canada. In 1906 he withdrew for the winter, taking his family with him to Toronto, where they have ever since resided. He returned in the spring, making his way down the Yukon on the ice, arriving in the month of March. The next winter was also spent in the East, and in the year 1908 he finally severed his connection with this far-flung post of the Church leaving behind a record of extraordinary service.

One phase of his life there commands attention, for he was a force in the community. This was indicated in his success in eliminating Sunday work. The closing on Sunday of the sawmill in which the congregation worshiped at the outset was an indication of the influence he exerted for

the better observance of the Sabbath. He was a remarkable force for the observance of law and was the courageous antagonist of various forms of public evil. One notable triumph was with respect to the program of prize fights that were a feature of the amusement life of Dawson. These were held under the auspices of the Dawson Athletic Association and were conducted in a large and beautiful building. They were a profitable venture for the promoters, tickets being sold at \$25. No expense was spared in arousing interest in these encounters and the attendance was large. Participants were brought in from points as far distant as San Francisco. Dr. Grant studied the situation carefully, meanwhile keeping his own counsel until the time to act came. Having made sure of his ground he issued his challenge to the management to proceed with the next program. He knew his ground well and he knew also that he had a friend in the commanding officer of the North West Mounted Police. The excitement was extraordinary for, at the time he dared the management to open again, noted pugilists were on their way from San Francisco to stage their contests. However the missionary's word was sufficient and this form of brutal and illegal entertainment came to a sudden end.

The extent of his benevolent services there no one will ever know, for he had the virtue commended in Scripture of not letting his left hand know what his right hand did, but the measure of his private beneficence is hinted at by a statement of Miss Smith, Matron of the Good Samaritan Hospital. In 1906 when Dr. Grant left Dawson to take his family east, Miss Smith was amazed at the stream of callers who appeared at the manse and who went away

disappointed when they discovered that their benefactor had left. No one will ever know the number of the destitute who were saved by his bounty. An officer of police visiting Edmonton long after Dr. Grant's retirement from the Yukon heard that he was in the city and forthwith set out to find him. He had left however. The officer was not content. He immediately proceeded to the newspaper office and in a communication set forth his estimate of Grant from the standpoint of his humanitarian service. He declared that he was the kindest man he ever knew. He had reason to speak for he had been nursed by the doctor to convalescence following a very severe illness.

After a few years of respite he entered the general service of the Church as General Superintendent and Convener of the Home Mission Committee, succeeding Dr. E. D. McLaren of Vancouver. Shortly thereafter he was recommended as chief executive officer of the Board of Finance and would accept only the temporary chairmanship with the understanding that it should not in any wise interfere with the duties of his other office, and that he be given adequate assistance in this work.

In this new and wider sphere of the work of the whole Church his unique qualities were again displayed, his enterprise, energy, administrative capacity, capability as a leader, power to inspire, and his extraordinary gift of raising money, knowing where it was and how to get it. In this service he enjoyed the confidence of the Church and the admiration and affection of the missionaries in the home field, whose interest were ever his chief concern.

Dr. E. D. McLaren as Superintendent of Missions expressed his great indebtedness to Dr. Grant, who came readily and heartily to his assistance in raising money to meet home-mission obligations. It took but

a short interval for Grant to raise, in the commercial metropolis of Canada, the amount required by the Superintendent.

The great Pre-Assembly Congress of 1913 was the conception of Dr. Grant and by his skill and energy the purpose in view was effected and the Congress became one of the landmarks in the history of The Presbyterian Church in Canada.

He believed that the workers throughout the Church would be greatly benefited by direct contact with each other and a brief period of fellowship and that it was possible to bring them all, the ministers and missionaries with their wives, and a representative layman from each congregation, together for a period of two weeks, without expense to the workers, and this great gathering he made possible by securing a guarantee fund of \$100,000 in special subscriptions of \$10,000 each, being himself one of the subscribers. The place he held in the affections of the Church at that time was manifest by more than one demonstration.

His appearance before the Congress, and he appeared infrequently, keeping himself in the background, was the occasion of a great demonstration. Twice he presented resolutions, to the first of which the Record referred in these terms:

"This evening was concluded with a resolution moved in a few brief thrilling sentences by Dr. A. S. Grant, the man who made the Congress possible, but who has been very little in evidence."

Again the Record says:

"Then one brief tense ten minutes as Dr. A. S. Grant moved with a few burning words of preface another resolution, carried by a standing vote."

The Church's indebtedness to him since 1925 for efficient service in supporting its



The Good Samaritan Hospital, Dawson, Y.T., with accommodation for 200 patients.

work is very great indeed and the full measure of it will never be known. Early he planned to release the Church of the burden of deficit, and it was his purpose that this year should see the consummation of that effort by raising the \$206,000 for which an appeal has already been sent forth. There was scarce a Church in Canada in financial distress that did not seek his help by interview or communication in its time

not adequately be explained, nevertheless there were some factors apparent. He could state his case carefully and clearly and his manner expressed conviction and determination. The person approached was confronted by a rugged personality who, it was evident, would not take "no" for his answer, and particularly when it seemed clear that he knew the virtue of his cause and the ability of the one to whom his ap-



Pioneers of the Yukon. Dr. Grant is in the front row, third from the right.
A re-union, Toronto, Nov. 1, 1933.

of need. Particularly was this true of congregations in the West and in the city of Toronto. That the Church balanced its Budget for 1933 was due to his sole effort, for he personally collected over \$27,000 for that purpose. In other words he brought into the treasury of the Church early in the year 1934 a sum equalling about five times his own salary for the year.

The Assembly of 1915 by resolution expressed appreciation of the services rendered in this realm as follows:

"The Assembly places upon record its appreciation of the very great services which Dr. A. S. Grant has rendered to the Church through the Finance Board in bringing the people to a clearer vision of the vast problems confronting them, in stimulating their generosity, and in organizing their efforts for the advancement of the Kingdom of Christ."

There was certainly something most compelling in his personal appeals for money in behalf of the Church's work. Though his ability in this particular may

peal was made. A firm reply in the negative declaring that the amount he asked was impossible again and again resulted in a cheque being made out for the full sum solicited. In meeting objections he was most resourceful.

Though he did not carry his heart upon his sleeve, he was a man of deep sympathy and his character was mellowed by his own experience of trial. Twice death invaded his family circle and he was called upon to part with a son in early childhood and another in the full flush of life's young manhood, whose name we have seen inscribed upon the Menin Gate at Ypres, Belgium, among the fifty-six thousand names of British heroes occupying unknown graves in that sector. Few people indeed appealed in vain to him and the measure of his benefactions, particularly in the Yukon, was known only to himself.

He was born in Huntingdon County, Quebec, on October 10th, 1860. Having graduated from the Academy there he entered McGill, taking the Arts course and



Dr. Grant and the foreign missionaries in attendance upon the General Assembly, Montreal, June, 1935. Left to right: Front row—Dr. Grant, Dr. and Mrs. Goforth, Dr. J. B. Cropper. Second row—Mr. and Mrs. A. E. Toombs, M. and Mrs. E. P. Young, India. Next row has three only—Mrs. and Mr. A. McKay, India, and Miss M. Ramsay, Formosa. Back row—Rev. E. H. and Mrs. Johnson, Manchuria, Rev. James and Mrs. Dickson, Formosa, and Miss M. H. Williamson, India. Others present but not in the picture, Miss Ethel MacDonald, Japan, and Miss Annie Aird, British Guiana.

at the same time taking three sessions in Medicine. He graduated from McGill in 1885 and from the Presbyterian College, Montreal, in 1888, with the degree of B.D. and was licensed immediately. During the autumn and winter of that year he pursued post-graduate studies in Edinburgh. On August 26, 1889, he was ordained and inducted into the charge of Almonte, Ont. This charge he resigned in 1896 and resided in Toronto until his appointment in 1897 to the Yukon. His work on the frontier terminated in 1908, ten years of his life having been devoted to that sphere of service. In the interval between his withdrawal from the Yukon and his appointment in 1911 as General Superintendent of Home Missions and Convener of the Home Mission Committee he did signal service for the cause of temperance in the province of Ontario, a cause in which he cherished strong convictions as indicated in the resolution of the pre-Assembly Congress in 1913 for which he was responsible:

“That in the opinion of this congress consisting of all the ministers and representative laymen of all the congregations of The Presbyterian Church in Canada the time has come when Canada should prohibit the manufacture and sale of spirituous and malt liquors for beverage purposes.”

In 1913 the Board of Finance recom-

mended to the General Assembly that Dr. Grant be appointed chief executive officer of the Board. His response to this was to accept temporarily the chairmanship of the Board.

The year following convinced him that the campaign for union was interfering with his work as Superintendent of Missions, and he was constrained to resign from all his offices. This was referred to a special committee which recommended his appointment as General Superintendent of Home Missions and Social Service with Dr. J. G. Shearer as Joint Superintendent. The year following the amalgamation of the Boards of Home Missions and Social Service was effected and Dr. Grant's position as General Superintendent confirmed. However at the next General Assembly he insisted upon his resignation. The Assembly with great regret relieved him of his responsibilities as Convener of the Home Mission Board, Dr. Grant meanwhile expressing his readiness to place his services at the disposal of the Church in the Department of Home Missions until the Church had sufficient opportunity to take action. Such action was later taken by a Commission appointed by the General Assembly and the matter disposed of. The Assembly however expressed deep regret at the prospect of the retirement of Dr. Grant from this important work.

The following year, Dr. Grant having had an experience of severe illness, the Assembly passed the following resolution:

"The General Assembly having heard of the serious illness during the last year of Dr. A. S. Grant, who has given such splendid service to the Presbyterian Church, desires to express sincere sympathy to Dr. Grant with gratitude for his recovery and the hope that he will be restored to full vigor again."

Not again until just prior to Union did he re-enter the service of the Church at large serving in re-organization until appointed by the General Assembly in 1925 as Secretary of the General Board of Missions. In the re-organization of the missionary work he did effective service and in particular was instrumental in bringing about the settlement which brought the continuing Presbyterian Church into possession of its present foreign mission fields.

A second Congress, now of the continuing Church, in 1925 at the time of the Assembly embracing every minister and two laymen from each congregation, was the result of his forethought and energy.

With his death a strenuous and fruitful life was brought to a close and the Church has parted with an able servant who has already earned from the Church the commendation again and again,

"Well done, good and faithful servant," and now has heard it from the Great King and Head of the Church.

Dr. Grant is survived by Mrs. Grant, two sons, and one daughter.

A sad circumstance in connection with his death was the absence in Europe of the daughter.

The funeral service was conducted by Rev. Dr. J. B. Paulin of Rosedale Church, who paid a heartfelt tribute to the great soul whose departure the Church now mourns, which appears in another column.

He was assisted by Principal Eakin of Knox College and the Moderator, Dr. D. T. L. McKerroll. The hymn, Jesus Savior, Pilot Me, a favorite of Dr. Grant's, was sung by Mr. Wookey. Another hymn, apparently a favorite also, with which we have heard him conclude an address may well be recited here:

"Rise up, O men of God!

Have done with lesser things;
Give heart and soul and mind and strength
To serve the King of Kings."

How admirably this verse expresses the appeal of his whole life to those who of late have been his companions in service and to all the members and adherents of the Church.

Rise up, O Men of God!

ADDRESS

Rev. J. B. Paulin, D.D.

Funeral Service Rev. Dr. A. S. Grant

TO-DAY we have gathered to perform the last offices of the Church and to honor the memory of one of the foremost leaders of church life in Canada. Grant of the Yukon has been a familiar name for many years from one end of Canada to the other. In the strength, vigor, and enthusiasm of his young manhood he "hit the trail" for the Yukon during the days of the gold rush there and for ten years he gave service to his fellows in a dual capacity, in the cure of souls and the cure of bodies. He was very reticent about the hardships and achievements of those years but many are they, the witnesses and recipients of those services, who through the years since then have borne testimony to his heroic work. Those of us who knew him well are able to understand what appeal such a life would make to such as he. He never sought an easy life. From the beginning of his ministry to the end of it his vision was not dimmed and his energies were not slackened. When he was called by the General Assembly of the Church to take over the duties of General Secretary of Home Missions he brought to his task a thorough knowledge of the difficulties and trials of the men who were doing frontier work, and he never ceased to be their champion. One of these men said to me the other day,

"We who were in the far-flung places working against heavy odds always felt that Grant was our friend and spokesman."

He had first-hand experience and knowledge of what it meant to serve in the Church's outposts, and that experience and knowledge made him one of the Church's greatest assets ever since. I can quite well remember in my student days that those of us who were looking forward to the ministry and those who had newly entered this vocation regarded him with a feeling that was akin to reverence. I often heard it said he was a "man's man." There was something so rugged and commanding in his person and something so ringing and arresting in his public utterances that he held a foremost place for many years in the Presbytery, Synod, and Assembly. Many a time I have been of those who were thrilled by his masterly presentations of the Church's work and the Church's challenge. One of his most outstanding achievements was the Congress which was held twenty-two years ago. It was he who conceived the idea and it was a monumental tribute to his organizing ability and inspirational capacity.

I know full well that it would not be his wish that we should make him to-day the

subject of lengthy eulogy, but I cannot forget the opportunity of making public declaration of my admiration for him and my indebtedness to him. On my return from the War I came to know him in an intimate way. He did not wear his heart upon his sleeve, but I soon learned that he was wearing sackcloth within, for he had lost his eldest and dearly beloved son in battle, and his sympathy for those who suffered bereavement or bore the scars of battle was never failing.

As the years go by one comes to realize that the real riches are not in gold and silver, but in the friends you are privileged to make, and I am thankful to-day that through these seventeen years he has been one of my trusted, loyal friends. He was born to be a leader and I suppose he had some of the defects of those who stand above their fellows in those qualities which make them fit to lead, but I can truthfully say that during the years in which he honored me by being a parishioner we never had a single difference. He was never absent from public worship except on the occasions in which he was lending a helping hand to a brother minister. He never declined an invitation to preach whether the place was large or small, far or near, if he was not previously engaged. In my ministry I have never had a more appreciative, encouraging listener, a more loyal, helpful parishioner. His home during these years has always been to me a haven of retirement and refreshment, and I shall never forget the gracious words which he spoke to me in the midst of his weakness and pain a few days before he died. I only wish I had been more worthy of them. It is said that Lincoln always declared that he had no ambition so great as that of winning the esteem of his fellow men by proving himself worthy of their esteem. Whether this was the ambition of the late Dr. Grant or not, it was his achievement.

We think of him to-day in the light of memory as a loving husband, tender parent, loyal friend, patriotic citizen, great leader, and church statesman, and our sorrow at his passing finds some amelioration in our heritage of precious memory. What he was speaks more loudly than anything we can say about him and when the history of our Church during the last forty years is written Andrew S. Grant will have a conspicuous place. We cherish his memory as a link to the past and an inspiration to a better future.

"He has passed from the strife of life,

To where beyond these voices there is
peace and more abounding life."

He has laid

"in dust life's glory dead and from the
ground there blossoms red life that
shall endless be."

"Nothing is here for tears, nothing to
wail, or knock the breast,

No weakness, no dispraise, contempt, or
blame,
Nothing but well and fair and what
should quiet us in death so noble."

A FRIEND'S ESTIMATE

THERE was a side of Dr. A. S. Grant's character that was little known. This was the mystical side. Because Grant was so well known in the Church in regard to its finance and organization, this part of his nature was seldom seen, except by those who came into close personal contact with him.

Some ten or fifteen years ago the writer, living in the East, had him as guest for several days. During these days, driving around the countryside, visiting churches, and calling on the clergy and distinguished laymen, we would return at night, the writer tired, but Grant of the Yukon showed no strain or fatigue. Out on the lawn he played ball with the older boys, and in the house romped with the baby of the family to his glee, down on his back on the floor of the drawing room, throwing the two year old up in the air and catching him again, doing all kinds of acrobatic stunts. There was a boy of twelve in the home, and I told this lad to ask Doctor Grant to tell him something about the Yukon. Sitting before the open fireplace Grant started a long line of reminiscences, reciting the things that a boy of his age loved best to hear. At half past ten or eleven the lady of the house came in and packed the boy off to bed, but the story of the West continued until two o'clock was reached, and the writer asked if he was not tired, would he not like to retire? The answer received was a surprising one, "I am not tired, and haven't been physically tired for twenty-five years." Perhaps he saw the incredulous look which passed across the face of his listener and then he unfolded this story which showed the deep mysticism of Grant of the Yukon.

"Soon after I went to the West I had finished my day and, dead tired, was planning for my night's rest, but late at night a knock came at the door of my hut, and a North West Mounted Policeman said that a man up the line always was lying ill and would I go. I replied that I was tired and had done my work, and wasn't going out that night. The policeman looked rather surprised, and because of that look of reproach I said, 'All right. I'll go. Where is he?' I was told two miles away. I threw my instruments into the bag, and started up the line on a night forty below zero. When I came to his hut I went in and discovered one man sitting beside an almost fireless stove, the rude hut cold, and in the corner on a rough bed a man lying prone. On making examination I dis-

covered that he had injured his leg and that gangrene had set in. Putting my hand on the man's brow I said, 'My poor fellow, you are not very far from the Great Divide.' It was only a short distance from the Great Divide of the mountains. For a moment or two the man did not catch my figurative meaning, but his next question showed that he had, as he said, 'Is there no chance, Doctor?' My reply was that if I had all the equipment of a modern hospital there would not be one chance in a hundred, and to operate there would not be one chance in a thousand. The man replied, 'For God's sake, Sir, take the thousandth chance, I have a wife and children back in Chicago.'

"I looked at him for a moment and then made my decision. I said 'All right, I will take the chance.' I went up to the hulk of a man sitting at the stove and said, 'Get that fire going quick and keep it up to sixty degrees,' and threatened him with dire consequences if he failed.

"Very soon the room was warm; boiling water was ready and I amputated the leg. After it was all over I slumped down in my chair and began to think of my wife and children back in Toronto. I wondered whether it was all worth while. I made up my mind that I was going back to my family, that I had had enough of the West, and then I either went to sleep or was almost asleep, tired as I had never been before in my life, when suddenly, I had a vision, a vision of Christ in Gethsemane, and I woke up with a start and said to myself, 'Cannot you watch one hour when He suffered and died for you? What kind of a sucker are you?'

"By every law of medicine the man in the corner should have been dying. I went over to see him. The pulse was steady, the respiration good, his temperature down. Instead of dying, his condition was good.

"Two or three weeks afterwards the man recovered. I put him on a dog sleigh and sent him up to Skagway, telling him that the Yukon was no place for a one-legged man.

"Since that time, in all the years, I have never been physically tired. I believe that I am drawing on a divine source of strength.

"Some months afterwards with my beard grown long I met a man in a shaggy fur overcoat and one leg on the streets of Dawson. He stopped me and called me by name. He said to me, 'You do not know me, Doctor Grant?' and I said, 'No,' and he said, 'Do you remember the man whose life you saved that far-below-zero night at the Great Divide?' and I said to him, 'What are you doing out here, I thought I sent you back?' He replied that he had come out to make good, and he was going to make good.

"Then I had another problem on my hands. I went to the North West Mounted Police and asked if they would stake a claim for him. They said this was impossible, but they could help him stake a claim on a piece of ground that had been over-measured just about half or less than half of the regular claim. That part-claim happened to be adjoining one of the richest mines in the territory, and a very short time afterwards the man sold out at nearly a million dollars and came to me and offered to give me a share of it. Of course I refused. I was not out there to make money, but the man had an opportunity of giving to the hospital and the church."

This conversation went on and the hour hand went around the clock, and all at once he looked over to me and said:

"What have I been talking about? It is nobody's business what I was doing in the West, and the stories I have told you tonight are not for publication, and very seldom do I tell things such as I have told you."

Dr. Grant was a great man, with a great mind, but the real Grant you did not find sitting on a financial board, talking in terms of thousands. You did not see him in his wide grasp of missionary affairs; you did not see him as he faced the Assembly, and answered questions. The real Grant you saw in your home, playing with the children, and telling you once in a while the intimate things which were kept close within his mind and heart. These things belonged to the hidden Grant, for the Grant within drew his strength from the eternal source of energy and power.

From Rev. John McNab, Toronto, we received the following:

No one who stood within the crowded chapel at the funeral service for Dr. Grant could help noticing the large number of business men gathered to pay their last tribute of respect. Somehow or other the name of Dr. Grant had become synonymous with money for the Church. Once he confided to me that he never approached any man for a subscription without making two enquiries, first, Has he money? and, second, Has he been known as one who gives ungrudgingly? During the Church Extension Fund campaign he went to see one of our most philanthropic Presbyterians. Very briefly he explained his mission and asked for substantial help towards raising \$750,000. "I will give you ten thousand," said the business man. "Could you not make it twenty-five thousand?" asked Grant. "No," was the sympathetic reply, "but I have a deal pending and if this should go through I will give you a hundred thousand." "Listen," said Grant, "if you write that cheque now, I will pray hard for your deal to go through."

THE CHURCH OF SCOTLAND

In reporting the Diamond Jubilee celebration the attention of our readers was drawn to the fact that by an unfortunate accident no message was received from the Church of Scotland, our intimation of the celebration not having reached the proper party in time. Had it, it was probable that a delegate would have been sent. Failing this a message at least would have been ready for the great gathering in Montreal.

Our intimation was, as in the case of other Churches, directed to the Clerk of the General Assembly, who at the time was ill and the letter with other correspondence was delayed and later overlooked. Bye and bye it came to light and received the attention of Dr. J. Macdonald Webster, Secretary of the Committee on Colonial Churches, to whom it should have been sent direct. A letter from Dr. Webster received recently explains the delay and conveys to our Church in this its Diamond Jubilee year the goodwill of the Church of Scotland.

Edinburgh, 12th July, 1935.

Dear Dr. Rochester:

Your letter of 7th March addressed to the Rev. Dr. J. T. Cox intimating the celebration of the Diamond Jubilee of the constitution of The Presbyterian Church in Canada and requesting the appointment of a delegate from the Church of Scotland to attend your General Assembly, was, very unfortunately, not placed in my hands until 16th May, only five days before the meeting of our General Assembly and too late for it to be submitted to my Committee and to secure a delegate.

It was, however, still possible for me to get the receipt of your letter placed on the billet of business for the second session of the Assembly and to have it read to the members. The Assembly heard it with pleasure.

Only two years ago we were celebrating the centenary of the constitution of our Colonial Committee, and on that occasion what led to the formation of such a committee was recalled, much of that originating in Canada. Ever since, every development of the Church in your great Dominion has been followed with lively and prayerful interest, and we have rejoiced in every forward step, sorrowed when progress seemed to be checked or retarded, but ever looked beyond in the conviction that the Reformed Faith would advance. If we have rejoiced to know that our own sons and daughters have had a share in building up the Dominion, we have also rejoiced with thanksgiving that there was a Church in Canada to give them welcome, to care for their spiritual welfare, to help preserve their faith and mould their character, so fitting them for their life and testimony in their new home beyond the seas. And so we feel ourselves to be sharers in your welfare, believing, as we do, that we are one family in faith and that what affects one member affects all.

We trust you have been happy and encouraged in your celebrations, and pray

God's richest blessing may be made abundant to you.

We desire to take the opportunity of expressing to you our hearty thanks for sending Principal Eakin as a delegate to our recent General Assembly. It was a pleasure to receive him and to hear his message of good-will.

With cordial felicitations, I am,

yours sincerely,

J. Macdonald Webster.

DIAMOND JUBILEE COMMEMORATION SERVICE AT KILDONAN

Rev. D. Johnstone

ON Sabbath evening, June 23rd, the Presbyterians of Greater Winnipeg gathered at Old Kildonan to celebrate the Diamond Jubilee of The Presbyterian Church in Canada, and renew the covenant of 1925 at a great open-air service arranged by the Presbytery of Winnipeg.

To all members and adherents of the Presbyterian Church who know its history, a visit to Kildonan, so rich in historic memories, must always be an inspiration.

It was on the banks of the Red River, more than a hundred years ago, that the Psalms of David were first sung by men and women of the Scottish race, and a Scottish voice proclaimed the Word of Life. It was here, on this very spot, that after forty years of weary waiting and bitter disappointments a faithful band of Presbyterians met and welcomed Rev. John Black, a minister of their own Church and faith. To minister unto them he had come from afar, from that little home in the bosom of the Dumfriesshire hills, by way of Ontario and Knox College to a lone parish in a great, wide, unknown land.

Looking backward, we know that he was "a man sent from God." Here he found his life work, and proved himself a man of vision and wisdom, a faithful minister of Jesus Christ, the Apostle of the Red River. It was from the present church that he went in 1875 to Montreal and as a commissioner representing the Presbytery of Manitoba at the General Assembly which was to witness the union of the various branches of the Presbyterian family and the formation of the great Presbyterian Church in Canada.

It is here where the great men, who laid the foundations of the Presbyterian Church in Western Canada, await the resurrection morning; Black and Nisbet, Robertson and King, Bryce and Hart, and many others who "fought a good fight, and kept the faith." Kildonan is a place of many memories that both humble and inspire.

"You may tread, with pride and wonder,
O'er this ever-sacred sod,
Where a little band of Crofters
Claimed the great new West for God."

And some of us could not forget that since our last service of commemoration, one, who was deeply interested in the Church in Manitoba, had been laid to rest with his kindred in the old church-yard, Dr. R. G. MacBeth, Kildonan's gifted son.

As we gathered at what he delighted to call The Bethlehem Gate we remembered that just five years ago he had stood there, and again we seemed to see his tall commanding figure preaching to a great congregation, recalling the faithfulness of men and women of another day, and pleading with their children to consecrate their lives to God and righteousness.

How he loved Kildonan! We remember yet the pathetic tone in his voice as he repeated Stevenson's well known lines:

"Be it granted to behold you again in dying,

Hills of home, and to hear again the call!
Hear above the graves of the martyrs the
peewees crying,

And hear no more at all."

In recent years the Presbytery of Winnipeg has held three commemoration services at Kildonan. In 1930 we celebrated the Diamond Jubilee of the Province of Manitoba. In 1932 the Golden Jubilee of the appointment of the late Dr. James Robertson as Superintendent of Missions for Manitoba and the Northwest, and in 1933 we remembered the Selkirk Settlers and the Pioneer Ministers of the West. These celebrations were for the most part local and provincial.

"To-night we feel that we are in tune with the whole Church from coast to coast, for we meet as part of a great Church, to give thanks and glory to Almighty God for His goodness and mercy in the past, and to rededicate ourselves to His service, so that we may have new faith and courage for the days to come."

We expected a great service and we were not disappointed. In April Presbytery appointed a large committee, representative of the churches in the city and district, with Mr. William Douglas as Convener, to make arrangements, and recommended that all evening services be withdrawn for the Service of Commemoration, and the recommendation was loyally observed.

A combined choir of fifty voices under Dr. Swan, choirmaster and organist of First Church, and Mr. T. Sharp of St. James, was in charge of the service of praise which followed largely the program of the General Assembly's service in Montreal.

In a month, long to be remembered for its torrential rain storms, we were most

fortunate in the weather. June 23rd was fair and warm, with a breeze just sufficient to temper the heat and drive away the ubiquitous mosquito. With everything so favorable, our people responded enthusiastically, many hundreds finding their way to the old historic ground.

Rev. W. Gordon Maclean, Moderator of Presbytery, presided, and was assisted in the devotions by ministers of the city.

It was a matter of deepest joy to welcome back to Winnipeg the Rev. N. A. MacEachern of Toronto, who is lovingly remembered for his five years of devoted service as minister of First Presbyterian Church. He was assigned as his subject, The History of the Church, and he gave a splendid and memorable address on the building of the Church in the various provinces of the Dominion.

At the request of the Winnipeg commissioners, the General Assembly appointed Rev. W. M. MacKay, our Synodical Missionary, to bring its greetings to the Presbyterian people of Winnipeg, which he did in a few happy words, and then proceeded to give an inspiring address on Rolling Away the Stone, the particular stone being the accumulated deficit, which is hampering the work of the Church at home and abroad.

The Act of Thanksgiving and Dedication was the same as that of the General Assembly, only slightly abbreviated, and was read by the Clerk of Presbytery, the great congregation standing, and making the responses in a solemn and reverent manner. The prayer of rededication was taken by the Moderator. With the singing of O God of Bethel, and the benediction, a most inspiring and memorable service came to an end.

Presbytery wishes to acknowledge its sincere appreciation of the kind assistance of the following: Royal Alexandra Hotel, for the loan of the platform; Winnipeg Piano Co., loan of piano; Parks' Board, City of Winnipeg, loan of benches; Winnipeg Street Railway, special car service at a reduced fare; and to the Winnipeg Tribune for the use of its Public Address System.

Only as we realize that the eternal God is our refuge, shall we possess a faith strong for all the days that life may bring.

True meekness is heroic. It means victory over self; it means the control of temper and passion and all the turbulent riot of the soul.

Pure gold loses nothing in the testing for alloys; the diamond shines all the more clearly for being rid of the rough surface which hid its light.

THE VALUE OF THE MISSION BAND

THE Presbyterian Church has always been a missionary Church and every Presbyterian boy and girl has a right to a missionary education. The Mission Bands of our Church under the W.M.S. (W.D.) have been formed solely for this purpose. Their aim is to help our children to become "world friends" in the highest, truest sense of the word, to all children at home and overseas, looking to Jesus the Friend of man as our example.

With this as our aim we have four definite parts to the Mission Band program. The first is WORSHIP, for what the children are and become themselves will mean far more to our missionary enterprise than anything they do. The second is FELLOWSHIP, where through purposeful play and occupation the children can learn how to be good friends to their neighbors. We cannot expect boys and girls to be good friends to the children of other lands if they do not know how to be good friends with the boys and girls they play with every day. The third is MISSION STUDY, in which we try to make our mission banders better acquainted with children at home and in other lands and teach them that we are all God's children in one world-family. The fourth is SERVICE, which should be the natural result of the other periods, service, by giving their pennies and their work.

In 1934 there were 1,121 congregations, 216 mission fields, and 561 bands. We are striving to have a band in every congregation. To accomplish this we ask the interest of all our church members. In congregations where there is not a band we ask that if possible one be formed. We urgently need leaders. The Publications Department of the W.M.S. (W.D.) has prepared a number of helps for any who will undertake this work.

The Mission Bands of the past provided leaders for the missionary work of to-day. Quite a number of our lady missionaries and many of our W.M.S. officers belonged to bands when they were young. At present the 12,597 girls and boys who make up the membership of the bands of our Western Division support entirely the M. G. Abbey Memorial Children's Nursing Home in Amkhut, India, and their missionary nurse, Miss Iris Errey. Their pennies also support the entire work of our W.M.S. (W.D.) the first day of every month of the year. Some of our mission banders come from homes that have no church connection. This should help our Church membership since it provides an open door to these homes.

Is there any better way in which we can help the cause of missions in the future than to arouse in our children an interest in, a knowledge of, and a love for the girls

and boys in other lands, and an ambition to serve? This is what the Mission Band Department of the W.M.S. (W.D.) is trying to do, and we ask the co-operation and help of all our church members. It has been said, "A nation's greatest asset is her children for the future is in their hands," and so modern nations educate their children according to their ideals. Is it not our responsibility to do likewise and see that all our children have a missionary education worthy of our Church?—B.K.R., M.B. Sec. W.D.

AMONG THE CHURCHES

West Puslinch, Ont.

The Presbyterian Church recently celebrated its ninety-fifth anniversary. The first church was erected for the Puslinch Presbyterians just one hundred years ago. Within five years settlement had so advanced that a division was made of the congregation into East and West Puslinch. Therefore the anniversary was the ninety-fifth of West Puslinch.

The settlers were chiefly Highlanders from Argyll and Invernesshire. Later West Puslinch was under the care of Rev. John Bayne, D.D., of Knox Church, Galt, and his distinguished assistant, Rev. Cunningham Geikie. Finding difficulty in obtaining a suitable minister Dr. Bayne, while in Scotland, and with the advice of Rev. Dr. Bonar, secured Andrew Maclean, a recent graduate of Edinburgh, who accompanied Dr. Bayne to Canada. Mr. Maclean was ordained at Berlin, now Kitchener, the congregation having approved the choice made by Dr. Bayne, and there he served in West Puslinch until his death sixteen years later. For the greater part of the time the services were conducted in Gaelic. Owing to a movement of families from West Puslinch to Preston, Hespeler, and Galt, East and West Puslinch were again united under one minister. Rev. Peter Mathieson is now in charge.

In Rev. Andrew Maclean's time, he had a neighbor, Rev. Alexander Maclean in East Puslinch. The latter had been brought up in anti-Roman Catholic surroundings in Scotland, and his disposition toward that body was not changed by coming to Canada. Mr. Maclean of West Puslinch however was brought up in an entirely different atmosphere in the Highlands and was quite friendly with the Highland Scotch priest who occasionally visited the three or four Roman Catholic families in the neighborhood, and made the manse his home during his stay.

For the anniversary services which were conducted by Rev. James Fleming of Waterloo, former members came from distant points and a congregation assembled that completely filled the church.

Bayfield, Ont.

The anniversary services of Knox Church were conducted by Rev. H. C. Feast of First Church, Seaforth. Both addresses set forth in distinctive form the responsibilities and duty of all with respect to the Kingdom of God.

King, Ont.

Rev. A. K. McLaren reports a very great loss to the Presbytery and in particular to the congregation, by the death of a member of session of the 9th Line Church, Mr. Purvis, who was electrocuted while doing repair work on his property, and pays this tribute to him in the words of another, "He was the greatest of sons and the noblest of men."

Beamsville, Ont.

The congregation here has suffered the loss of two devoted members, Mrs. W. R. Logan, and Mrs. Thos. H. McFarland. The former was a life member of the W.M.S. Both were highly esteemed and active in the services of the Church.—Mrs. C. H. P.

Cardinal, Ontario.

The Presbyterian congregation a short while ago celebrated its centenary, Professor F. W. Beare of The Presbyterian College, Montreal, occupying the pulpit morning and evening. On the Monday evening following a reunion of the congregation was held with a musical and literary program. Professor Beare addressed this gathering also. The minister of the congregation is Rev. Russell C. Archer, B.A.

Vancouver, B.C.

A Conventicle, celebrating the Diamond Jubilee of The Presbyterian Church in Canada was held in Hastings Park, on Sunday, June 16th, at 2.30 p.m.

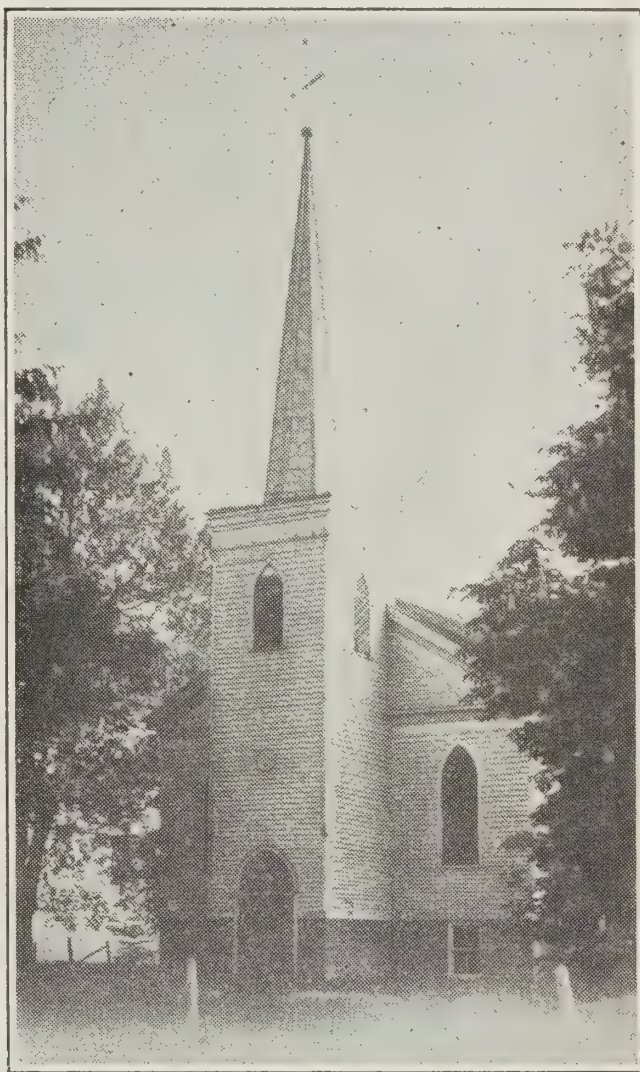
Rev. R. C. Creelman, M.A., Moderator of Westminster Presbytery, presided. Rev. W. A. Cameron, B.A., D.D., of Central Church, related the historical events of the Church in the past sixty years, and Rev. John McTurk of Chilliwack gave an interesting and inspiring address on The Covenanters. Rev. James Marshall, B.A., of Melbourne, Australia, brought greetings from the Presbyterian Church in Australia. Other ministers taking part were Rev. F. G. Fowler, M.A., B.D., Rev. Alex. Esler, D.D., and Rev. David Lister, Th.D. Mr. George Boyd led the massed choir.

The attendance of about two thousand members and adherents was evidence that the Presbyterians of Westminster Presbytery are cognizant of the real issues facing the Church at the present time—H. W.

Selkirk, Man.

On June 16th, Knox Church celebrated its 59th birthday with Rev. John Fleck, of

St. John's Presbyterian Church, Winnipeg, preaching in the morning, and Rev. Neil G. Smith of Norwood in the evening. Both these ministers were recently ordained and inducted into their respective churches. The minister of Selkirk is Rev. E. L. Garvin, who has occupied this charge for three years. At these anniversary services two former active and highly esteemed members were missing, having been called by death, Mr. Hugh Fraser, chairman of the missionary board for many years, and Mr. Alex. Cowan, a devoted and highly esteemed member who would have been chosen for the Session had his health permitted. Already the congregation is actively preparing for the celebration of its Diamond Jubilee next year.



Knox Church, New Glasgow, Ont.

Knox Church celebrated the 117th year of its history and the 100th year of occupation of a church of their own. The Presbyterian Church had its beginning in the work of the pioneer settlers from Scotland who landed on the shores of Lake Erie one mile south of where the church now stands. Since 1816, or 117 years ago, the Presbyterian Church has ministered to this community.

The services were conducted by Rev. D.

T. L. McKerroll, Moderator of the General Assembly, and the occasion was thus made notable, not only by his presence, but by the fact that it was the first occasion a Moderator of the General Assembly visited the congregation. Dr. McKerroll's theme in the morning was Love, and in the evening he preached from the text, Hebrews 8:25, "See, said he, that thou make all things according to the pattern showed to thee in the mount."

The church was beautifully decorated with a varied selection of flowers. The minister, Rev. A. S. Oliver, presided, and Rev. Dr. Stalker of Crinan, a veteran of the Church, occupied a place of honor beside the Moderator.—Mrs. A. J., Rothney.

Another adds:

"Could those who read the report a couple of years ago that this old historic church was breaking up and must close its doors have been present at its 107th anniversary and seen the large and attentive congregation, they would have come to the conclusion someone must have had a bad dream."

Montreal, Que.

Kydd Memorial Church suffered the loss of a valued member and elder by the death, in his sixty-first year, of Mr. John Welsh Smith. He was a native of Aberdeenshire, Scotland, and came to Montreal thirty years ago. He was a member, first of Taylor Church, but in 1925, when that congregation went into the United Church, he joined the minority group of Rosemount. When this body became Kydd Memorial Church he was elected to the eldership. A quiet disposition and fidelity to duty were his leading characteristics. His Christian patience and courage also were manifest during the suffering of a most trying three-year period of illness.—J. C.

Orillia, Ont.

Sunday, June 9th, was set apart for the recognition of the eighty-fourth anniversary of the founding of the church and the celebration of the Diamond Jubilee of The Presbyterian Church in Canada. Rev. F. G. Vesey of Parkdale Presbyterian Church, Toronto, was welcomed by the congregation as the preacher at both services. A note on the order of service expresses "pleasure on the part of the congregation in using in today's worship a Hymn-Prayer composed for this historic occasion by Rev. F. G. Vesey."

This occasion was marked also by the taking of a special thank-offering for local purposes and for the Thank-offering Fund for the whole church on this the year of the Diamond Jubilee. The amount aimed at was \$2,500.

Ridgetown, Ont.

The history of Mount Zion Church has

a span of eighty-five years. In 1850 upon application to London Presbytery of the Canada Presbyterian Church a deputation was sent to Ridgetown to organize a congregation. This work was effected and the congregation placed under the care of that Presbytery. Among the early ministers we find one who became quite eminent in the Church, distinguished alike for his attainments and service, Rev. William Caven, whose ministry extended from 1865 to 1872 and who became Principal of Knox College. The first building was erected in 1854 and the present edifice in 1879, the cornerstone having been laid by Dr. Caven. Another leader in the Church officiated at the opening of the church in January 1880, Rev. Professor McLaren of Knox College. Twenty years later this building was remodelled. During that long period of eighty-five years, faithful ministers have served the church, sustaining and developing the spiritual life of the community; and they in turn were upheld and their work advanced by earnest men and women in a well organized congregation.

The present minister, Rev. J. M. McCurrie, was inducted in 1932. Two Sundays, May 19th and 26th of this year, were devoted to the commemoration of the church's founding, and a fresh impetus was given to the life and work of the congregation by messages on the two Sundays brought respectively by Rev. H. D. Cameron, Strathroy, and Dr. Kannawin, Toronto, Secretary of the Sunday School and Y.P.S. Board.

Louth, Ont.

The 126th anniversary of First Presbyterian Church of the North Pelham-Louth-Fenwick charge was recently observed by special services at which Rev. R. A. Cranston of Welland was the speaker. He was welcomed by large and appreciative audiences. The Sunday following a Sunday School anniversary service was conducted by the minister, a children's choir leading the service of praise in the evening. This congregation is in a flourishing condition and has a splendid church.

In 1809 Rev. Daniel Ward Eastman came from the United States to serve the United Empire Loyalists and continued his ministrations for twenty-six years. Since his good work, sixteen ministers in succession have ministered to the congregation, exclusive of the present minister, Rev. Stuart Wood.

Qu'Appelle, Sask.

The congregation of St. Andrew's celebrated the Diamond Jubilee of The Presbyterian Church in Canada on a recent Sabbath, the minister, Rev. James Evans, speaking upon The History of the Church. The combined Sabbath Schools of Indian

Head and Qu'Appelle assisted the choir in the service of praise and also a quartette, consisting of Mrs. D. Ramsay, two daughters and son.

In the evening, eight motor cars and a truck conveyed the Qu'Appelle congregation to Indian Head to unite with that congregation in the observance of the Jubilee. Rev. James Evans again addressed the congregation, his topic being, The Church of the Future.

South Eldon, Ont.

This is part of the Woodville charge of which Rev. E. W. B. MacKay is minister. A short time ago anniversary services were conducted by Rev. John Lindsay of Whitby. In the morning the church, seating about 350, was crowded, and in the evening the service was held out of doors with an attendance of about 1,000. The musical service was enriched by the contributions of the male quartette of Galt, which also had a large place on the program at the concert on the Monday evening following.

Cromarty, Ont.

The 70th anniversary of the opening of the Presbyterian Church was observed recently by special services conducted by Rev. T. Wardlaw-Taylor, Ph.D., D.D., Clerk of Assembly, who took for his subject in the morning The Building of Christ's Church, and in the evening, The Resources of Christ's Church.

The order of service in the morning was arranged to correspond as nearly as possible to the first service held in the church 70 years ago. Mr. T. L. Hamilton of Listowel acted as Precentor, psalms and paraphrases being used exclusively. A feature of the evening service was the presentation to the congregation, by the Young People's Society, of an electric-lighting system which they had installed in commemoration of the founding of the church. Large and appreciative congregations were present at both services.

Waterford, Ont.

Not long since the Presbyterian congregation paid grateful and affectionate tribute to a devoted and exemplary member, Mr. Jacob Mount, who passed away at the age of seventy-seven years. The funeral service was marked by the largest attendance seen in many years. Mr. Mount was Treasurer of the Sunday School for a long period and took charge of the supplies. He served faithfully in the choir to the very day of his death, having assisted that morning in the service of praise. In respect to his memory the choir sang several of his favorite hymns at the funeral service.

Bluevale, Ont.

Knox Church suffered a very great loss in the death of Mr. D. J. Falconer whose business career earned for him the high respect and regard of the community and whose connection with the church at Bluevale, extending over seven years, was marked by deep interest and active effort. His service as teacher and superintendent of the Sunday School indicated zeal and efficiency. His kindly interest and good example will long be remembered by the boys and girls. In 1933 he was elected to the eldership and rendered faithful service in his capacity as Clerk. At the time of his death he was the representative elder.—Com.

Arlington Beach, Sask.

The members and adherents of this mission field gathered in Knox Church, Strassbourg, to hear an address by Mrs. John Shaw of Regina on The Stalwarts of the Faith in Scotland. The address was a revelation of the price paid by the stalwarts of those early days in maintaining and handing down to succeeding generations the faith as held by Presbyterians, and in Mrs. Shaw, herself of Scottish birth and a devoted Presbyterian, the theme had an able and sympathetic interpreter to the large audience.

Following the address the congregation gathered outside to witness the placing in the corner stone of the Church by Mrs. John MacKenzie, a life long member, the articles of faith, membership roll, and other memorials.

Magnetawan, Ont.

In accordance with Synod's recommendation that ministers having evangelistic gifts should conduct brief missions wherever possible, such a mission was recently held in the Magnetawan field from July 21st to the 28th, inclusive. This field is served by Mr. J. Gordon Troyer, student missionary, and includes the churches of Croft, Spence, and Magnetawan, together with two other preaching points at Port Carmen and Ahmic Harbour.

The mission was conducted by Rev. Herbert J. Scott of North Bay, Home Mission Convener of the Presbytery of North Bay and Temiskaming. Services were held three times each Sunday and every evening, with the exception of Saturday, July 27th. Personal visitation was made of the homes in the various communities where the service was held at night. The whole community has been greatly stirred as a result of this mission and we are confident the beneficial effects will be felt for many days to come.

The visible results were, eighteen additions to the church upon profession of faith, three by certificate, and nineteen in-

phants and five adults were baptized. Private communion was held for the shut-ins and communion services held at all three churches Sunday, July 28th. The mission entailed over three hundred miles of driving in the heart of Parry Sound district, where this field is located. Mr. Scott says he was greatly impressed by the outlook for our cause in that community.

Port Hope, Ont.

St. Paul's Church holds annually a flower service and for that service, held in June this year, the church was beautifully decorated. The minister, Dr. Palmer, spoke on, In the Garden, and drew a comparison between the fragrance of the flowers and the memory of self-sacrificing lives of men and women who gave their best and their all for some good cause and particularly in the service of the Christian Church. In the evening the Diamond Jubilee of our Church was the theme. Dr. Palmer spoke of the early history of our Church in Montreal, where the General Assembly was in session, and of the work of Rev. John Bethune in the early days, who came from Scotland as chaplain to the 84th Regiment.

Peterborough, Ont.

Recently there passed away at a ripe old age, one of the most faithful members of St. Paul's, Peterborough, in the person of Mrs. Andrew Goodfellow. She was baptized and grew up in the Sunday School, and later filled many offices in the women's organizations. She was a life member of the W.M.S. and took a great interest in the Ladies' Aid. A faithful attendant at prayer meeting, she was present without a break until her demise. Her interest in the church is revealed in her will, in which \$500 is left to St. Paul's for a stained glass memorial window, and also \$50 to the W.M.S.

On May 2nd, new work was begun in Peterborough, in that part of the city still unserved by our Presbyterian Church, but where some eighty families connected with St. Paul's have their residence. A house was rented by the Session of St. Paul's Church, and a Sunday School established under the direction of Miss Elizabeth Walker, deaconess. The enrolment is now in the fifties, and with the fall activities there will be other ventures for Christ. An efficient Ladies' Aid is already at work under the leadership of Mrs. A. D. McLeish.

BARRIE PRESBYTERIAL W.M.S. Twenty-first Annual Meeting

The attendance and warm enthusiasm shown at the Twenty-first Annual Meeting of the Barrie Presbyterial in beautiful Knox Church, Midland, on May 29th, indicates the place in the life of the Church of

this organization. The Official Board and delegates alone constituted a splendid audience and with the addition of visitors the church was well filled. The outstanding unusual achievement of the organization, despite demands incident to the times, was evinced in the reports submitted throughout the day's conclave.

A comprehensive summary of the year's activities, as well as suggested solutions for some of the great problems with which the Society is confronted, was given in the addresses of the President, Mrs. M. W. Heslip, of Penetanguishene, and the Financial Secretary, Mrs. J. S. Shortt, Barrie, The Treasurer, Miss McGuire, reported, like many others in the province, a deficit, but the efforts put forth by the rank and file of the members were warmly appreciated, and the reports presented by the various departmental secretaries showed marked advance in many lines, particularly the Supply Department which ranks second in the province. Mrs. C. W. Maitland, reporting for the Special Campaign Fund, told of Barrie Presbyterial contributing nearly \$1,000 in the two year period to the \$25,000 special fund given by the W.M.S. (W. D.) to the Budget deficit. The speaker for the afternoon session was Mrs. John Williams, a member of the Provincial Board, who also installed the officers at the evening session.

Mrs. J. H. Eaton, Orillia, also a member of the Provincial Board led the devotional hour in the afternoon, the theme being The Safety of the Way, based on Isaiah 35:9. A tribute of appreciation of Mrs. J. S. Shortt, wife of the Moderator, who is an active member in the Society and beloved throughout the Church, was extended on behalf of the Presbyterial by Miss MacMurchy of Clarksburg, and Mrs. Rooke of Barrie, Mrs. K. Cameron of Allandale, a veteran member, presenting Mrs. Shortt with a beautiful sheaf of roses.

The evening meeting was most enthusiastic when the large edifice was filled to hear the fine address given specially to the youth of our Church by Rev. Wm. Allan, Toronto. Splendid musical selections were rendered by the choir and quartette of Knox Church, and also the Mission Band.

The variety and complexity of the business transacted by the Presbyterial and the promptness with which it is despatched constitute an example of efficiency. Tribute in this respect is due Mrs. K. N. Cooper, Collingwood, the capable Corresponding Secretary for the past six years, who has rendered valuable service to the Presbyterial contributing much to its success. Having to relinquish this important office, her place has been taken by Mrs. D. H. McNabb, Orillia.

The Presbyterial will meet in the Presbyterian Church, Orillia, in 1936.—Press Secretary.

SUSTENTATION FUND

The committee to which the Assembly referred this matter, see August Record, held a meeting recently in order to benefit by the counsel of one well able to inform and advise in this particular, Rev. Prof. D. Lamont of Edinburgh, who occupies the pulpit of Knox Church, Toronto, for the summer. Dr. Lamont gave very full information about this fund in the Church of Scotland and in certain of the Presbyterian Churches prior to the union of 1929. Dr. Inkster, the Convener, presided, and in addition to members of the committee others were present who had been invited for conference.

INCOMPLETE

To give a full and accurate statement of the acts of the General Assembly is, for various and obvious reasons, not a simple task.

Immediately after the material for the August Record left our hands we questioned whether in connection with the report on S.S. and Y.P.S. we had mentioned the action taken upon an overture from the Presbytery of Peterborough. Having discovered the omission our only recourse was to make a memorandum to ensure insertion of the missing material in the next number, and it is here given.

The prayer of the overture was as follows:

(a) To appoint a committee to make a survey of conditions, social, moral and spiritual, among youth; and

(b) To draw up, for the guidance of Sabbath Schools on the one hand and Young People's Societies on the other, sets of objectives or standards of attainment by which our youth may be inspired to follow Christ and live the abundant life in Him.

In response the Assembly resolved:

"That the overture be referred to the Board of Sabbath Schools and Young People's Societies, and that Dr. Barr be made an associate member of the Board for this purpose."

BOOKS

Little Tales of Jesus

Rev. Stuart C. Parker, D.D., Presbyterian Publications, Toronto. Price \$1.00.

It is with great satisfaction we draw the attention of our readers to this book. It is the work of one well known throughout the Dominion as the minister of New St. Andrew's Church, Toronto. It is not the author merely however that commends the book, although we should expect something good and fresh from his pen, but the merit of the book itself. This is a series of studies in the parables, or the "Little Tales of Jesus," reproduced as far as possible as delivered. The title is appropriate for the parable is a story and simple tales,

specially designed to convey messages about life, were so commonly used by the Great Teacher. Dr. Parker follows the Master also in his form of address for the truths are simply and clearly presented and the application so pithily and pungently made, and withal so kindly, that neither misunderstanding nor resentment is easily possible.

Nothing better for family use or for the shut-ins in our view could be commended, and it is within the reach of all.

* * *

The Slave of Ea

Dr. E. F. Molnar, Dorrance & Company Inc., Philadelphia, Pa., U.S.A.

The author in this absorbing book presents his carefully demonstrated conviction that man fell from a high state instead of rising from the animal world as claimed by certain scientists. The setting of the novel is Atlantis, the sunken continent, which before its destruction attained a culture and civilization much higher in certain aspects than that of our days, according to the author. Two master minds fight for supremacy in controlling the destinies of mankind, Satun, the slave of Wisdom (Ea) and Japhet the engineer, who escapes with his wife and a handful of men the doom which wipes Atlantis off the map as a result of the godless way of living introduced by Satun.—F. Kovacs.

BRITISH GUIANA

Rev. D. Marshall with Mrs. Marshall and children, and Miss Olwen Davies, will sail from Halifax on the 7th September, on the Lady Drake, for British Guiana, and will arrive about the twentieth of the month. Miss Davies will be Principal of the Girls' High School at New Amsterdam.

Before leaving the congregation where her father, Rev. J. C. Davies, is the minister, Willowdale, Toronto, Miss Davies was the recipient of a wrist watch from the congregation and a hand bag with gold initials from the C.G.I.T.

REV. JAMES D. MacLELLAN, M.A.

The news of his sudden death, at the early age of twenty-seven years, was brought by telegram to the General Assembly in Montreal. His early education was obtained in Stellarton and New Glasgow, N.S., and later he took the B.A. degree in McGill University and graduated from the Presbyterian College, Montreal, in 1932. He was minister of Bethel Church, Scotsburn, N.S., and notwithstanding his devotion to the pastorate he was able to pursue his studies and obtain the degree of Master of Arts from Acadia University. He was the eldest son of Mr. and Mrs. William MacLellan of Plymouth, N.S., who survive, as also two brothers, one, Rev. Lloyd MacLellan of Tatamagouche, another

at home, and a sister. Wherever he was known and particularly where he labored for the Church his memory is fragrant for his gracious personality, his industry, and his gifts and devotion as a minister of the Gospel.

REV. R. B. LEDINGHAM, B.A.

Death came very unexpectedly to Mr. Ledingham at his home in Weston, Ontario, on the 24th of July, while in the midst of his work and in the enjoyment, apparently, of a full measure of health and strength. He was a native of the County of Grey, and took his high school course in Owen Sound. For a time he taught school and then went to the West, where he entered Manitoba College, from which he graduated in Arts in 1902. His theological training was taken in Knox College, Toronto, and his first charge was Waldemar, Ontario. After giving some time to the Church's work in the West he pursued his studies in 1909 in the United Free Church College, Glasgow, Scotland. Returning to Canada he again gave his energy to the West in various parts, returning in 1922 to the congregation of Willis and Essen, and three years later accepted a call to Harriston. For four years he has labored in Weston, where his fidelity and unselfishness won for him high regard and affection. He is survived in his immediate family by Mrs. Ledingham, three daughters and three sons. The funeral service was conducted by the Presbytery of Toronto, the Moderator, Rev. A. R. Skinner, presiding. The address of tribute to Mr. Ledingham was given by a long-standing and intimate friend, the Moderator of the General Assembly, Dr. D. T. L. McKerroll.

REV. W. G. SMITH, D.D.

It is but a short time ago that we reported the resignation of Dr. Smith from his charge at Glenarm. Just as we go to press, a report has come of his sudden death, which took place on August 7th. A few days before he spent some time in Lindsay renewing acquaintances and visiting friends. The report of his death will therefore come as a shock to his many friends throughout the Church.

For many years he was a member of the Senate of Knox College, and in 1930 was Moderator of the Toronto and Kingston Synod. At the time of his death he was Treasurer and also Clerk of the Lindsay Presbytery. In 1933 he received the honorary degree of Doctor of Divinity from Knox College. Just a month prior to his decease he and Mrs. Smith celebrated their golden wedding anniversary. Two children and Mrs. Smith survive, Mrs. R. A. MacMullen, a missionary at Hang Chow, Korea, and Mr. J. M. Smith, of the Bank of Montreal, Regina, Sask.

MRS. SIMONS

Rev. William Simons, a pioneer minister in Vermilion for many years, who later served as Synodical Missionary, has been sorely bereaved by the death of Mrs. Simons, who passed away at the age of sixty-five years, leaving to mourn her loss, her husband, two daughters, and one son, all of Edmonton.

In Vermilion Mrs. Simons endeared herself to all, irrespective of denominational connection. She was a woman of great personal charm and active in all church and philanthropic work in those early days.

THE LORD'S DAY ALLIANCE

The Alliance desires to draw the attention of the Christian Churches in Canada to the increasing tendency to make use of Sunday for political meetings and propaganda. In some elections of recent years in Western Canada, we are informed that campaign meetings were held on the Lord's Day, and also meetings for political propaganda are becoming more and more frequent on Sunday in our chief cities.

In view of the fact that there is this year a Dominion election I have recently communicated with the leaders of the Conservative, Liberal and C.C.F. parties asking their views upon the matter. Owing to ill health Mr. Bennett has not been able to reply, but on a number of occasions in correspondence he has said that he is strongly opposed to official activities of any sort on the Lord's Day. Mr. Mackenzie King writes that he has made it a rule to keep Sunday as free as possible from anything in the way of political discussion. "I am, of course," he writes, "wholeheartedly in favor of anything which will avoid the invasion of Sunday by political propaganda." Mr. Woodsworth, on the other hand, defends his own conduct and that of the representatives of the C.C.F. in this regard, taking the ground that their program is in harmony with pronouncements of the Churches upon Christianity and the social order.

The Alliance takes the position that aside altogether from the principles for which the parties stand, the introduction of propaganda on Sundays, and especially during a political campaign, is out of keeping with the traditional character of the day and is an unwarranted invasion of its sanctities. We shall be grateful, therefore, if Church Courts would early discuss this matter and take such action as they deem best, reporting to us the result.

Yours faithfully,

LORD'S DAY ALLIANCE OF CANADA

(C. H. Huestis),

General Secretary.

SECOND ONTARIO Y. P. CONVENTION

Knox Church, Galt, October
11th-14th, 1935.

The young people of the Presbyterian churches of Ontario are invited to register for the Second Ontario Y. P. convention, to be held in Galt, October 11th to 14th, 1935. The convention opens on Friday night and continues until Monday afternoon (Thanksgiving). The theme of the convention is, Seeking, Finding, Following, and the speaker on this subject is to be the outstanding educationalist, President J. Oliver Buswell of Wheaton College, Illinois, U.S.A.

Dr. Jonathan Goforth is also to be present to address a great Y.P. missionary rally, and the Moderator of the General Assembly, Dr. D. T. L. McKerroll, is to present the challenge of the Church to the youth represented there.

There will be discussion groups on topics vital to young people and to young people's work, and demonstrations will be carried on to illustrate methods. A banquet in the Walper House Crystal Ball Room, Kitchener, will be one of the features and a special train will carry the guests from Galt to Kitchener. There will also be many recreational features of interest and enjoyment.

The young people of Guelph Presbytery are the hosts of the gathering and will provide free bed and breakfast for the entire period. This will make the cost very low, as little as \$3.50 for meals, banquet, and registration. Low rates are offered by the railways, and a special train from Toronto will take those from that city and from eastern points.

Last year, at the first convention, 474 registrations were received and this year a much larger number is expected. You are specially invited to enjoy the benefits of this most inspiring occasion. Registration fee is 75c if mailed by September 15th, and \$1.00 if after that date. Send yours now to Jack Hetherington, 50 Cedar St., Galt, Ont.

Children and Youth

A PRESCRIPTION

Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.—Psalm 37:3.

THIS is what we call a little paper which one receives from the doctor and takes to the druggist to obtain the medicine needed in a case of sickness, a prescription. It is very valuable, and if the medicine is given as the doctor advises we look for a return to health of the sick member of the family.

The prescription of the doctor however needs to be followed exactly if we are to expect the recovery of the patient to health and strength.

Another plan is now commended very widely and earnestly, that is, to call in the doctor when one is well and have him tell us what to do to preserve our health, and to give us the promise of long life. What is written at the head of this message is a prescription and promises that if taken we shall live long and we shall prosper.

It is not written as the doctor's prescription is in a language that only the doctor and druggist and others trained in that way can read. It is written in very simple, plain, English, easily understood by all. It does not tell us what we should take, but it does say what we should do and this doing is concerned first with God, and second with those about us, members of our family, neighbors and all with whom in any way we come into touch.

Read it carefully and memorize it, and then follow it. As we have said, it is very simple and is not beyond the power of any one to do. Here are the instructions:

Trust in God.

Do good.

And here are the results:

So shalt thou dwell in the land.

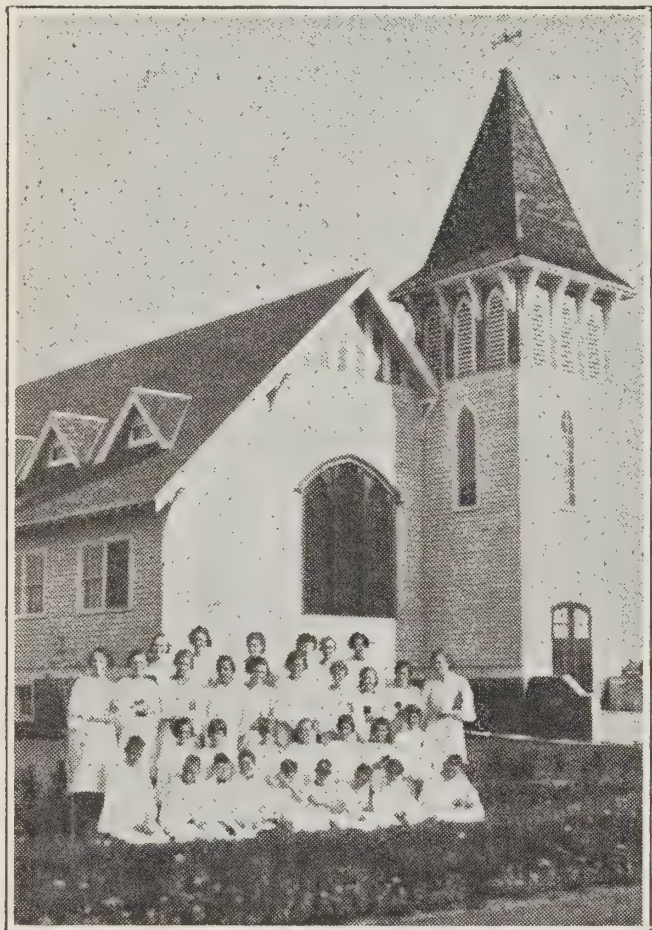
Verily thou shalt be fed.

It is good to follow this prescription very early in life.—R.

VERY WELL DONE

Has any of our young readers done better than a girl of whom Miss Margaret Grigor of Wanham, Alta., in the Peace River district, writes? This girl is but thirteen years of age, a Ukrainian who had to master English, yet she has earned a diploma for the Shorter Catechism and taken in full the memory course prescribed by the Board of S.S. and Y.P.S., winning the diploma with seals. Her name is Olga Sanoscki. In two weeks she mastered the Primary Catechism and after about three months work recited perfectly the Shorter Catechism. This young girl was not only

devoted and diligent, but she showed real courage in overcoming hardships. She walked regularly four and a half miles to Sunday School, often through deep mud and snow, and some Sundays with a temperature of fifty degrees below zero, and yet she never missed a day. Miss Grigor says she is a sincere Christian girl, and to her great regret she now leaves the community to go to another district where there is neither Sunday School nor Church services.



**ST. ANDREW'S CHURCH JUNIOR
CHOIR,
Tisdale, Sask.**

This choir of thirty-six voices is the product of five years' work. Every Sunday morning they lead the service of praise, and they have won honor at several musical festivals. At the right of the picture is seen Miss Margaret MacKay, the organist, and on the left, Miss O. K. Argall, the conductor. When this picture was taken the minister, Rev. C. A. R. Rowat, was on his holidays and lost the opportunity of appearing in the group.

**LIVINGSTON CAMP,
Baden, Ont.**

At the Senior Girls' Camp under the direction of Mrs. J. L. McLean of Leaming-

ton, Ont., substituting for Miss O. M. Hill, Girls' Work Secretary, twenty girls assembled from Toronto, Hamilton, Guelph, Galt, Waterloo, and Kitchener. The business manager was Miss Frances Durward of Galt, to whose care and skill the girls were indebted for very nutritious and appetizing meals. Interest groups were under the direction of Miss Olga Taylor-Munro for Dramatics, and Mrs. A. Jamieson for Handcraft, both of these ladies being from Kitchener.

A typical day at camp embraced the following:

At 7.00 a.m. the rising whistle was heard and in five minutes the campers were in the open for "physical jerks," followed by a dip in the pool. Morning watch came next, when the girls separated, each going to a quiet nook with Bible and guiding booklet to be alone with God. Flag raising followed, with the girls encircling the flag pole and repeating the pledge of allegiance. Breakfast came next, followed by a worship service conducted in a beautiful outdoor chapel of trees by Mrs. McLean. Then groups were formed for Bible study led by Mrs. Jamieson, Miss Margaret Ramsay, and Miss Barbara Blair. Attention was next given to interest work, such as making purses and silhouettes and musical practice. Dinner followed, then rest, and a swim in the pool which provided fun for all. Games and minor interest groups completed the program until supper time. After the evening meal, baseball, vespers, and a camp fire brought the day to a close.

Visitors welcome to the camp were Miss Margaret Ramsay, of Taikohu, Formosa, who spent a week and rendered good service, and Dr. and Mrs. Kannawin, who spent a day in camp.

An event of interest to all was the celebration of the 25th anniversary of the wedding of Mr. and Mrs. Livingston. In this the girls had a share, for they were entertained at the Livingston home. A piper's band supplied music and Miss Livingston exhibited films of previous camps, providing a most interesting evening for the happy campers.

In addition to this camp of girls from fifteen to seventeen years of age there was a company of junior girls to the number of thirty; and preceding this group of thirty, forty teen-age boys enjoyed the privileges of the camp.

GLENMOHR CAMP

The Committee on Sunday Schools and Young People's Societies is greatly gratified at the success of the work this year at this camp, the most successful season in its history. During the first week in July twenty-five leaders in girls' work as-

sembled. They were followed ten days afterwards by sixty-five boys from twelve to seventeen years of age, and for the ten days following that sixty-five girls, ten to fourteen years, came together and spent a most profitable time. The climax was reached when for the ten days between

July 28th and August 5th, 106 young men and young women over seventeen years of age were in conference and in enjoyment of all the privileges of the camp. The next group to appear was made up of girls from fifteen to seventeen years, to the number of sixty.



COMMUNICANTS CLASS, KNOX CHURCH, ST. CATHARINES, ONT.

The minister of Knox Church is Rev. Frank Morley, Ph.D. He first occupied the pulpit as minister of the church on Easter Sunday and the first communion in his ministry was on June 9th. The attendance at this service was the largest on record in the ninety-three years history of the

church, 632 participating in the communion. There were sixty-two new members received, forty-four of whom were by confession of faith. The picture shows almost the entire number of those received, only five being absent.

THE MANNERS MAKE THE MAN

I knew him for a gentleman
By signs that never fail
His coat was rough and rather worn,
His cheeks were thin and pale—
A lad who had his way to make,
With little time for play—
I knew him for a gentleman
By certain signs to-day.

He met his mother on the street;
Off came his little cap.
My door was shut; he waited there
Until I heard his rap.
He took the bundle from my hand;
And when I dropped my pen
He sprang to pick it up for me,
This gentleman of ten.

He does not push and crowd along;
His voice is gentle pitched;
He does not fling his books about
As if he were betwitched;
He stands aside to let you pass;
He always shuts the door;
He runs on errands willingly
To farm and mill and store.

He thinks of you before himself;
He serves you if he can,
For in whatever company
The manners make the man.
At ten or forty, 'tis the same,
The manner tells the tale;
And I discern the gentleman
By signs that never fail.—Selected.

SUMMER SCHOOL

This happy group constituted the Summer School at St. Aidan's, New Westminster. The leader is Mr. W. Robertson, the student missionary in charge for the summer, but he does not appear in the picture. His story of the school indicates that it was very successful not merely from the standpoint of attendance, but for work accomplished. The attendance averaged 99% of those enrolled and the program embraced Bible Study, Christian Habits, Life of St. Paul, Great Missions, as in the book, *They Went Forth*, Memorizing Scripture, Shorter Catechism, Facts, Concerning our Church, and Music, attention being given to new hymns. The school extended from July 8th to the 20th, and still continues every Wednesday evening to give attention to memorizing. One boy has recited perfectly the Shorter Catechism, with all proofs, in three sittings. An in-



St. Aidan's, New Westminster, B.C.

itation extended to mothers to be present on a particular day brought out fifteen of them. They all expressed the highest appreciation of the work done and their surprise that it was so varied and of such a high standard.

Upon a vote taken to ascertain the most popular subject, the unanimous opinion was in favor of the missionary studies.



ST. PAUL'S JUNIOR CHOIR, GLENVIEW, ILL.

This choir was organized about a year ago and once a month leads the service of praise, besides appearing on special occasions. It is under the capable leadership of Mrs. Arthur Spark, who appears on the left of the picture. The minister of the church, Rev. C. M. Miller, is on the right.

ANNUAL PICNIC

The annual picnic of the Young People's Societies of the Presbytery of Barrie was held in Springwater Park, Midhurst, with a registered attendance of over four hundred, most of the societies in the Presbytery being represented.

Among the events in the program of sports was a softball tournament, with six teams entering, in which Hillsdale was the victor. In a tug-of-war, engaging seven teams, Stayner won, and in the relay race, Sunnidale Corners came first. The President of the organization, Mr. Clarence Martin, Stayner, was in charge of the program. He was assisted by a committee which included Rev. J. K. West, Hillsdale, Robert Gordon, Orillia, and Sandy Ness, Allandale.

INTERNATIONAL S. S. LESSONS

(From Peloubet's Notes)

LESSON—SEPTEMBER 8

Lydia and Priscilla (Christian Women in Industrial Life)

Acts 16:11-15; 18:1-3, 24-28; Romans 16:1-6

GOLDEN TEXT.—Give her of the fruit of her hands; and let her own works praise her in the gates.—Proverbs 31:31.

TIME.—Lydia appears in the New Testament record in Paul's second missionary journey, 49 or 50 A.D.; Priscilla first appears in the same missionary journey, but about two years later. The Epistle to the Romans was written A.D. 60.

PLACE.—Lydia, though of Thyatira, appears in the New Testament Scriptures at Philippi, the great city of Macedonia in Europe. Priscilla is found variously at Corinth, at Ephesus, and at Rome.

SUBJECT.—THE INFLUENCE AND MINISTRY OF WOMANHOOD IN THE EARLY CHRISTIAN CHURCH.

- I. THE CONVERSION OF LYDIA AT PHILIPPI, Acts 16:11-15.
- II. PRISCILLA THE HELPER OF THE EARLY CHURCH.

LESSON—SEPTEMBER 15

Timothy (A Christian Worker in Training)
2 Timothy, Chapter 1

GOLDEN TEXT.—Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—2 Tim. 2:15.

TIME.—The Second Epistle to Timothy was the last letter that Paul wrote, probably 66 A.D.

PLACE.—Timothy, at this time, it is supposed, was in the city of Ephesus.

SUBJECT.—HOW THE GREAT APOSTLE PAUL CHOSE AND PREPARED A YOUNG MAN TO CARRY ON HIS WORK IN THE SUCCEEDING GENERATION.

- I. TIMOTHY'S RELATIONSHIP TO THE APOSTLE PAUL, vs. 1, 2.
- II. PAUL'S TENDER REGARD FOR TIMOTHY, vs. 3-5.
- III. THE APOSTLE'S ADMONITIONS TO HIS ADOPTED SON, vs. 6-14.
- IV. A MESSAGE FROM PAUL TO ONESIPHORUS, vs. 15-18.

LESSON—SEPTEMBER 22

James (A Great Christian Leader)

Acts 15:1-21; James 1:1-17

GOLDEN TEXT.—Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.—James 1:12.

TIME.—The council at Jerusalem took place at some time between A.D. 47 and A.D. 52, the date being determined by the particular chronological scheme the student chooses to follow. It fell between the first and second missionary journeys. The date of the Epistle of James cannot definitely be determined. It was no doubt written before the council at Jerusalem. Some place it as early as 45 A.D.

PLACE.—The council of Jerusalem took place in the Holy City. No doubt James wrote his Epistle from this city also.

SUBJECT.—THE LIFE AND TEACHING OF ONE OF THE GREAT LEADERS OF THE EARLIEST DAYS OF THE CHURCH.

- I. THE APOSTLE JAMES ADDRESSES THE COUNCIL AT JERUSALEM, Acts 15:1-21.
- II. THE APOSTLE JAMES ADDRESSES A LETTER TO JEWISH CHRISTIANS, James 1:1-17.

LESSON—SEPTEMBER 29

John (The Minister and His People)

3 John

GOLDEN TEXT.—Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.—3 John 11.

TIME.—The Apostle John was born probably about the time of the Lord Jesus, 3 or 4 B.C., and lived until almost the close of the century, at least to 90 A.D.

PLACE.—The Third Epistle of John does not tell us from what city John was writing. It was probably from Ephesus.

SUBJECT.—THE INTERPRETATION OF CHRIST BY ONE BOUND TO THE LORD BY DEEPEST LOVE.

- I. THE APOSTLE JOHN.
- II. THE THIRD EPISTLE OF JOHN.



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MUTUAL LIFE

OF CANADA

HEAD OFFICE: WATERLOO, ONT.

LESSON—OCTOBER 6

Isaiah Portrays the Suffering Servant
Isaiah 52:13-53:12; John 19:17-37

GOLDEN TEXT.—With his stripes we are healed.—Isaiah 53:5.

TIME AND PLACE.—Isaiah prophesied in the second half of the eighth century B.C., and this particular prophecy was probably written between 720 and 710 B.C. The Apostle John wrote his Gospel toward the close of the first century A.D. The particular events recorded in the portion assigned to this lesson occurred on Friday, April 7, A.D. 30, in the city of Jerusalem, immediately outside the wall of the city.

SUBJECT.—THE VOLUNTARY AND VICARIOUS DEATH OF CHRIST, A SUBSTITUTIONARY SACRIFICE UNTO GOD FOR OUR SINS.

- I. THE SUFFERINGS OF JEHOVAH'S SERVANT SUMMARIZED, Isaiah 52:13-15.
- II. HIS HUMBLE EARLY LIFE AND HIS MORAL SUFFERINGS, Isaiah 53:1-3.
- III. THE VICARIOUS NATURE OF HIS SUFFERINGS, Isaiah 53:4-6.
- IV. VARIOUS ADDITIONAL ASPECTS OF HIS SUFFERINGS, Isaiah 53:7-9.
- V. THE ULTIMATE VICTORY OBTAINED THROUGH HIS SUFFERINGS, Isaiah 53:10-12.



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VI. THE CRUCIFIXION AND DEATH OF CHRIST AS RECORDED BY ST. JOHN, John 19:17-37.

OUR CHURCH CALENDAR

Vacancies

- Baddeck, N.S., Mod., Rev. A. D. MacKinnon, Little Narrows, N.S.
- Beamsville, Ont., Mod., Rev. D. H. Currie, Smithville, Ont.
- Boston and Omagh, Ont., Mod., Rev. J. N. McFaul, Milton, Ont.
- Englehart, Ont., Mod., Rev. E. J. Kerr, New Liskeard, Ont.
- Fort Frances, Ont., Mod., Rev. J. A. McMahon, 167 Peter St., Port Arthur, Ont.
- Georgetown and Limehouse, Ont., Mod., Rev. C. K. Nicoll, Oakville, Ont.
- Glenarm, Ont., Mod., Rev. D. Munro, Bobcaygeon, Ont.
- Grand Valley and South Luther, Ont., Mod., Rev. Wm. Mackintosh, Dundalk, Ont.
- Hamilton, Ont., St. John, Mod., Rev. Donald MacInnes, 132 Province St. S., Hamilton, Ont.
- Kildonan, Man., Mod., Rev. D. Johnstone, 1652 Alexander Ave., Winnipeg, Man.
- Kirk Hill, Ont., Mod., Rev. E. E. Preston, Vankleek Hill, Ont.
- London, Ont., Hamilton, Rd., Mod., Rev. John Harris, 567 Oxford St., London, Ont.
- Montreal, Que., Cote des Neiges, Mod., Rev. Dr. I. A. Montgomery, 3590 Vendomes Ave., Montreal, Que.
- Moose Jaw, Sask., Knox Church, Mod., Rev. D. G. Cameron, D.D., Box 607, Swift Current, Sask.
- New Westminster, B.C., St. Andrew's, Mod., Rev. Dr. R. J. Douglas, 550 Campbell Ave., New Westminster, B.C.
- North Vancouver, St. Andrew's, Mod., Rev. J. R. Frizzell, 1122-18-E. Vancouver.
- Perth, Ont., Mod., Rev. Thomas McAfee, Arnprior, Ont.
- Prince Albert, Sask., St. Paul's, Mod., Rev. W. Lyall Detlor, Melfort, Sask.

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6	5	" 4 and 5 years old
7	2	" 5 and 6 years old
2	1	" 6 and 7 years old
7	4	" 7 and 8 years old
4	0	" 8 and 9 years old
9	0	" 9 and 10 years old
1	0	" 10 and 11 years old
5	0	" 11 and 12 years old
<u>83</u>	<u>32</u>	Total of 115 Children.

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Rev. Dr. Carmichael, Whitby, Ont.

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pold Crescent, Regina.

Woodlands, Farrans Point and Aultsville,
Ont., Mod., Rev. W. E. Davies, Finch,
Ont.

Calls

Watford, Brooke and Napier, Ont., to Rev.
F. McAvoy, Chesley, Ont.

Induction

Wood Islands, P.E.I., Rev. R. H. Stavert,
July 25th.

Induction

Dunvegan, Ont., Kenyon Church, Rev. Don-
ald N. MacMillan, M.A., B.D., Ph.D.,
ordained and inducted July 4th.

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That life is long which answers life's great end.

Christ's central appeal was to the hearts of men.

When faith in God falters, faith in man grows weak.

There is no neutrality; we either lift or pull down.

Jesus used neither bribes nor force to win adherence.

Not the use but the misuse of things makes them evil.

Goodness in man is love, trust, and obedience to God.

There is nothing covered that shall not be revealed and hid that shall not be known.

We should ever be like children who do not prepare for the worst but expect the best.

Christ who is the truth pricks every pretty bubble and punctures every showy pretense.

Christians in the world are like ships in the ocean, safe when the world is not in them.

Life cannot be governed by rules but by personal relationship to a God of righteousness.

God will only speak with power on our lips when He rules with power in our imagination.

We fail in the duties of brotherhood unless we believe strongly in the fatherhood of God.

God manifests Himself to men in all the wise, good, humble, generous, great, magnanimous men.

If thou art fighting against thy sin, so is God. On thy side is God, who made all, and Christ who died for all, and the Holy Spirit who alone gives wisdom, purity, and nobleness.

A name that stands for good judgment, fair dealing, truth, and rectitude is itself a fortune.

Touch but the heart of a child and ages hence your fingermarks will be found upon him still.

The vision of the Divine Presence ever takes the form which our circumstances most require.

Take the church to the churchless and minister to the needs of the plain people and the poor.

Following the ways of Christ without submitting one's self to Christ does not make a man a Christian.

The streams take their rise in the uplands but quickly descend to gladden the fields and valleys below.

The prophets, mostly failures in their day, saved their national faith for a more than national future.

There are few finer theological disciplines than that of defending Christianity from an open-air pulpit.

The world is much more likely to pull over the campanile at Pisa than the campanile to lift the world.

It is the spirit rather than the letter of the past that we need for guidance in our modern days of perplexity.

It required the cross, the resurrection, and Pentecost to confirm and illumine the disciples' faith in Christ.

There is always need of saints and heroes, men of deep inward devotion, seekers first the Kingdom of God.

I have known a man nurse the tiny cockatrice-egg of unforgiveness that has burst into the fiery serpent of crime.

The good done with a little money now may be far greater than that done by much more later, and is more sure to be done.

In all God's providence it is good to compare His Word and His Work, for between them exists a beautiful harmony.

The death of Jesus demands a sequel and nothing less than the resurrection will do; and what logic demands history attests.

Men derive their thoughts of God more from the worship in which they join, especially the hymns, than from any teaching.

NEC TAMEN

The

PRESBYTERIAN RECORD

CONSUMEBATUR

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LX

TORONTO, OCTOBER, 1935

No. 10



ZION CHURCH, CHARLOTTETOWN, P.E.I.

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The Official Monthly Record of
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Edited by Rev. W. M. Rochester, D.D.

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The Presbyterian Record

VOL. LX.

TORONTO, OCTOBER, 1935

No. 10

BY THE EDITOR

FILLING A VACANCY

PERHAPS the most important office in our Church is that of Secretary of the General Board of Missions. That post so ably occupied by the late Dr. Grant is now vacant and a grave responsibility rests upon all concerned in the choice of a successor.

This responsibility does not rest on the Board only, but on the Church at large as indicated in the resolution of the Assembly in 1930 and later embodied in the Book of Forms:

It was agreed . . . to instruct all Boards of the Church before making appointments of salaried representatives that they advise Presbyteries of the proposed appointment with the request that Presbyteries send in the names of any they deem specially qualified for the work.

The whole Church therefore is called upon to give this important matter its most careful consideration. Ultimately the choice will be fixed by action of the General Assembly, but by this reference to the Presbyteries no one seemingly competent for the office is likely to be overlooked.

Meanwhile the work is carried on by an advisory committee, as explained in a note in this issue, with Dr. MacNamara, Clerk of the General Assembly, as Acting Secretary.

In view of this situation it has seemed to us timely to direct attention to certain considerations that should govern in making an appointment to any office in the Church. These considerations have the authority of apostolic precedent as indicated in Acts 1:22-26, which records the choice of one to fill the place once occupied by Judas; Acts 6:1-4, relating to the appointment of deacons; and Acts 13:1-2, setting forth the separation of Barnabas and Saul (Paul) to special missionary service.

Those concerned in these appointments were jealous to discover the right person or persons for the work. "Look ye out among you," they were instructed with respect to the deacons. Go in quest of suitable men, "men of honest report, full of the Holy Ghost and wisdom," and let fitness, not appearance or something else incidental

be the basis of your choice, and that is what the Assembly's resolution emphasizes in the words, "men they deem specially qualified."

That standard of merit is fundamental and comprehensive. The deacons were to be men of good name, piety, and wisdom. Goodness does not suffice for effective service. It requires both piety and wisdom, worth and ability, as seen, for example, in Joseph, and Daniel and his companions.

We have our limitations in discernment but nevertheless we must exercise judgment to the fullest measure, and then there remains the appeal to God. How lamentable if all other methods should be adopted and we neglect to lay our problem before the King and Head of the Church, who gives the Holy Spirit to be our guide.

When the eleven disciples who remained after Judas' defection and death essayed to appoint a successor they chose two, Barsabas and Matthias. Unable to commend one above the other and make a final choice, they sought counsel of God, praying:

Thou Lord which knowest the hearts of all men shew whether of these two thou hast chosen. Then they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

Later while the Church at Antioch ministered to the Lord, that is, worshiped, and fasted, the Holy Ghost said:

Separate me Barnabas and Saul for the work whereunto I have called them.

Thus again it is recorded that the choice was of the Lord.

In the near future we must as a Church select one, or more of our number it may be, to take the place of a fallen leader. It is a time of crisis and it is a time, not for men to seek the office but for the Church to make its wisest choice. That the issue will be to the advantage of the Church in its work of extending the Kingdom of God will best be guaranteed by sincerity and earnestness in concentrating upon fitness as the prime condition of appointment, making this the sole basis of choice, informing ourselves fully and judging with discrimination, and supplementing all with earnest prayer to Him who rules in His Church to guide us plainly in the discharge of our serious responsibility at this critical time.

TEMPORARY ARRANGEMENT

AN emergent meeting of the Sub-Executive of the General Board of Missions was called by the Convener, Rev. Dr. James MacKay, immediately following the death of Dr. Grant, to which were invited the Moderator, Rev. D. T. L. McKerroll, Mr. James Dutton, Chairman of the Board of Administration, Mr. E. W. McNeill, Treasurer, and Rev. J. W. MacNamara, Clerk of the General Assembly.

The Sub-Executive in conference with these others approved the recommendation of the Convener that Dr. MacNamara be asked to act meanwhile as Secretary with the assistance of a small advisory committee, thus obviating the necessity of calling the Sub-Executive at short intervals. This arrangement was submitted to the Executive at its meeting on September 17th, and was confirmed.

THEN AND NOW

FIFTY-FIVE years ago an article in The Presbyterian Record entitled Statistics, which reviewed the report of the General Assembly for the previous year concludes thus:

The one lamentable defect is that while so many of our people do well many more do little or nothing.

This deliverance was made with respect to the contributions of the members and adherents of the Church for the support of the Church and its work. That deliverance, with absolute truthfulness, may be made now. There are many who do not give a place at all, and some who give a very small place, to the Church and the work of the Lord in the disposition of their worldly substance. There is a slight difference between then and now. Fifty-five years ago the average annual contribution for all purposes was \$11.10, and for missionary work of the Church called the Schemes the average was \$1.20 a member. The former figure has grown and now the average contribution of the Church for all purposes is \$17.08, quite a substantial advance. The increase however has not been as great in the missionary and benevolent contributions for the figure for 1934 is \$1.72, an advance of only 52c. for each member in this particular.

What is specially to be desired with respect to the Diamond Jubilee Thank-offering as well as the Budget for 1935, is that all should be listed among the contributors. Is there any member of our Church who cannot even in some small measure assist in forwarding that enter-

prise, which is the great work of the Church?

And further, if those who are giving less than they should, or are able to give more, would increase their offerings to the work of the Lord, our leaders, entrusted with the direction of this great enterprise, would be relieved of much anxiety and the cause would greatly prosper.

THE RECORD FOR 1936

IT is important to mention this early. If a resolute effort is to be made in every congregation and mission, where such is needed, plans cannot be adopted too soon.

In loyalty to the Assembly's oft-repeated instruction that the Record should be placed in every family, in view of the helpful influence of the Record in personal, family, and congregational life and the stimulus it imparts to missionary enterprise and liberality, this effort should be made in good time and with the determination that the goal shall be reached.

Responsibility in this regard was placed by the Assembly upon Sessions when some years ago it adopted and last year repeated the recommendation of the Record Committee with respect to circulation as follows:

"Your Committee beg to state that so varied are local conditions and so widely different the methods employed that it can but suggest that the Assembly repeat its reiterated recommendations to congregations, that the Record be placed in every family and that responsibility for carrying into effect this policy be laid upon Sessions, urging that ways and means, in keeping with local conditions, be devised to that end."

"Ways and means" are important, but beyond them, and more important far, is the will to do, for "where there's a will there's a way." Means already in effect may well be noted:

1. The congregation provides the money necessary out of current revenue, or by special offering. For the latter we can be of assistance by supplying special envelopes free and small cards, which commend the Record, to be inserted in them. It is necessary to order these early as we keep our supplies as close to requirements as possible.

2. Canvass of every family. If the congregation is small, one capable, enthusiastic worker will suffice for this task; but ordinarily "two are better than one," and more are better still, in order to overtake the work quickly and to avoid too heavy exaction upon any one person. A Young People's Society could not be better employed than in this way.

There is large opportunity for this service. There are 87,644 families connected with our Church, as officially reported, and a little better than one-third of these take the Record. The very least to be expected this year is that the proportion shall be turned about, and not more than one-third of our families be without the Record.

While it is good to consider the general outlook it is vital that each Session should concentrate on its own task. We solicit, therefore, that each Session earnestly consider its own area and at once and resolutely undertake to do its part.

Keep in mind the following:

The Record is the medium by which the members and adherents of each congregation are informed of the Church's work at home and abroad.

Such information is necessary to awaken and sustain interest in that work and to provide for its support.

It carries other material also, devotional and instructive, and has a special section in the interest of youth, and thus makes a substantial contribution to personal development and congregational progress.

The Editor aims to make the Record interesting as well as helpful.

It is the Official Organ of the Church, published under the direction of the General Assembly, and commended by that body to every family.

In parcels of six or more it costs but forty cents a copy per year, less than one cent a week.

REPRINT AVAILABLE

A NUMBER have expressed their desire to secure a copy of the picture of Dr. A. S. Grant, which appeared in the September Record. We have made arrangements accordingly to provide these, the picture to be reproduced as in the Record on cardboard 7" by 10" and available at the cost of 15c. to cover reprinting and postage. Please send in your request at once. Remittance may be made in stamps.

SERVING OUR GENERATION

For David, after he had served his own generation by the will of God fell on sleep.—Acts 13:36.

In these words we have the concise description of a great life; the life of a warrior, a poet, a king. In all these realms David won for himself renown.

It is a real help to have a noble life thus defined. No doubt, with perfect accuracy, a different set of terms could be used, but the result might be to lift the example set before us beyond our reach by emphasizing specially marvelous accomplishments, ignoring the great motives, the outstanding principles applicable to life in every sphere, and the fact of fidelity in a humble career as the beginning, the cause, and the essence of greatness.

In this definition of David's life we have

explanation and encouragement. He did what he could for the people of his time, and it surely lies within our power to do something for those of our day. We are not called upon to reproduce in our life his acts, but rather to emulate the spirit of this great and good man.

The key-note of his life was service. The idea that life means something more than selfish getting and enjoyment is the beginning of life. Impressed with that thought one is in a fair way to success as in the sight of God. The motto of one of England's greatest noblemen was, "Love, Serve." Royalty itself in our realm prides itself upon the conception of its high duties expressed in the ancient legend "I serve," and the King of Kings, He before whom every knee shall bow and tongue confess that He is Lord, gave it forth as the purpose of His life to minister rather than to be ministered unto. Therefore, His servants, in fidelity to His example, felt called upon to subscribe themselves in their messages to the churches "the slaves of Jesus Christ," or "ourselves your servants for Jesus' sake." Let us therefore serve. In that purpose firmly set and earnestly pursued we keep ourselves in the line of greatness and hold our patent of nobility.

The sphere of that service was found among the people of his own land and time. We miss life's best fruits by fixing attention always on the ends of the earth. Distance in time as well as place seems to lend enchantment to the view. What we are going to do far transcends the limits of any past achievement. We should ever say to ourselves, here and now is my opportunity. To-day holds life's golden hours. By so doing we shall serve the future. Light travels fast and far; the pulsations of electrical energy through proper conductors are felt to the world's remotest bounds. So influence is far reaching. Service unselfishly and generously rendered may affect distant places and many generations. But in serving our own we find our place and responsibility.

Sir Humphrey Davy, oppressed by the horrors of the coal mine in his day, and by the heart-rending record of disaster from explosions caused by an unprotected flame coming in contact with fire-damp, devoted his genius to the discovery of a safeguard. He made a little lamp which met the case and earned for its inventor the gratitude of the toilers in the earth. By this simple accomplishment, aiming to serve the people of his own neighborhood, he became the benefactor of toilers the world over to many generations. What can we do for our own generation? Let us strive to be a blessing to the little circle in which we move to-day.

It is said that David by the will of God

served his generation. A significant phrase that, by the will of God. God is not only the architect of the universe, but the governor of the world also. In the thought of God, therefore, every one has a place and to each is entrusted a mission. No one is so insignificant or so unimportant to be excluded from His plans. Homer tells of the confidence shown by the ancient Greeks in their Jove to declare by lot the duty of each warrior in battle for the hour. The lots are produced, each hero signs his own and casts it into the general's helmet. Then, as the prayer of all ascended:

"Old Nestor shook the casque by heaven inspired,
Leap'd forth the lot by every Greek desired."

We are called upon to believe similarly concerning God. First, that He has a plan for our life; second, that He will disclose this plan, not all at once perhaps, but day by day a part sufficient for a task. And then it becomes our duty to make the will of God the guide of our life. In such surrender to Him there is strength, there is influence, and there is peace.

We can afford without confusion to look even more narrowly at the life of David. His humble life as a shepherd lad has been deemed worthy of mention. Here unfaltering fidelity seems to have prevailed. His brothers were at the front, in the army, but to David was assigned the less pretentious task of keeping his father's flocks. If the brothers occupied a more prominent position they certainly were not more distinguished in their sphere than the humble shepherd lad in his. What content, as well as fidelity, and what courage did he display in his years of obscurity!

Next we see him as a champion bold. He slays a boastful giant who for long had defied the armies and the God of Israel. This task fell to him by accident as we say. On a simple errand of supply and enquiry he had gone to the army only to be confronted by the opportunity which, improved, brought him sudden fame. It is easy, too, to see how his faithful discharge of duty in his shepherd life came to his assistance here. His resourcefulness, born of solitude, his expertness with the sling from practice upon the hillside, his encounters with wild beasts, these gave him courage and confidence for the critical hour of daring conflict. His first public duty then was the slaying of a formidable and boastful enemy of his country. There are giants stalking to-day. The liquor traffic is one, and its presence and power suggest the opportunity of faithful citizens to serve their generation. In exile he showed himself patient and magnanimous. The object of envy, detracted, persecuted, hunted as a partridge upon the mountains, he showed himself un-

revengeful and generous. Twice his enemy was in his hand but he spared him because he was the Lord's anointed. In this he bequeathed an example of godliness to his people and the world.

Upon the throne he ruled as under the King of Kings; not that in his person and rule there were no faults. But on the whole he was faithful. He conquered the land, prepared for the building of the temple, and governed according to the will of God. And lastly as a poet he took his harp and sang those songs of Zion of his own creation which, more than any other part of Scripture, have been the meditation of God's people in all ages, and have proved themselves to be such a source of unfailing comfort and inspiration.

But the record closes when the hero falls asleep, upon which Miller remarks, quoting Victor Hugo, "The nearer I approach the end, the plainer I hear around me the immortal symphonies of the world which invites me. When I go down to the grave I can say, like so many others, 'I have finished my day's work;' but I cannot say 'I have finished my life.' My day's work will begin next morning. My tomb is not a blind alley; it is a thoroughfare; it closes with the twilight to open with the dawn."—R.

THE SHORTER CATECHISM

A minister has sent us the report of an incident in which the Shorter Catechism is the central feature. It is from the Sault Star, which quotes the Financial Post:

"Just before Sir James Dunn, Bart., President of the Algoma Steel Corporation, left his home in London the other day to sail for Canada, his friend, Max Aitken (Lord Beaverbrook) called him from Paris to wish him a successful trip and to tell him to enquire for a little package when he went on board the Empress of Britain at Southampton. On opening the package, he found a nicely bound copy of the Shorter Catechism with Beaverbrook's compliments.

"These men are both New Brunswickers; Beaverbrook, the son of a Presbyterian minister, and Sir James, the son of a Presbyterian elder; both continuing Presbyterians. Both have had their ups and downs in life and have turned many sharp corners, but away in the background is their early home upbringing, the value of which this incident shows.

"Beaverbrook was perfectly serious in sending the Shorter Catechism and his gift was equally understood and appreciated by Sir James."

The Star adds "The presentation is a tribute to both men and the world would be a good deal better off if the principles of that famous catechism played a larger part in the conduct of affairs to-day."

Diamond Jubilee Thankoffering



Reports from congregations in this particular are not expected so early after the summer vacation but it is gratifying to learn of deep interest on the part of individuals. The Church Treasurer reports quite recently the gift of \$150 from a lady in a town in eastern Ontario.

Then a lady residing in New York, but interested in The Presbyterian Church in Canada, who earlier assured the Editor that she would like to have a part in raising the amount required to meet the deficit, forwarded to us a few days ago the sum of \$50, two coupons, saying:

"They say he who gives quickly gives twice. I must believe the opposite is also true, namely, he who delays, only gives half. I am therefore enclosing two instead of one. However I have taken some comfort from the fourth last paragraph on the back cover page of the September Record which you kindly forwarded."

The saying which attracted the interest of this contributor is:

"The good done with a little money now may be far greater than that done by much more later, and is more sure to be done."

Then we have heard from one of our mission fields, British Guiana, Rev. J. M. Miller has written:

"This is to say that the British Guiana field is not behind the rest of the Church in rising to the need of clearing the deficit in honor of the Diamond Jubilee. I am asking Mr. Marshall to hand to the Treasurer a cheque for \$200 as a contribution from the field. This is a freewill offering from our people. As a Mission Council we simply told them of the Jubilee and the effort to clear the Church's indebtedness and of their own accord they responded in this splendid way.

"One teacher who is in charge of a school far up one of the creeks in the jungle, and whose salary is only eighteen dollars a month, sent his personal contribution of \$5. His name is W. B. Nanprashad.

"Another was from a negro girl (although our work is almost entirely East Indian), a servant in the manager's residence on a sugar estate, whose wages are probably about five dollars a month, sent a contribution of \$1 earned by making silk-covered coat hangers.

"I know our Canadian people will be interested in our generous response for the bonds which knit this field to the Home Church are strong."

These thoughtful and generous personal donors are examples to all others capable of similar service. Their gifts are a reminder of obligation and opportunity.

Assuredly also the generosity of a struggling mission may be paralleled proportionately by every congregation in the Church at home.

Let all concerned bear in mind that:

The close of the year draws nigh;

The Thankoffering must not interfere with current Budget obligations;

The coin-boxes sent to congregations are supplementary to the personal canvass and special collection, not a substitute;

Thankoffering remittances should be designated **DIAMOND JUBILEE THANK-OFFERING**, and offerings by the Coin-Boxes when forwarded should be designated, for the information of the committee, **Diamond Jubilee Thank-offering from Coin-Boxes.**

The ideal for raising and remitting Budget money is expressed in a letter from a Saskatchewan mission field:

"Enclosed please find money order for \$12.98, being the remainder of our 1935 allocation. We are very grateful to be able to pay this in full. Crop conditions are none too good here this year, but our people seem much interested in the work and only wish they could do better."

THE CONFESSION OF FAITH

A correspondent has requested us to reproduce an article on the Confession of Faith which appeared in the Record of June, 1924. It is some time since the request was made and we regret the long delay. The demands upon our space however made it impossible to respond earlier. Our correspondent is a minister and he has expressed his desire to place a copy of the Confession of Faith in every home of his congregation and the reproduction of this article is solicited so far as his congregation is concerned in order that each possessor of the Confession may place this in his copy as a preface.—Ed.

THE "Confession of Faith" is the Subordinate Standard of the English speaking Presbyterian Church throughout the world. The Supreme Standard of that Church is the Word of God "The Only Rule of Faith and Conduct."

A Confession of Faith or a Creed (from the Latin, *Credo*—I believe) is a confession or acknowledgement of what one believes about the subject or subjects taught in that Confession or Creed.

The "Confession of Faith" of the Presbyterian Church is what that Church believes the Word of God to teach about God, about His relation to man, and about man in his relation to God.

* * *

But why have a Confession or Creed? Why not be content with the Word of God. Why not let that Word speak for itself, and let every one draw from it his own conclusions as to its meaning and teaching? Why not?

A Creed or Statement of Belief is necessary to any definite religious organization because those who profess to accept the Bible, claim to learn from it widely different things. What some people claim to find in it other people claim to be untruth and error.

The Unitarian accepts in his own way the Word of God, but takes from Christ His Crown of Deity, and from sinners a Divine, Almighty Saviour, making Him merely a good man to be an example to us and not a Saviour to redeem us from sin and death.

The Christian Scientist, follower of Mary Eddy, accepts in his own way the Word of God, but denies sin and the Atonement, and much else of the Christian truth.

The Mormon accepts in his own way the Word of God, but justifies his harem because David and Solomon and others were much married.

Those who believe these different things naturally group together, while those who hold and wish to spread abroad the simple Evangelical faith of the Presbyterian Church, find it necessary to do likewise, and they have their "Confession of Faith" to set forth the great truths of salvation which they believe the Word of God to teach.

There are statements in that Confession—as there are in the Bible—hard to understand. But the purpose of the "Confes-

sion" is simply to set forth what is in the Bible, not to explain its mysteries.

Presbyterians do not attempt to reconcile all the mysteries that are in the Word of God or in the Confession of Faith. That is not their work. Their duty is to obey God's commands and claim His promises, leaving to Him the reconciling of things that are beyond our finite minds.

* * *

The Confession of Faith was drawn up, some three centuries ago, not by Presbyterians alone, but by a number of learned and devout men of different denominations in Britain gathered at the King's command in London, where for years they—"The Westminster Assembly"—labored to perfect it.

The Confession of Faith consists of thirty-three chapters, one chapter each on such great themes as—"The Holy Scripture"—"God and the Holy Trinity"—"God's Eternal Decree"—"Christ the Mediator," "Saving Faith," etc., etc.

Each of these thirty-three chapters consists of several sections, varying in number from two to ten. In most cases, the great Truth of the chapter is contained in the first section, while the remaining sections are, more or less, explanations of the first section, or inferences from it.

Some of these explanations and inferences bear the stamp of the times in which they were written, and do not, in the same manner, apply to the times in which we now live; but this does not affect in the slightest the great Doctrines or Truths of any chapter of the Confession, as given usually in its first section.

For example, in the third chapter of the Confession on "God's Eternal Decree" or, as it is usually known, "Predestination," a chapter so often misrepresented, the first section is as follows:—

"God from all Eternity did, by the most wise and holy counsel of His own will, freely and unchangeably ordain whatsoever comes to pass; yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of secondary causes taken away but rather established."

There are seven other sections in that chapter, sections of explanation and inference, but the great Truth or Doctrine of the chapter is summed up in this first section.

How it is that God foreordains and man is free, no finite mind can understand. But we do not need to understand or reconcile. Our part, as stated above, is to obey God's commands and claim His promises, and to leave to Him the reconciling of His plan and purpose and work.

* * *

After the Westminster Assembly had completed the Confession of Faith, they

condensed its great truths into shorter compass, in "The Larger Catechism"—and into still smaller compass in "The Shorter Catechism" for the instruction of the people in the truths of Scripture.

The Shorter Catechism contains all the great truths of the Confession, its System of Doctrine, but not the explanations and inferences, some of which as already stated bear the stamp of the times in which they were written, but do not affect the great truth of the chapter given in its first section.

Those who know the Shorter Catechism have a knowledge of the great truths of the Word of God, in briefer, clearer, more condensed form than can be found in any other book in the world.

These great truths will never be out of date so long as God and the human soul are not out of date. These truths will be truths so long as God and Truth and Holiness and Righteousness and Love exist, and so long as the human soul with its needs exists, and so long as sin and redemption from sin have a place in the thought of God.

* * *

While the Presbyterian Church did not prepare the Confession, she adopted it after it had been prepared, and it has ever since been the Subordinate Standard of the English-speaking Presbyterian Churches throughout the world.

A quotation from Chapter 3 of the Confession has been given above, teaching man's freedom of will and action with regard to God.

Chapter 23 teaches man's freedom of will and action in matters of religion, with regard to his fellow-men, in these words—

"Civil magistrates may not . . . interfere in matters of faith. Yet . . . it is the duty of civil magistrates to protect the Church of our common Lord, without giving the preference to any denomination of Christians above the rest, in such manner that all ecclesiastical persons whatever shall enjoy the full, free, and unquestioned liberty of discharging every part of their sacred functions, without violence or danger."

The Confession of Faith is thus quite up-to-date, because the great eternal truths of the Word of God of which it teaches, are never out of date.

* * *

The Confession of Faith should have a larger place in the training of the ministry of our Church, for whom it is specially intended.

And the Shorter Catechism, which sums up all the great Doctrines of the Confession and of the Word of God, should have a larger place in the training of the young in religious knowledge—for Christian knowledge is the foundation of Christian character and life.

A strong, stable Church "thoroughly furnished unto all good works"—and "not carried about with every wind of doctrine" is only possible where there is a solid foundation of the great truths of revealed religion in the Word of God. And nowhere can these be found in portable form, for carrying in memory, as in the Shorter Catechism of the Westminster Assembly, that matchless summary of the Confession of Faith.

When men speak slightly of The Confession of Faith as "out of date," "old tradition," etc., it is either because they do not know it, or because of their attitude towards the great truths of the Word of God which are therein contained.

BIBLE SOCIETY NOTES

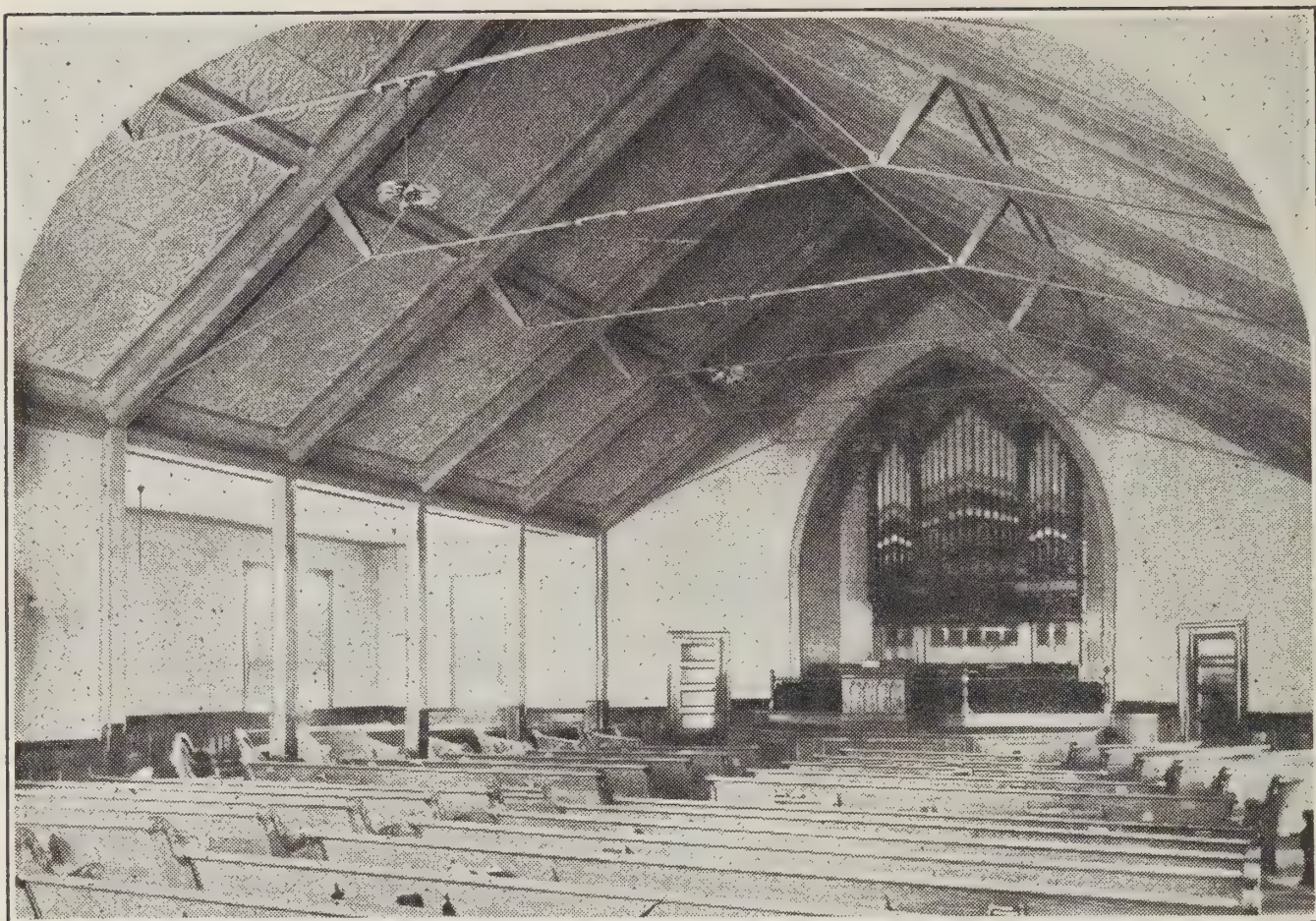
In connection with the Silver Jubilee Celebrations the King and Queen graciously accepted beautifully bound copies of the Bible, presented by the British and Foreign Bible Society. A letter of sincere thanks has been received at the Bible House, London, in acknowledgment of these gifts.

In commemoration of the 1200th Anniversary of the death of the Venerable Bede in the Monastery at Jarrow, 735 A.D., the British and Foreign Bible Society has made the suggestion to all Christian people that they should read the Gospel of St. John this year in memory of the Venerable Bede. His was the first complete translation of a Gospel in the Anglo-Saxon speech, and thus Bede's name and fame is forever associated, not only with his Ecclesiastical History, but with the first complete Gospel in the Anglo-Saxon speech.

Speaking recently in the Central Hall, Westminster, the Archbishop of Canterbury said, "I shall be grateful if it can be made known that I commend this helpful suggestion."

Last year nearly 11,000,000 copies of the Scriptures were issued by this Society. The American Bible Society issued over 7,500,000 copies and the National Bible Society of Scotland over 4,000,000. Estimating an issue by other organizations and the book trade of some 8,000,000 copies, this makes a possible annual circulation of over 30,000,000 copies. The number of languages in which the Bible is circulated in whole or in part is estimated at 968 out of a possible 2,000 languages spoken in the world to-day. Of these, 692 can be credited to the British and Foreign Bible Society.

The British and Foreign Bible Society in Canada and Newfoundland, consisting of 15 Auxiliaries and 3,590 branches, is endeavoring this year to increase its contributions by 20% in order to meet the growing world need for Bible distribution.



Interior St. Andrew's Church, Dawson, Y.T., Showing the Organ.

A FELLOW-PIONEER

Calgary, Alta.

Dear Dr. Rochester:

I have just been re-reading your contribution to the September Record on our great loss in the death of Dr. Grant. At the meeting of Calgary Presbytery on Tuesday last I was appointed a committee of one to bring in a resolution at the meeting on Friday and I was indebted to your article for some particulars. A copy of our resolution has gone forward to Mrs. Grant. Perhaps I should explain that the rather strange procedure, of a layman preparing such a resolution, arose from the fact that I was a member of St. Andrew's Church, Dawson, while Dr. Grant was the minister. I arrived in Dawson in 1906 (March) and like a good son of Auld Scotia had my lines and quite well remember taking them round to the manse and finding Dr. Grant on the lawn between the manse and the church, shown in the picture in front of the Record. Dr. John Pringle took charge of the services when Dr. Grant went out that fall and I was on the Board of Managers at that time. This also meant a seat on the Board of Directors of the Good Samaritan Hospital. Miss Smith (now Mrs. Dr. Forbes) was still the matron of the hospital at that time if I remember rightly, at least she was in that

position when I arrived in Dawson, but I am not sure whether she went out that fall or later.

I was sent up to Skagway by the Canadian Bank of Commerce in December, 1904, from Vancouver, and was there until 1906, when I was transferred to Whitehorse in February and then went on to Dawson in April that year. I think the Rev. J. A. Sinclair you mention was in charge at Skagway until it was declared U.S. territory, but can't find any trace of him after that, but he may have gone on to Bennett, where a church was built later. The Rev. R. M. Dickey you mention may have been in Hamilton Presbytery later, as I see that name in the General Assembly Acts and Proceedings at a later date.

I was glad to meet Dr. Grant in Montreal when I was one of the commissioners this year from Calgary Presbytery. It was also a treat to hear his voice again pleading the cause he had so much at heart. Grace Church, in which I have been an elder since 1925, has been making contributions to the One Step Forward Movement each year and I think will clean up their balance on the Deficit Fund this year. Unfortunately Rev. Mr. McNeill has accepted the call to St. John, Nfld, and will be leaving this month. . . .

With reference to the death of Dr.

Grant, I was telling Presbytery that when one of my friends was lamenting his leaving Dawson, he said that the way would be opened up for a successor, and as you know after Dr. Pringle filled in for the winter Rev. A. J. Sinclair came in from Winnipeg. I think the message the Doctor would give us to-day would be "Speak to the Children of Israel that they go forward." You mentioned in your article that St. Andrew's church was completed with a fine pipe organ. As I have a good collection of pictures from Skagway right on to Dawson I have selected a few that might interest you of the freeze up and break up on the Yukon, Dawson, and also one of the interior of St. Andrew's Church, showing the organ. You may keep these for your private files.

Thanking you for your fine article which was most interesting to us of the old Yukon days.

Yours very sincerely,

John A. Clark.

AMONG THE CHURCHES

Great Village, N.S.

A veteran resident of the community, and one long engaged in the public service, Mr. Angus Johnson, passed away recently. For sixty-one years he resided here and for thirty-four years served as postmaster. In recognition of this service he was honored by King George with a silver medal at the time of the King's Silver Jubilee. For thirty-eight years he was a member of the Presbyterian Church and was everywhere recognized as a man of sterling character and kindly disposition, qualities which won for him the friendship of all.

Valleyfield, Quebec.

At the Communion Service on August 4th, conducted by Rev. Walter Ross of Ormstown, six names were added to the roll, three of these new members by profession of faith and three by certificate. Mr. S. McMaster Kerr is the student missionary in charge. The organizations of the congregation are all active, including the Managing Board, the Session, of which Rev. Dr. J. D. Anderson of Beauharnois is the Moderator, the Choir, which has twelve members, the Sunday School, the Ladies' Aid, the Young People's Society, and the C.G.I.T. Group.

Sunnidale, Ontario.

A veteran member of the Presbyterian Church, Stayner, Mr. Hugh McCort, passed away on the 18th of August in his 90th year. He was a native of the county of Peel and for the greater part of his early life lived in Malton, serving as an elder in the church there. In 1892 he moved to the township of Sunnidale and became identi-

fied with the church in Stayner, of which he was a devoted member and generous supporter.

Horning's Mills, Ont.

The congregation at this place of which Rev. Albert H. Barker, formerly of Cardinal, Ont., is in charge, as stated supply, devoted two days, Saturday and Sunday, August 17th and 18th, to the celebration of its 63rd anniversary. Supper was served on the evening of Saturday by the ladies of the church to a large company assembled in the schoolroom. Following this a play entitled *The Glow Lights of San Rey* was presented in the large shed specially prepared for the occasion. This was presented by the Maxwell Dramatic Club under the direction of Rev. A. Bushell. Interspersed in the program were short addresses by the local clergy and Rev. Dr. Wylie C. Clarke of Amherst, N.S.

The Sunday services were held in this improvised sanctuary at 11 a.m. and 7.30 p.m. Dr. Clarke preaching on both occasions. At the morning service Mr. Barker read a historical statement showing the progress of the congregation since the days of the earliest settlement in Dufferin County. The present church building was completed in 1913 during the ministry of Rev. W. M. Bellsmith. Since 1925 the field has been supplied by students. Mr. Barker supplied the pulpit in the three stations of the charge, Horning's Mills, Shelburne, and Maple Valley, during the winter of 1934 and in April of this year was appointed stated supply. The Shelburne station is no longer a part of the field however.

The anniversary services were the occasion of welcoming friends and former members and adherents of the church from great distances. The service of praise was led by a choir consisting of members of early choirs who had come from many different places to join in the celebration.

Big Harbor, N.S.

South Gut Presbyterian Church laments the death of a devoted member and officer, Mr. Malcolm MacMillan, who passed away in his seventy-eighth year. For ten years he was Clerk of Session, and he was held in honor for his fidelity to the congregation, his wise counsel, and diligence in the service of the Church.

Tyne Valley, P.E.I.

The 65th anniversary of the Presbyterian Church was the occasion of large congregations assembling in celebration of the event. Five of those present were members of the congregation when the church was dedicated, all ladies, and recognition of this was made by presenting each with a

bouquet at the close of the service. The service was conducted by the minister, Rev. Edwin J. White, who preached on Hebrews 10:23, "Let us hold fast the profession of our faith without wavering." The founders of the congregation were cited as examples of such steadfastness. Mr. White referred in terms of tribute to the lady pioneers present, to the ladies of the congregation who had greatly assisted in paying off the debt, and to Mr. Mollison of Summerside, who had carefully prepared pioneer records.

From a historical sketch read by the minister, it is interesting to note that the church was completed by stages with considerable intervals between, first the building, then floors, and finally seating.

In 1874 it was decided to raise the stipend by the offerings presented on the first day of the week. Missions were cared for by two lady collectors who also canvassed the congregation for the erection of a manse. In 1875 the seats were sold at public auction, bringing \$10 to \$30 a year, and a tender for heating, lighting, and cleaning of the church was accepted at the cost of \$17.00 a year. The minister in his anniversary message emphasized missions as the work of the church and the personal responsibility of the members in this regard was faithfully presented.

Stayner, Ont.

Barrie Presbyterian, W.M.S., records its sorrow and sense of loss in the death of Sarah Elizabeth Ayerst, wife of Mr. A. E. Swallow. She was a valued member of the Presbyterian and a faithful and efficient worker in the Stayner congregation. For five years she was President of the W.M.S. Auxiliary, and upon retirement was presented by the Auxiliary with an Honorary Life Membership. While thus engaged in the church she was a member of the Board of Education.

North River Bridge, N.S.

In severing his connection with the congregation of North Shore and North River, Rev. Malcolm Gillies delivered his farewell message in Indian Brook Church, speaking upon "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ."

A very hearty welcome was extended to Mr. Gillies and family by the congregation of Milan, Que., to which he had been called. Following the induction a company of about 200 assembled for supper in the Church Hall and expressed their goodwill in heartiest greetings.

Tara, Ont.

Knox Church has progressed three-quarters of the way towards the century mark. In mid-summer the congregation observed

its 75th anniversary and chose as a fitting time for publishing a history of the congregation the Jubilee of The Presbyterian Church in Canada. On the two Sundays devoted to the celebration the congregation had the privilege of hearing at both services, on the first Sabbath, the Moderator of the General Assembly, Rev. Dr. J. S. Shortt, and, on the second Sabbath, Rev. Major J. C. Tolmie, whose father, Rev. Andrew Tolmie, for the years 1863 to 1874, while resident in Southampton ministered to the Tara congregation. The Y.P.S. marked the occasion by presenting to the congregation a communion table with suitable inscription. For several years the congregation has had no deficits and the missionary allocations have been fully met. One of their young men, Mr. H. G. Funston, is pursuing his studies for the ministry and has served on the mission field for three summers.

It was in 1851 that two hardy pioneers, Mr. Richard Berford, and Mr. John Hamilton, settled in the unbroken forest, and nine years later a frame church was erected. The present building was dedicated on December 9th, 1875, and when the offerings for the Sabbath and the Monday evening following were counted, it was found that the cost could be met. The present minister, Rev. Peter Reith, was inducted on June 16th, 1925.

Dunvegan, Ont.

Large congregations attended the anniversary services, the 95th of the old Log Church and the 55th of the formal opening of the present Stone Church, held in Kenyon Church, Dunvegan, on Sept. 8th. The minister, Rev. Dr. D. N. MacMillan, conducted both services, being assisted in the evening by the Rev. W. B. MacCallum of St. Elmo, who withdrew his service. Addresses on the history of the congregation were given, in the morning, up to the beginning of the present church, and, in the evening, since that time. There was special singing at both services, the choir in the evening being assisted by members of the choir of St. Andrew's Church, Avonmore, Dr. MacMillan's home congregation. On Monday evening at the church supper Rev. J. D. MacKenzie of Avonmore and other neighboring ministers gave addresses.

The earliest record shows that Rev. Daniel Clark of Indian Lands ministered to Kenyon during the year 1838-9, receiving from the congregation £25 as one-sixth of his stipend. The Rev. A. F. McQueen, ordained and inducted December 5th, 1858, was the first settled minister. It is interesting to note that a report of the opening of the Stone Church on Sept. 9th, 1880, appeared in The Presbyterian Record for November of that year.

We give here the report mentioned.—Ed.

Kenyon, Glengarry: A substantial and commodious new stone church was opened for worship at this place on 9th September. It is seated for 600 people and cost between \$6,000 and \$7,000, and is almost free of debt. Rev. Messrs. Fraser of Indian Lands, and Ross, of Kirkhill, conducted the services, the building being crowded at both services to its utmost capacity.



St. Andrew's Church, Spencerville, Ont.

This congregation now ranks among the centenarians and in celebration of its 100th anniversary devoted the period of August 9th to 19th to special services of a varied character.

Friday the 9th was devoted to an Opening Re-newal Service in the evening, Rev. Dr. Norman McLeod of Brockville being the preacher. Sunday following was designated Conventicle Sunday with an Old-fashioned Communion Service in the morning. The minister, Rev. A. W. R. MacKenzie was in charge. Dr. Harvey Car-

michael of Whitby, a native of Spencerville who united with the church there at the age of twelve years, preached, and the following assisted in the communion, Rev. Dr. John Taylor, Prescott; Rev. J. V. Mills, Walkerton; Rev. C. A. Mullin, Flamboro; Rev. Dr. John McDougall, Barrie, with elders from Prescott, Kemptville and Ottawa. In the evening Rev. John McDougall, Barrie, a former minister, preached. Mr. Daniel M. Bayne, Kemptville, served at both services as precentor.

An evening was set apart for the church organizations, each of which had its special representative to present its work. Pictures were on exhibition of the organizations as now constituted and of deceased leaders.

Former Members Re-Union was marked by a service in the afternoon in St. Andrew's Cemetery when the memorial gates, tablets, and other memorials, the gifts of friends, were unveiled and dedicated. In this service the minister was assisted by Dr. N. A. McLeod. Adjournment was then made to the church lawn, when a service was held, addresses given, with vocal selections, and a welcome extended to visitors from many distant points. Afternoon tea was then served to about 200 in the Masonic Temple. In the evening a Former Members Service was held in the church when portraits were unveiled and sketches given of ministers of the congregation, including Rev. Dr. Robert Boyd, Rev. Dr. W. J. Dey, Rev. J. A. Sinclair, Rev. A. W. Drysdale, Rev. Dr. John McDougall, Rev. Andrew Melville.

Centennial Sunday was observed on the 18th when Rev. John Kellock of Vernon preached in the morning, and Rev. Charles Mullin of West Flamboro in the evening. A mid-day memorial service was also held in St. Andrew's Cemetery when the graves were decorated.

The closing feature of the celebration was the annual dinner on Monday evening, followed by a program of music and addresses. The Brockville Pipe Band was in attendance and special features were the lighting of 100 candles and the cutting of a birthday cake. The last event of the closing was the pealing of the silver-toned church bell, which rang in the second century while the audience remained standing.

At the morning service on the 18th a marble tablet placed on the wall at the front of the church, the gift of the Session and members, was unveiled by Mr. A. W. Keillor, Clerk of Session. It bears the names of Rev. Robert Boyd, founder of the congregation in 1835, and Rev. Dr. W. J. Dey, in whose ministry the church was erected in 1877. The dedication of the tablet was made by Rev. Charles Mullin, a former minister. A Book of Remembrance was provided for the period of the celebra-

tion and upon it were inscribed the signatures of over 700 of those present.

Gifts received were a beautiful Pulpit Bible from Mr. Elizabeth Thompson of Rosedale, B.C., in memory of her husband, Rev. Geo. Thompson; a set of communion linen from Miss Ruth Hogan, in memory of Margaret Irving; portraits of Mrs. David Kellock, wife of a former minister, and of Miss Blair, W.M.S. organizer of an early period, from Miss Jean Kellock, a former president of the W.M.S., and a daughter of Rev. David Kellock.

The sum of \$600 was reported representing the offerings during the celebration.

The beginnings of the congregation go back to the time when Rev. Robert Boyd, a minister from Ireland, settled in Prescott in 1820, the result of his zeal and labor being the establishing of the Presbyterian Church in a large area in which Spencerville is situated. In 1835 the mission stations of Spencer's Mills (Spencerville), Raney's Corners (Mainsville) and Port Elgin (Cardinal) were organized under the name Spencerville, and this newly formed charge continued under the pastoral care of Dr. Boyd until 1846. Then Rev. James Geggie was inducted as minister. The second church was erected in 1837, and served for forty years. In 1876 with the Spencerville charge and Raney's Corners united, Rev. W. J. Dey became their minister. During his ministry the third church, the present building, was erected on the site of the previous building. This was opened by Rev. Dr. MacVicar, Principal of the Presbyterian College, Montreal, on February 24th, 1877, and was erected at a cost of \$10,000. The present minister, Rev. A. W. R. MacKenzie, was inducted in 1926.

Charlottetown, P.E.I.

The picture of Zion Church which appears on the cover page shows a spacious building. It has accommodation for 1,200 and with its school room, which on occasion may be included in the auditorium, it will seat 1,500. The building was completed in 1913 at a cost of \$65,000, and at the time of the dedication, on May 11th of that year, a modest debt of \$14,000 was reported.

The congregation, as it now is, was formed by a union in 1870 of the Free Church and Queen's Square Church, and its history has been marked by rapid growth. In 1874 at one Communion 119 new members were received, and in 1886 the record was 126 for the year. By the vote on union the congregation retained the church, the poll showing 300 against union and 212 for, but its financial strength was seriously reduced. Nevertheless at the recent celebration of the seventy-fifth anniversary of the founding of the congregation, and the twenty-

second of the opening of the present edifice, the mortgage was burned and it was announced that "the last dollar of debt on the buildings, ground, and equipment had been paid." The minister, Rev. G. Carlyle Webster, has been in charge since 1931, and in that time has received 232 new members.

Hamilton, Ont.

The story of St. Andrew's is most fully and attractively given in a book entitled *From Wentworth Mission to St. Andrew's Church*. This book bears the dedication:

"In affectionate memory of Elizabeth Burton Jamieson, the influence of whose life abides in St. Andrew's and of all the founders and pioneers of the church who builded better than they knew this book is lovingly dedicated."

The history concerns not only the congregation but the city as well, going back to earliest pioneer days about the year 1800. In larger part this book is the work of Mr. John Jamieson, son of the pioneer lady whose picture is here shown. Mr. Jamieson "happily is still actively associated with the church," and his work in preparing this history evinces great care in the preservation of records and memorials, a duty enjoined by his sainted mother lest the labors of the pioneers should be forgotten.



MRS. ELIZABETH BURTON JAMIESON.

The occasion of this article is the observance of the semi-centenary of the congregation early in the summer, for it was on June 30th, 1885, "the Presbytery of Hamilton met in the little roughcast mission church which stood on the west side of Wentworth Street between Barton Street and the Grand Trunk Railway, and organized Wentworth Presbyterian Church with twenty-eight members." The name Wentworth was retained for nineteen years, and in 1904 it was changed to St. Andrew's.

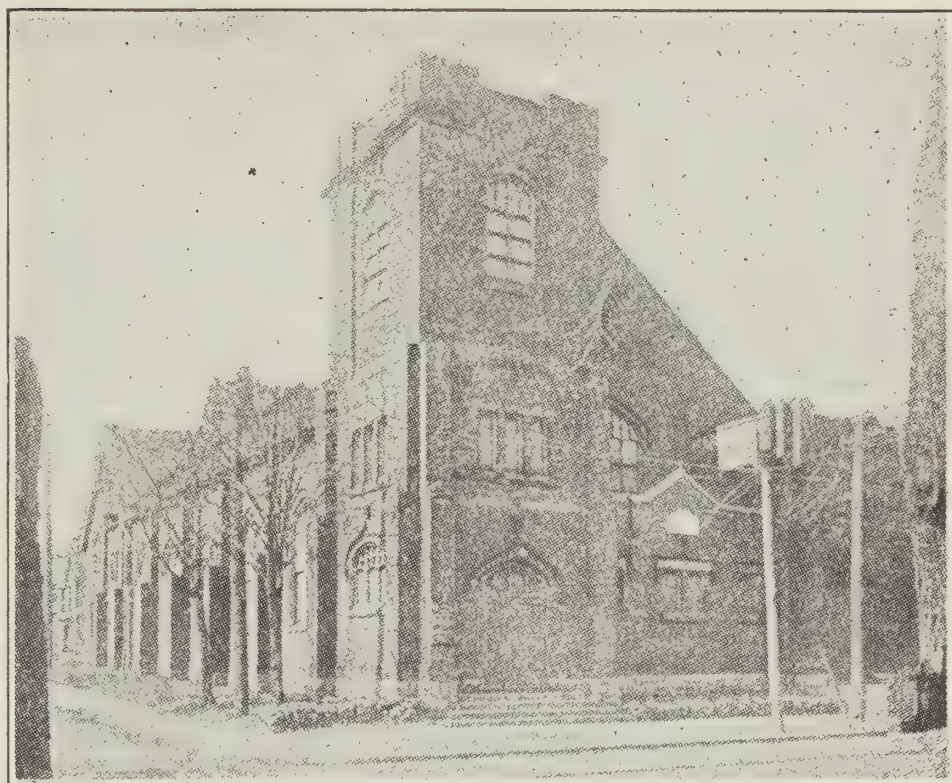
The celebration extended over two weeks and embraced three Sundays. On the first

of these days the sermons were preached by Rev. Principal Mackenzie of Montreal College, on the second by Rev. J. A. Wilson, of Palmerston, a former minister, and the third by the Moderator of the General Assembly, Rev. Dr. J. S. Shortt in the morning, and the minister Rev. C. L. Cowan in the evening, the communion being held at both services. At the service preparatory to the communion Rev. G. M. Dunn of Toronto preached.

Special features between the Sabbaths were: Congregational Banquet, Young People's Night, Prayer Meeting, Men's Night, Ladies' Night, Choir Night, Home Department, W.M.S., Y.W.A. and Cradle Roll, and a night devoted to the Old Ladies' Home by the Young People's Society.

The present spacious edifice in which the congregation assembles and the work of the Sunday School and other organizations is carried on was an enlargement of the previous building and was dedicated on December 9th, 1906.

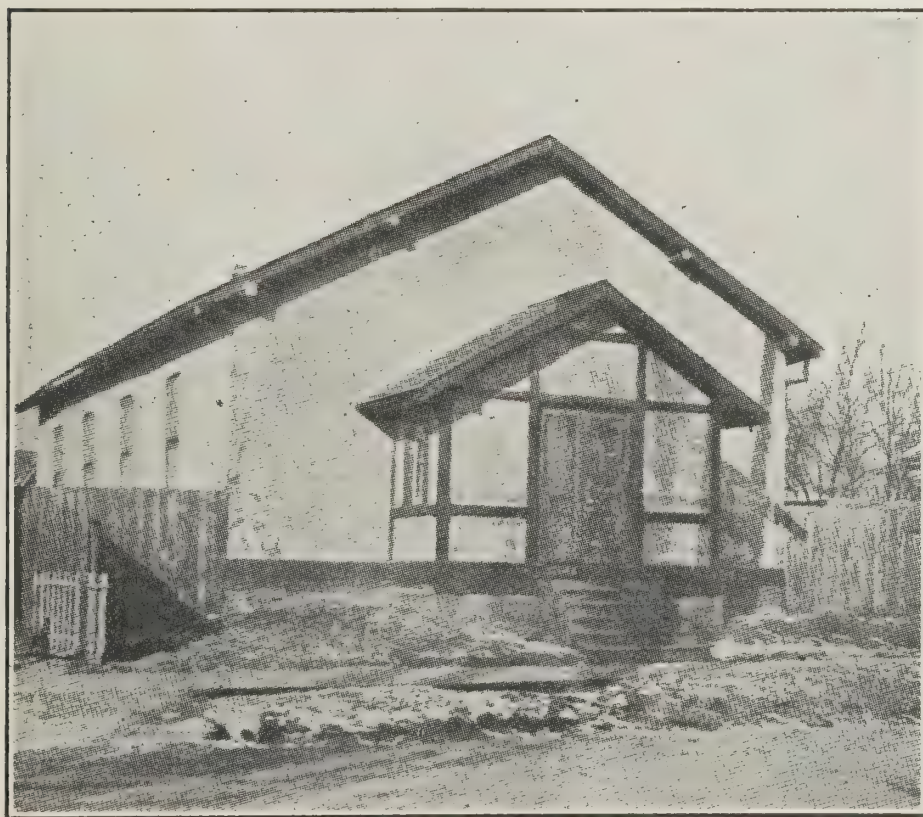
The historical sketch refers to the part



ST. ANDREW'S CHURCH, HAMILTON, ONT.

taken by St. Andrew's in the Great War 1914-1918, 259 men from the congregation having enlisted, thirty-four of whom made the supreme sacrifice. To their memory a tablet was erected in the church.

Church Union in 1925 drained seriously the resources of the congregation. Over 380 members left, among them thirteen elders. Almost the entire W.M.S. went into the United Church, with a large number from the Home Department and the Ladies' Aid, and the entire Christian Endeavor Society, one member excepted. The choir was almost depleted and the Sunday School lost fully 200 pupils and nearly 30 teachers and officers. One board remained nearly intact, the Board of Management, and to that body much credit is due for the saving of the church and the construction work which followed.



WENTWORTH MISSION.

Mr. Cowan, the present minister, was inducted on May 8th, 1925. In the ten-and-one-half years of his ministry 729 new members have been received, the majority on profession of faith. The congregation gave three of

its number to the ministry, Rev. Francis James Martin, Dr. Neil Leckie, and William Wilson, and two lady missionaries to serve in the foreign field, Miss Elizabeth McLeod, and Miss C. V. Baxter. At present four students are in preparation for the ministry taking their university course, while others looking forward to that service are in attendance at the Collegiate.

The minister pays a tribute to the support and co-operation he has experienced at the hands of the Kirk Session, the Board of Managers, and all other officials and organizations.

CLERK OF PRESBYTERY

Rev. J. N. Hepburn, of Lethbridge, Alberta, was appointed Clerk of Presbytery of MacLeod recently, and all correspondence should now be addressed to him."

NAME OMITTED

Through an oversight, the name of Rev. A. M. Shannon was omitted from the Appendix to the Roll of the Presbytery of London, as printed in the Acts and Proceedings of the last General Assembly.

J. W. MacNamara,
Clerk of Assembly.

BOOKS

Thus Saith the Lord

Samuel Vanden Hoek, Published by The Scriptures Publishing Society, Grand Rapids, Mich., U.S.A. Price, Cloth \$1.00, paper, 75c.

This book has been designed somewhat after the form of a concordance only it has to do with subjects, and not with words. It will prove helpful to the student of the English Bible who wishes to know what the book itself says about various subjects. It has to do with all aspects of belief and conduct and should be of advantage to all seeking fuller knowledge of the Word.

* * *

The Christian Adventure

A. Herbert Gray, D.D., Student Christian Movement Press, 58 Bloomsbury St., London, W.C. 1. Price 1/-.

This is another of the Religion and Life Books series. It is an endeavor to interpret Christ for our guidance in all aspects of life and so vividly does it confront us with our exacting obligations as professed followers of Christ, it is worthily entitled The Christian Adventure. It is not lacking in strength of appeal to count the cost of discipleship, while at the same time exalting

the duty of surrender to these ideals and encouraging us to the venture.

* * *

Bible Books for Small People

From the Student Christian Movement Press, London, W.C. 1, we have three very attractive little books, Jesus Friend of Little Children, The Nobleman's Son, and Hosanna to the King, by Muriel Chalmers, illustrated by Roberta F. C. Waudby. The series to which these are additions number twelve, exclusive of these. So attractive are these little books that they would gladden the heart of any child, and the stories are from the Bible. Price 1/6.

* * *

Letters From Dad

R. W. Dickie, published by Presbyterian Publications. Price 35c.

Two series of letters under the heading Letters from an Old Minister to His Son in the Ministry, appeared some years ago in The Presbyterian Witness. A selection from these has lately been made by Rev. N. A. MacEachern. Readers of this book will have the privilege of meditating upon life with one who thoroughly enjoyed it and could speak and write about its problems attractively and with profit, for he had clear discernment, sound wisdom and discretion, the gift of homely speech, and the grace of humor.

* * *

Our Church

W. M. Kannawin, B.A., D.D., published by Presbyterian Publications, Toronto. \$1.00.

Not infrequently we have had the desire expressed in correspondence for a book about our Church that would be convenient, comprehensive, though brief, and helpful. This want has been met by Dr. Kannawin, Secretary of the Board of S.S. and Y.P.S., and it has been well met. It is a handbook that will prove most useful "for those thousands of young people who have not had the privilege of studying the history and polity of the Presbyterian Church with some degree of thoroughness as in the case of ministers;" and the young people will not be the only class to profit. It may well be placed in the hands of all in the Church for the information which should be in possession of all and which is so clearly and concisely presented.

* * *

What We Believe as Presbyterians

M. E. R. Boudreau, B.A., B.D., S.T.D. 60c. per copy, Box 260, Chatsworth, Ont.

This is a book kindred to Dr. Kannawin's but in still briefer compass, and as the title indicates is concerned chiefly with beliefs. We direct our reader's attention to the advertisement in this issue which somewhat fully sets forth the character of this treatise.

REV. JAMES GREER

The Belfast Witness reports the death on August 18th, at his home in Belfast, of Rev. James Greer, at the age of seventy years. He was a native of Randalstown, Ireland, and studied at Queen's University. Having come to Canada he served the Presbyterian Church for over seventeen years. He was ordained in 1908 and his full ministry was given to the West, serving successively at Lipton, Kelliher, Keddeston, Liberty, Round Lake, Lampman, and Briercrest, all in the province of Saskatchewan. In 1934 he was given leave by the Assembly to retire. He returned to Ireland and spent the remainder of his days there.

MRS. G. W. FARYON

On August 23rd, Mrs. Martha Faryon, wife of our veteran minister, Rev. G. W. Faryon, passed away at Victoria Hospital, Winnipeg, after a long and painful illness, in her eighty-first year.

She was of the race of the pioneers, coming west from Ontario with her first husband fifty years ago. They settled at Belmont, Manitoba, and there she met all the hardships of those early days, and was of great service to the community by her skill as a nurse, and her kindly sympathy with all who were in any trouble.

Left a widow, she married Mr. Faryon, who was then Presbyterian minister at Belmont, and there as his wife, she continued her ministry of helpfulness. In later years they served the church at Elva and Little Britain and Winnipeg, and in all these places she is lovingly remembered.

In Winnipeg her connection was with First Presbyterian Church, and as long as health permitted, she was a devoted member of the Women's Missionary Society.

MRS. A. D. MacKINNON

A heavy loss fell upon the home of Rev. A. D. MacKinnon, Little Narrows, N.S., when death took from the home circle the beloved wife and mother at the early age of thirty-seven years. A bride of but three years she has left two small children. Mrs. MacKinnon was a native of West Bay, Cape Breton, and for some years gave herself successfully to the work of a teacher. Later she qualified as a nurse by a course in Massachusetts Hospital, Boston, having graduated in 1932. She was married the same year and wholeheartedly took up the work of the church. She was active in the W.M.S., Mission Band, Ladies' Aid, and Choir, and was elected President of the Inverness Presbyterial in June, 1935, just a month prior to her death. The bereavement was not of the home merely but of the community as was shown in the extraordinarily large attendance at the funeral service.

MR. T. C. JAMES

It would be difficult to state how far back Mr. James' connection with the Church in a representative capacity goes. Our earliest recollections of Assemblies gives him a place in that body and we became intimately associated in committee work. When in later years after his retirement he moved to the West and later to Ontario, we maintained correspondence. His was a long experience of active service in the church locally and at large. His early and longest church relation was in St. James Church, Charlottetown, and while there he was outstanding in the Presbytery and Synod. In 1871 he came from the New York office of Cyrus Field, of Atlantic cable fame, to take charge of the Prince Edward Island telegraphs, a post he held for forty-one years. His death took place on August 1st at his daughter's home, Schomberg, Ont. Rev. Dr. R. Morehead, Legate of St. James Church, Charlottetown, paid the deceased this tribute:

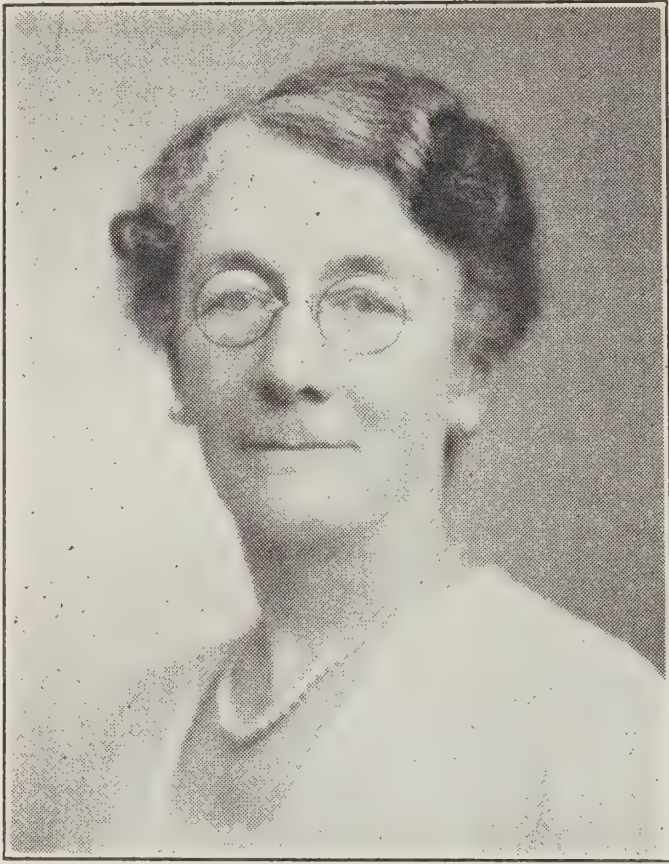
The Late Mr. T. C. James

I know that many in this congregation will have heard with the deepest regret of the death of Mr. T. C. James, who, for a lengthy period of years, was a highly esteemed and valued member of St. James Church. As a member of the Kirk Session he upheld that sacred office with dignity and occupied it with usefulness, taking not only a leading part in the counsels of the Session but also in the affairs of the Presbytery, and the welfare of the Church at large. Probably he will be best remembered for his splendid work in the Sunday School and among the young. And there are those in Charlottetown and elsewhere who owe a debt to his interest in them in their early years. His memory will be cherished as part of the fine traditions that belong to St. James Kirk.

I look not back—
Such looking is too painful;
The vanished years,
But fill with vain regrets;
I leave the past with Him,
Who, not disdainful
Of His own handiwork,
Forgives, forgets.
Nor forward—
Who could bear the knowing
Of all the unseen
Holds within its shade;
Sufficient that,
He, daily grace bestowing,
Even in darkness
To walk unafraid.

—Selected.

Out of suffering comes the serious mind;
out of salvation the grateful heart; out of
endurance, fortitude; out of deliverance,
faith.



Mrs. W. A. McLennan, Pres. W.M.S. (W.D.)

A SALUTARY LESSON

This story is of a minister who does not permit us to mention his name or the name of his congregation, but the story itself is of such interest to the whole Church that we believe it ought to be published.

In less than a year after his induction a minister discovered that his small congregation, hard pressed for money, had for three years drawn upon the Budget funds to the extent of \$700, to meet congregational expenses. Disapproving of this the minister called a meeting of the Board of Management, explained to them that this was a conversion of funds and was a matter of serious moment; and the money should be returned. The Board then asked him to call a congregational meeting. This was done and the matter duly laid before them. It was then agreed that the amount should be repaid. One member of the congregation however thought immediate action was required and offered, if the congregation would at once appoint a committee to collect the amount due without interference with the Budget for the present year, to pay the last \$300 of the \$700. The motion was carried unanimously and the committee appointed forthwith with the happy result that within a very short time the entire amount was raised. Thus the congregation redeemed itself and by the timely intervention of the minister learned that money must be handled in fidelity to the trusts imposed, that it cannot lawfully be diverted from the purpose for which it was given.—Com.

BEKEVAR A HUNGARIAN SETTLEMENT IN SASKATCHEWAN

Rev. Frank Kovacs, B.A.

HAVING been entrusted with the spiritual care of the Hungarian Presbyterian congregation at Bekevar for six months, a period extended to one year, we reached our destination on the 1st of May after a strenuous motor trip. Our enthusiasm for the West was dampened by the hot wind and the dust storm which greeted us the very first day after arrival. Our car stopped twice on a trip of seven miles. On the road almost every hour we passed a caravan consisting of a truckload of household effects, children and the driver with a woman or a lad driving the cattle and horses, all they had saved from the scourge of drought, dust-storms, depression prices, and last, but not least, the grasshoppers.

One may judge the extent of the disaster which overtook the farmers of south-western Canada from the fact that for thirty years from the time of settlement Bekevar had never failed to have a crop. It was not always excellent and never extraordinary but the gentle-rolling, bushy land always yielded a good living; but now, for five years in succession, the man who harvested a few bushels above the seed sown considered himself fortunate, and many got nothing.

To the credit of the people of Bekevar let it be said, they are not moving, nor are they considering moving, north or east for they trust God to improve their condition. True, there were ravens of disaster who prophesied ruin and advised flight, but the children of predestination were deaf to their cries. Speaking of ravens, I recall the remarks of a farmer-prophet who stopped me on the trail one day as I walked to a nearby farm to warn me that, as far as spiritual life is concerned, Bekevar, Peace-Fort, is hopeless for it is no more the fortress of peace but the cursed place of discontent and strife. I have kept that in mind but I long ago learned that, whereas unbelievers consider everything and every-one evil until the contrary is discovered, a Christian should consider all good, or at least redeemable, until the contrary is established and here I was not disappointed. I found the most attentive congregation a minister could wish for, eager to hear the Word of God, eager to follow their leader in every good thing, ignoring the influence of critics and hypocrites. Certainly there was some strife and discontent but much of it was artificially awakened and kept alive in the hotbed of financial distress and the atmosphere of congregational difficulties.

Peace however is a relative conception. In Bekevar, as anywhere else, those who



THE CONGREGATION, BEKEVAR.

faithfully strive for the rule of love and right have a satisfaction in the Lord which those who constantly rebel against God's Spirit cannot possess or understand. One need only to look into the blessed features of the majority of worshipers at the Bekevar church to understand this. How eagerly they enter the large church on the ringing of the second bell. How they sing and how they listen, and how they endeavor to live their Christian convictions. It is safe to say that at Bekevar religion is a real living force, a decisive factor in individual, family and community life. The church is the centre of most activities.

There are close to a hundred families in the congregation. As space on cars and buggies, or sleighs, is limited, the families being large, children and young people have to take their turns at coming to church. Still, out of the usual congregations of 250 or 300 about half are children and young people. The Sunday School precedes the service which is held in the afternoon. The largest class is the pastor's Bible class. It is a real joy to speak to as many as 75 young boys and girls at a time. As not many of the younger children, of whom there were about 150 in the congregation, could attend services, so the church went to them. We held Monday schools at three different points with about 100 children present. In all these activities Mrs. Kovacs, working under the W.M.S. Board, was an indispensable help. She also aroused the interest of the women in church activities. They cheerfully and successfully banded themselves into a Women's Missionary Society, with an attendance of thirty-five at the opening session, and the Ladies' Aid Society. It is interesting to note, that many

men constantly attend the missionary meetings of the women. Let us hope that they will soon start a Men's Missionary Society. An interesting feature of the church activities at Bekevar is the week-day service in homes. Last winter, for instance, these services were kept going in the worst below-zero spells. Often the service would be held in a small house when the young people who were crowded out went upstairs and listened through the air-holes. The average attendance at these services was 100.

The young people conducted their meetings in a commendable way, their devotional or recreational gatherings being held in a spirit of true Christian fellowship. The family Bible and hymn book play an important role in the life of the community. On long winter nights they are read, sung, and even explained by the head of the family.

Of course, there have been difficulties in the minds of the people, as well as detrimental factors in church life. But we have during our stay at Bekevar concentrated the people's attention on the positive things and they were responsive enough to a forward-looking program and while busying ourselves with the problems of the church, the people managed to forget, or push in the background, the terrors of depression, drought, grasshoppers, sandstorms and the like.

One could write a great deal more about the mutual pleasure of pastoral visitations at Bekevar, and the loyalty of the people to our Presbyterian Church, if space allowed.

It was not an easy task to take leave of the good people of Bekevar and as our car



Communicants' Class, Bekevar.

rolled out from the (thank God!) rain-soaked district on the tenth of May we concluded that, after all, the settlement deserves the name of Peace-Fort.

Since the above was written we regretfully report that once more the settlers in and about Bekevar have met with complete failure of crops so far as wheat is concerned. It appears that this has been entirely destroyed by rust. It is a very trying experience, following five years of drought. The patience of the sufferers is very great indeed. Just before going to press Mr. Kovacs advised us of this serious misfortune.—Ed.



MISS HELEN MACKINTOSH.

Miss Mackintosh comes to the post of Editor of Glad Tidings, as successor to Miss Mamie C. G. Fraser, well qualified for the work. She is a graduate of Queen's University with the degree of M.A., and has had two years of post-graduate work at the Sorbonne, Paris. For some years she was a teacher in Humberside Collegiate Institute, Toronto, and spent last year in

England on leave of absence from the Board of Education. Her home is in Madoc, Ont., where her family are staunch supporters of the Church, Mrs. Mackintosh having been Presbyterian Secretary for Glad Tidings for some years.

BRITISH GUIANA

To Rev. David Marshall in 1933 a difficult task was assigned and to him the Church is deeply indebted for the wisdom and thoroughness with which he discharged this responsibility. The General Board of Missions instructed Mr. Marshall to proceed to British Guiana for the purpose of investigation of the mission and re-organization. For several years before coming to Canada Mr. Marshall had served the Church of Scotland in that colony.

On his arrival in November, 1933, he found Mr. Fisher, missionary for Essequibo ill, and two weeks later he died. In the early part of 1934 Dr. and Mrs. Cropper were absent in the Barbadoes and upon Mr. Marshall devolved the whole work of our Church in the colony. A further difficulty arose from the devastation wrought by the worst storm in the history of British Guiana. Certain districts for several weeks were under water requiring the services of a boat in some places to make one's way over the public roads. An additional task was provided in housing and feeding the destitute, the mission buildings being used to provide shelter for the homeless.

The main task, re-organization, received Mr. Marshall's earnest attention notwithstanding. The sickness and death of Mr. Fisher, who was mission treasurer, made it difficult to ascertain the financial standing of the mission. Finally this problem was solved and the affairs of the Burial Society, a rather important organization, put in order. Then the next duty was so to order the business of the mission as to keep expenditure within the income. This was accomplished by retiring several workers and assigning to others the dual service of catechists and teachers, and at the close of 1934, notwithstanding the adverse conditions, the mission was sustained in its integrity and not a single church closed.

The educational problem was attacked. Primary education had been for some years a heavy drain upon the resources of the mission. After much correspondence and many interviews with the Governor and Director of Education, an agreement was reached. The Government grant for this purpose was so substantially increased that from January 1936 these schools under the control of the Mission will involve the Mission in no financial responsibility, thus relieving the funds of a very heavy charge. The school work is very important as a missionary enterprise for every day thou-

sands of Mohammedan and Hindu children come under the influence of Christian teachers and enjoy religious instruction.

With respect to the Girls High School, the Government also responded generously and agreed to a one-hundred-per-cent increase in the grant. The only charge now on the mission funds in the realm of education is the salary of the head of the Boys High School. Mr. Marshall expects that in 1936 the Government will assume this obligation also.

Attention was next given to the re-organization of the church. All that seemed necessary in this connection was not accomplished, but a very good beginning has been made. Without neglecting the outlying stations attention was concentrated upon certain important centres. In the absence of Sessions, local committees have been organized to deal with the problems in their respective districts. In St. Cuthbert's Church, Georgetown, the first Church Session was formed. In this church during the past year the membership has doubled. A young people's society has been formed, a troop of Boy Scouts organized, and several classes for women and girls have been inaugurated under the care of a lady missionary, while the members of the congregation have formed themselves into groups to do intensive visitation and evangelistic work.

The first local effort at church building in the history of the mission was undertaken by a small group in Leguan, Essequibo. On the 23rd of October, 1934, the Mission Council travelled to Leguan to open and dedicate the beautiful church erected by the local Christians.

The appointment of an East Indian teacher as clerk relieved the missionary of much clerical work and correspondence. A Central Burial Society has taken the place of the several which had carried on for some time, the whole work of the mission in this particular being now controlled from one centre.

Mr. Marshall pays tribute to the catechists and teachers who in the face of opposition and in the experience of not a few hardships have upheld the best traditions of our Church and to the many church members who have given time and talent to the work.

From the 27th of November, 1934, the mission had the benefit of the services of an additional missionary in the person of Rev. J. MacBeath Miller, formerly of Palmerston, Ont.

The statistics of the mission are as follows:—Churches, 29; Preaching Stations, 49; Catechists, 23; Catechist-teachers, 9. Sunday Schools, 78; Pupils (Sunday Schools) 2207; Sunday School Teachers, 80; Primary Schools, 30; Pupils on Roll, 4186; Teachers, 87; One Boys' High School; One Girls' High School.

At the date of reporting it was not possible, on account of the records being scattered throughout the Colony, to give the figures with respect to communicants and those furnished by baptismal and marriage registers.

MISSIONARIES RETURNING

The missionaries returning to their respective fields in the Orient in September constituted quite a company. From Vancouver on the 7th of September there sailed Mr. and Mrs. Angus MacKay, and Miss Lily A. Simpson, Jhansi; Miss M. H. Williamson, Amkhut, India; Rev. L. L. Young and Miss Jean C. MacLean for Japan. Mrs. Young's health did not permit her return at the present. Miss Ruth L. Heighton was one of the company also, but goes to the mission field for the first time, her destination being Formosa. The missionaries for India, after disembarking at Kobé, will take steamer on the ~~Peninsular~~ and Oriental line for Bombay, from which place they will proceed to the interior. In August, Rev. James I. Dickson and Mrs. Dickson, with their children, returned to Formosa, and Rev. E. H. Johnson and Mrs. Johnson sailed from Vancouver for Manchuria, where they enter upon the foreign work. It is expected that Rev. D. E. McDonald and Mrs. McDonald will return to India to their work among the Bhils in October.

JHANSI NEWS

More About the Girls' School

NO description of the Girls' School would be complete without something to be said regarding Miss Moodie as well, for while Miss Stringer was at home on furlough, Miss Moodie had sole charge of the work for a year and a half and in that time many changes were made and the organization of the school greatly strengthened. The teaching staff was increased and improved, the Girl Guides and the Blue Birds were placed upon a solid basis, and Miss Moodie's camp with the Girl Guides is a landmark in their history. It was during Miss Moodie's time that the teachers began to take a more active part in seeking to bring the Gospel to non-Christian neighbors and in the city. She also helped with the evangelistic meetings for our own people, and it was Miss Stringer herself who said that on her return she found great changes, not only in outward things, for the most striking of all was the new spirit of co-operation and mutual helpfulness in school and hostel.

I might add too that while Miss Stringer was still absent the missionaries felt constrained to draw up an educational policy for both boys and girls. One outcome of this was the establishment of the policy of co-education so far as practicable. The

policy dealt with other matters too, such as raising of the scale of fees, the question of advanced training for pupils and for teachers, and a host of other problems which arise in educational work on the mission field. It is fairly easy to tabulate the fundamentals as embodied in the policy but not so easy to arrive at those fundamentals. Miss Moodie's clear thinking and her thoroughness were invaluable in laying the foundations on which the future educational work of the mission will be based.

Moreover at that time Miss Moodie was Recording Secretary of Council and a member of the Executive. Again her advice and her assistance were of very great value and the whole mission was benefited directly or indirectly by her efforts in that work. You all know that Miss Moodie has now become Mrs. McKay, and in future the boys' work will benefit by her talents as well as the work among the girls. Just last week the Missionary Council definitely decided to extend the plan of co-education in Jhansi so that from henceforth the two schools will be drawn more and more closely together.

In a recent letter I was asked about one of the lady teachers whose name is Miss Williams. Perhaps you wonder at the English names of many of the Indian Christians. There are two reasons for this. One of course is that it is fashionable to be English, and another more fundamental reason is the fact that Hindu names nearly always have a religious significance and those who have become Christians, wishing to break with heathenism, naturally abandon such names which are usually those of gods described in the Hindu sacred books, their divine attributes and so forth. There is of course a desire to take the names of Bible characters, Peter, James, John, Abraham, Joseph, Gideon, David, and Daniel are common enough, and along with them English names. Often, no doubt, these are the names of veteran missionaries. Sometimes they are Indian anglicised, but whatever the form they are not Hindu and not Mohammedan. They are Christian.

In the group of orphan boys in our hostel are found these names: Harry, Peter, Paul, Julius, Michael, Sebastian, John, Wesley, Edwin, Wilson, and Yunus, which is the Hindu form for Jonah. There are only two of them who have really Indian names. The case of Joel is interesting because his full name is Joel Wilkie. Picked up as a deserted babe he was brought from a village to Grace Bai fifteen years ago and named after Dr. Wilkie. To-day he is a tall lad fairly well advanced in studies and the boy who has spent the most years in our mission. All this is however a digression, for we started to talk of Miss Williams.

Someone suggested that she was not unlike Grace Bai. Her independence and in-

itiative, qualities rare enough in India, make her outstanding among the teachers. In all that she does she proves herself capable and she is constantly seeking further scope for her talents. Miss Moodie organized the choir, which became a very great asset to the church and to the Christian community while Miss Williams taught the girls part-singing, something new for the schools of Jhansi. The girls' selections were most acceptable at the time of the Jhansi Convention when hundreds of Christians heard them. Then, too, she has been a leader in the work among the Girl Guides, and again her energy and enthusiasm have been chief factors in making the work successful. Further, the Christian Church in India needs most an absolute loyalty on the part of its members and a real consecration to its cause with that type of disinterested service and unselfish self-sacrifice upon which the work of the Church in the West depends. Miss Williams, more perhaps than any of our workers, embodies these traits of character and I might add too that she was the first one to start work among semi-Christian neighbors. After special meetings last year in which the matter had been laid before the people, she said nothing, but with one or two kindred spirits started to pay regular visits to nearby Hindus, in song and in story bringing to them the Gospel. In all our work in this heathen city she has taken a leading part. Would that others might catch her spirit.

One of the chief differences between Miss Williams and others is the independence to which I have already referred. The point is that the eastern character tends to lean too readily upon others. We in Canada are all accustomed to that kind of persons who refuse to take help, who even in time of need are insulted if it be offered to them. Such persons are rarely found in India. Giving is never difficult and the trouble is that it weakens characters which are already too soft. However there are exceptions and we have been speaking of one, one who realized that it was unfair, for instance, that a mission should bear the cost of her education while relatives kept their own money, which was ample, for selfish purposes. Her real gratitude and her attempt to live a life of service for the Master is the kind of thanks the mission would desire most.

This reminds me of a hero in our hostel last week, a boy, a very small boy, a boy who is anything but a model. With one or two older lads I had been discussing a problem concerning the keeping of records and one of them suggested a new book. It was a weighty matter and they pondered for some time as to whether an exercise book costing an anna were needed or whether a one-pice volume (one pice is quarter of an anna) would serve the pur-

pose. They decided in favor of the cheaper one. I gave the money and the boys hurried off after a book. On the way they met the little lad whom I have mentioned, one of the mission boys, who declared that he had an extra copy and promptly brought it. The boys returned immediately with the book and the money too, and when I asked them how they had secured it so quickly they told me that Wilson had given his own. So I called him, thanked him for his help and was about to put the money into his hand but he drew back. "No sir," he said, "the book was an extra one and it is to be used for our benefit and I do not want to take the money. No! I really will not take it," and he shook his head quite decidedly. The incident may seem very trivial but not one of a hundred boys, not one of a hundred men would have done what he did. He wanted to contribute his share and doing so made him more manly in the eyes of all of us. The usual point of view is, "He has plenty of money. Take whatever you get a chance to take." I have told you of two exceptions to-day. We wish that all were exceptions.—A. A. L.

THE FORMOSAN CHURCH

Rev. J. D. Wilkie, B.A.

OUR constant aim in Formosa has been to produce a Church here which will be in every sense of the word indigenous, that is, one which will be self-governing, self-supporting, and self-propagating. Let us see to what extent we have achieved our objective.

Self-governing

When church work was first begun here it was necessary for the missionary to take full responsibility in all the administrative work, the native workers being few, and knowing nothing of the intricacies of church organization. However, as the Church developed and began to take shape the feeling grew amongst the Formosans that they ought to be allowed some part in forming the policies and in directing the work of their Church. The missionaries at that time, with the wisdom which characterized their work as they laid the foundations for us, saw that such a request was not only reasonable but necessary if an indigenous Church were to be established. Accordingly they encouraged the native brethren to petition the General Assembly of our Church in Canada for permission to organize the Presbytery of North Formosa. This request was granted, and in 1904 the Presbytery was formed, thus freeing the Church here from all control by the Church in Canada. For a time, however, the freedom was only a nominal one since the moderatorship of the Presbytery and the chairmanship of all committees invariably fell to the lot of a missionary, not because the missionaries were afraid to trust the

native brethren with full control of their affairs, but because the native brethren themselves were fearful of undertaking full responsibility at once. Now we are seeing things gradually change until the missionary is able to act rather in the capacity of an adviser than that of a dictator, which is as it should be. It will be many years before the native Church can hope to be self-governing to the extent of dispensing entirely with the services of the missionaries, but definite progress is being made in that direction.

Self-supporting

In this direction we are also able to show progress. We received from Canada last year \$10,000 for the support of the native church. This is approximately the same amount as we received ten years ago. But in that ten-year period this grant was increased to \$13,000 (1929) and then again lowered. At first sight this would seem to indicate that in the matter of self-support we are just at the same place that we were ten years ago. But one must remember that during this ten-year period our preaching staff has increased from 50 to 72 men, and our preaching stations from 49 to 76. These 22 extra preachers, and these 27 extra preaching stations have necessitated an increased outlay of over \$5,000, and all of this increase has been borne by the native Church. The word "self-support" is on the lips of everyone whenever a church court is convened, for there is no one who realizes the lethargic effect of too much money from Canada more than the Formosans themselves, and they are determined that the amount of opiate, as they themselves have called it, must gradually be reduced.

Self-propagating

The Church here has not, of course, attempted any missionary work outside of the island, but this year it began some very definite home mission work when it appointed two men to go and preach to the aborigines of this island. This is the first time an attempt has been made to establish churches amongst these people. The fact that these men are themselves aborigines and graduates of our own Theological College makes the venture all the more interesting. They have been sent out by the Missionary Committee of our Presbytery, and will be supported entirely by funds raised here in Formosa.

The following are a few facts which may be of interest to the people in Canada.

Besides the Presbytery of North Formosa we have the Synod of all-Formosa which includes the work carried on by the Presbyterian Church of England in South Formosa and that of our Church here in the north.

Only a self-supporting congregation may have the services of an ordained minister. Non self-supporting congregations have un-

ordained preachers appointed to them by Presbytery.

Self-supporting congregations send their minister and an elder to Presbytery. Congregations which are not self-supporting but which raise at least one-half of their preacher's salary may send one elder to Presbytery. Congregations which cannot raise even one-half of their preacher's salary are put under the care of congregations which have representation in Presbytery.

There are approximately 1,500,000 people within the bounds of our Presbytery. Of these approximately 15,000, that is one per cent of the population, can be classed as either members or adherents of some Christian organization. Of these approximately 10,000 belong to our Church.

PRACTICAL THEOLOGY

"Is everybody here? Then let's have a good rousing hymn and a prayer, then we'll get on our way."

It all happened because the students of the Theological College thought that an unused church building was a most uninteresting thing, especially on Sunday evenings. Tamsui Church, instead of throwing a bright gleam over the roofs of the thickly populated district in which it is situated, every Sunday night lay cold and dead, like the heathenism which surrounds it. So the students of the college approached the Tamsui Session for permission to use the building Sunday nights, and, permission having been secured, we were out to let the whole town know it.

The procession started off about 6.30 p.m. headed by a big lantern on which was written sufficient information to let the people know that they would be most welcome at the church every Sunday evening at 7.30, and that should they come they would hear some "Good News." Behind the lantern came the big drum which served to attract the attention of the crowds and also to beat time for such hymns as, What a Friend We Have in Jesus, and Onward Christian Soldiers, the former for the edification of those by the way-side, the latter for our own encouragement. If, incidentally, we lacked anything in harmony it was abundantly made up in volume.

Returning to the church about 7.30 we found that others who had remained behind had everything well in hand. Some were posted at the gates to give a welcome to any who might be a bit hesitant about entering a Christian place of worship. Some acted as ushers. One was at the front of the church telling Bible stories to the children, for they must soon leave to make room for more adults. The rest of us were off in a quiet corner having a few words of prayer before opening the meeting.

The students took full charge of the meeting, and the first speaker of the evening was one of their own number. I was also preaching that night, but was reserved to the last, in the hope that should some of the sermons not come quite up to the mark the people would nevertheless remain in order to hear a foreigner speak Chinese. Should one speaker be a little brief, then the next one must stretch his material a little. Should both speakers err on the side of brevity, then the chairman must be prepared to carry on until the hands of the clock point to nine o'clock.

As the people leave the building there will be students posted at the rear to speak with them in the hope of making a personal contact which can be later improved. Thus ends a happy evening for the College Evangelistic Committee, a committee organized and conducted entirely by the students, although the teachers and missionaries are always glad to offer help from time to time.

The students of the college send greetings to the students of the Mother Church in Canada.—J. D. W.

THE GREAT COMMISSION

Issued in connection with the Diamond Jubilee of The Presbyterian Church in Canada and the tenth anniversary since the disruption by the Missionary Committee, Knox Presbyterian Church, Wallaceburg, Ontario.

A Sermon by Rev. J. F. Goforth, M.A.

WHEN the proposal was made to the General Assembly of the Scottish Church in 1796 to send missionaries to non-Christian lands, it was met by a resolution, that "to spread abroad the knowledge of the Gospel amongst barbarous and heathen nations seems to be highly preposterous, in so far as philosophy and learning must in the nature of things take the precedence, and that while there remains at home a single individual every year without the means of religious knowledge, to propagate it abroad would be improper and absurd." Immediately Dr. Erskine jumped to his feet. "Rax me that Bible," he called out to the Moderator; and then in a voice which, as someone has described it, "burst upon them like a clap of thunder" he read the words of the Great Commission: "Go ye into all the world and preach the gospel to every creature."

But perhaps the bare authority of Jesus Christ is not enough for us. It should be. But perhaps it just isn't. Discipline is lax in our day. We don't like taking orders from anyone. Very well. Perhaps this will give us a start. "Come, let us reason together, saith the Lord." Suppose we do that, reason this thing out.

"The Place Where the Good Whiskey Comes From"

You don't believe in missions, you say. But you do, whether you realize it or not. Knowing as you must know how much the prosperity of our country depends on its

export trade, you believe in sending merchants abroad to convert the Chinese and others to the products of our factories. You believe in missions in that sense. One of our missionaries in Manchukuo was interrupted in the course of an address by a slightly inebriated woman, who called out to him, "So you're from Canada. That's the place where the good whiskey comes from, isn't it?" Quite a tribute, don't you think, to a certain kind of Canadian missionary zeal. Yes, the Chinese are being converted to our whiskey, if not, to any appreciable extent, to our Christ. Don't you feel that there's something not just right there?

Our Apartment House World

But the matter is more serious than that. Have you ever looked at missions from the stand-point of self-interest? If you haven't, it might be rather enlightening if you did. Someone has compared our world to an apartment house. If the fellow down the hall or on the floor below, whom we may not know from Adam, starts playing around with dynamite, that immediately becomes our business and the business of everyone else in the building. What is true of that kind of building is true of our kind of world. Science has bound our world so closely together that what concerns one people now concerns all peoples. Our weal and our woe are one. The last war wrote that lesson in letters of blood for all to read, and the present depression has underlined it.

If then you are awake to the significance of the modern situation, can you possibly think that the direction in which the peoples of Asia are moving is no concern of yours? For they are moving. Make no mistake about that. They are pulling up stakes, morally, religiously, economically, politically. Yes, they are being "converted"—if not to the Christian Gospel, then to some other gospel, to communism, to nationalism, and other creeds which are fraught with dire peril for a world that is already mined with enough explosive content to blow it to bits. You could recall every Christian missionary from the foreign field, but that wouldn't stop the making of converts. It would only stop the making of converts to Christ and His way of life. In other words, it would only mean the withdrawal of the one force over there that is working for peace and brotherhood and good-will, leaving the field clear for the forces of hate and fear and greed.

Benevolence or Atonement

Charity begins at home, you say. Perhaps it does. We won't argue about it. But suppose it is not a question of charity at all, but a question of indebtedness; and that is precisely what it is, as we think we shall have no difficulty in showing.

Consider this from Dr. Schweitzer, a man who is devoting his life and his incomparable talents to the negroes of a remote part of Africa:

"Ever since the world's far-off lands were discovered, what has been the conduct of the white peoples to the colored ones? What is the meaning of the simple fact that this and that people have died out, that others are dying out, and that the condition of others is getting worse and worse as a result of their discovery by men who professed to be followers of Jesus? Who can describe the injustice and cruelties that in the course of centuries they have suffered at the hands of Europeans? Who can measure the misery produced among them by the fiery drinks and the hideous diseases we have taken to them? If a record could be compiled of all that has happened between the white and colored races, it would make a book which the reader would have to turn over unread, because its contents would be too horrible."

Dr. Schweitzer continues:

"We and our civilization are burdened, really, with a great debt. We are not free to confer benefits on these peoples, or not, as we please; it is our duty. Anything that we give them is not benevolence but atonement. For everyone who scattered injury someone ought to go out to take help, and when we have done all that is in our power to do, we shall not have atoned for the thousandth part of our guilt. That is the foundation from which all deliberations about 'works of mercy' out there must begin."

We may claim that we are not responsible for the evils which the representatives of our Western world have inflicted on the peoples of the more backward parts of the earth. But we are responsible. We are all in it together. It is impossible to draw a dividing-line between the sheep and the goats in such a matter as this. We have all, directly or indirectly, profited from the exploitation of the colored races. Responsible? Our responsibility cries to high heaven; and what better way can we atone for what we have done to them and taken from them than by support of the only enterprise over there whose symbol is the giving hand instead of the grasping hand? What better way can we pay our debt than by sharing with them One, whose claim it is, "Behold, I make all things new." Paying one's debt may not be a very imperative matter for a dishonest man, but for an honest man it is.

Honor Bound

But we are not done with the matter of indebtedness. Perhaps the noblest motto on record is that of the House of Warwick, which reads: "I can scarcely call these things my own." It expresses the true nobleman's sense of having inherited not

earned his privileges, which privileges therefore he feels honor-bound to share with those who are not so fortunate as he.

What did Paul mean, when he cried, "I am a debtor both to the Greeks and to the Barbarians; both to the wise and the unwise. So, as much as in me is, I am ready to preach the gospel." I am a debtor. What did he mean by that? What had he received from the world that he should have felt that he was indebted to the world? He had received from the world nothing but stripes and stones and insults. No, it was not what the world had given to him that made Paul feel indebted to the world, but what he had to give to the world, something infinitely precious, something which the world needed desperately and which he was sure it could not possibly do without; and because he had it he felt that he was bound to share it. There was nothing optional about it. It was a debt.

Take that high note out of Christianity and what have you left? Nothing. As Dr. Stanley Jones has said:

"It is not written merely in the commands of Christ to go and share. It is written in the very constitution and make-up of the Christian soul. If he is a Christian he cannot help it."

When the possibilities of radium in the medical field were first coming to be recognized the government of a certain nation callously refused to divulge the secret of the process by which radium could be refined at a comparatively low cost, thus making it possible for the commodity to be disposed of at a high price and an enormous profit. When one thinks of the thousands of cancer sufferers the world over who, on account of the action of that government, were deprived of the benefits of radium, one feels that there are no words strong enough to condemn such selfishness. But if Christ, because of our selfishness and indifference, is kept from our fellow-men, wherein is the difference?

In Trust

Let us put this more strongly. Paul speaks of "the glorious gospel of the blessed God, which was committed to my trust." What is a trustee? A wealthy man makes a will, which prescribes that after his death his fortune is to be divided among a number of heirs. He names you as the trustee. That means that when he dies the whole estate comes into your hands. Then are you entitled to do with it as you please? Not at all. It is likely that as well as being trustee, you are to receive a share of the inheritance for yourself, but while taking your share a very sacred obligation rests upon you to seek out the other heirs and to make over the rest of the inheritance to them.

(To be continued in the November issue.)

Children and Youth

A FAITHFUL SERVANT

If you turn back to the April number of The Record you will find a message for youth with the title, The Black Hole. This is from the pen of the late Rev. A. R. Gordon, D.D., and is found in his book, The Enchanted Garden, George H. Doran Co., New York, publishers. The following message is the next in order in that book.—Ed.

DELIVERANCE came to Joseph from an unexpected quarter. A caravan of Ishmaelite traders, on their way from Gilead to Egypt, happened to be passing through Dothan. Their camels were laden with spices of various kinds, but they were not unwilling to add a slave-boy to their other goods. So at Judah's suggestion Joseph was sold to the Ishmaelites for twenty pieces of silver. His brothers then killed a young goat, dipped his coat in the blood, took it home to their father, and said, "This have we found: see now whether it be thy son's coat or not." And Jacob recognized it, and said, "It is my son's coat; a wild beast hath devoured him; Joseph is without doubt torn in pieces." And he rent his clothes, put sackcloth on his loins, and mourned for Joseph many days. And when his other sons rose up to comfort him, he refused to be comforted, saying, "I will go down to my son mourning even to the grave."

In the meantime Joseph had been carried to Egypt, and put up in the market, to be sold to the highest bidder. Soon he was bought by Potiphar, the captain of Pharaoh's body-guard, and sent to his house to work. It must have been humiliating for a kingly spirit like Joseph to be handled, discussed, and bargained for, like a brute beast, and finally to be led off at his master's beck and call, to do the lowliest, most degrading tasks. I fear, if we had been in his position, most of us would have rebelled against both God and Potiphar. But Joseph had by this time learned to trace God's finger in all that befell him. So he set himself with a stout, brave heart, to face his new lot, and to perform its duties faithfully. Often it must have been irksome and painful. His arms, used to so very different treatment, must have ached under their heavy load. His heart, too, must have been sore within him. Yet he toiled on manfully, seeking to do all as in God's sight, and for His glory.

Once more things began to prosper in his hand. Cleanliness and order became the rule of the house. The furniture took on a new lustre. The dishes shone as they had never shone before. Work went smoothly and sweetly. Thus Joseph's heart began to expand again. His genial charm found a new outlet. His presence was like a ray of sunshine in the home. The result was inevitable. Light cannot be long hid under

a bushel. Potiphar saw how all this prospered with Joseph. He felt, too, the grace of his character, and his influence over other men. So he promoted him step by step, until he made him steward of his whole estate. His faith in Joseph was complete. "He left all that he had in Joseph's hand; and he troubled about nothing save the bread which he ate." His faith was fully justified. Never had he known a more capable, honest, and successful steward than Joseph. From the moment when he placed him over his estate, "the Lord blessed the Egyptian for Joseph's sake, and the blessing of the Lord rested on all that he had, in the house and in the field."

Boys and young men are often so carried away by their ambition as to be "too big for their jobs." They feel themselves born to rule, so they will not serve. But the only way to rule is "to bear the yoke in one's youth." The young man of gifts must stoop to conquer, serve to command. As Lincoln said, "The true rule of life is to do one's level best, leaving the rest to take care of itself. The best preparation for the duties of to-morrow is the faithful performance of the duties of to-day." He was himself a perfect example of what he taught. As ploughman, rail-splitter, and surveyor, no less than President, his motto was Thorough. So he mounted the ladder, rung by rung, from log cabin to White House.

We cannot have this lesson too strongly impressed on us. Ambition is good. Without ambition we shall make little of our lives. But ambition should never lift us above the present duty. Rather, it should spur us on to do our best in it. While we are still at school, then, let us work with all our heart. For what we learn at school is the foundation of all else. And when we pass out to the farm or office, shop or study, let us carry the shining principle with us: "Whatsoever thy hand findeth to do, do it with thy might." If we work in this spirit, our work will bring us increasing joy and success. It will satisfy our heart. It will strengthen our powers. It will lead us in the way of advancement. It will give us influence over others. And it will command the approval of God. "Well done, good and faithful servant! Thou hast been faithful in a few things: I will make thee ruler over many things. Enter thou into the joy of thy Lord."

Destiny is determined by friendship.

Try to frequent the company of your betters, both in books and in life.

The Word was flesh and wrought

With human hands the creed of creeds,
In loveliness of perfect deeds
More strong than all poetic thought.



Bible School, Robertson Church, Vancouver.

Robertson Church, Vancouver, of which Rev. Dr. A. Esler is minister, held during the month of July a very successful Bible School. It was conducted under the leadership of Dr. Esler with eight teachers and had an average attendance of fifty-one. The work was confined to the memorizing of Scripture, the Shorter Catechism, the Beginners' Catechism and the Assembly's memory work. The pupils earned as high as 379 stars for memorizing Bible passages. The school still continues in part, a class of teen age girls meeting once a week to complete their courses. The school has had a pronounced effect upon the work of the congregation, promoting attendance at the mid-week prayer meeting, which has nearly doubled. Dr. Esler in giving credit to the teachers mentions particularly Mrs. A. L. White, a regular teacher in the Sabbath School, who having arranged transportation for herself and family to San Diego, California, postponed the trip for a month to help in the Bible School. Miss Vera White was in charge of the beginners.

YOUNG PEOPLE'S RALLIES

A very successful rally under the leadership of Mr. John Brent was held in the Coleville Presbyterian Church at Coleville, Sask., on August 7th and 8th. There was a registration of forty, representing the various points on the field, Luseland, Dewar Lake, Ealingford, and Coleville. Rev. J. A. Munro of Rosetown addressed the gathering on Beginning to be a Christian, and Rev. R. M. Ransom of Saskatoon spoke upon what the Presbyterian Church stands for. These addresses were appreciated very much by the youthful congregation. The Bible discussion and Mr. Ransom's talk on The Challenge of Christian Service at the Thursday morning session were most profitable. The male quartette of Coleville contributed musical selections and the group contests and recreation periods were entered into with much enthusiasm. Such general satisfaction with the program was expressed that a longer period for the rally would be welcome another year.

St. John's Church, Windsor, N.S., was the place of assembly for the Young Peoples' Societies for the Presbytery of Halifax and Lunenburg in their eleventh annual rally. The gathering was large, the young people coming from the congregations of four counties, Halifax, Lunenburg, Colchester, and Hants. Mr. Murray Fraser, student serving at Kennetcook, occupied the chair in the absence of both the President and the Vice-President. A hearty address of welcome was given by Mr. Wilfred C. Richardson on behalf of the local society of Christian Endeavor to which response was made by Miss Mildred Cox, Truro. A new feature of the program was the presenting of a digest of the work of the societies represented which was followed by a thorough discussion led by Rev. C. Ritchie Bell. The address in the evening was given by Rev. G. R. Allen, Knox Church, Halifax, whose theme was Our Problem. This address supplemented very fully the discussion of the afternoon. The cup for the largest percentage of members in attendance was presented to the Truro Y.P.S., that society having 94 percent of their members present. The officers for the ensuing year are: Malcolm MacInnes, Truro, President; Wilfred D. Richardson, Windsor, Vice-President; and Miss Marion Findlay, Knox Church, Halifax, Secretary Treasurer.



THE EVER-READY BIBLE CLASS

This is an active organization in the Stone Church (Chalmers) Walpole, Ont., whose devoted and much appreciated teacher is Mrs. Leslie Keen, and whose President is Mr. Bruce Stadder. The class has a history of five years, with a membership numbering twenty-three and an average attendance of seventeen. The minister is Rev. G. Lloyd Evans of Jarvis, Ont.

LANTERN SLIDES

A set of slides on our work in Manchukuo (Manchuria), covering the period 1927-1935, is now complete.

Lantern Slide Secretaries

- Alberta: Mrs. A. G. Findlay, 310-25th Ave. West, Calgary.
- British Columbia: Mrs. T. Deas, 1656 West 10th Avenue, Vancouver.
- Ontario: Mrs. E. Perry, 159 Mavety St., Toronto.
- Quebec: Mrs. J. H. Currie, 3648 Durocher Avenue, Montreal.
- Saskatchewan and Manitoba: Mrs. G. F. Blair, 2257 McIntyre Street, Regina, Sask.
- Maritime Provinces: Mrs. S. W. McCulloch, 664 Prince Street, Truro, N.S.

There is no charge for these sets except the transportation both ways and the cost of slides in case of breakage. A brief lecture is provided with each set, and many of the slides of the most recent sets are colored. The following are the sets available:

Slides

- 1. The Open Door of Manchukuo (Manchuria) 33
- 2. Land of the Rising Sun (Japan) 50
- 3. From Ocean Unto Ocean (Canada) 50
- 4. Formosa, Gem of the Orient (Jubilee) 64
- 5. Land of Light and Shadow (India) (Gwalior) 15
(Bhil) 16
- 6. Little Brown Brother (Canadian Indians) 22

ONTARIO YOUNG PEOPLE MEET AT GALT

Second Ontario Y. P. Convention to be held October 11th-13th

Although Thanksgiving Day has been changed from October 14th to the 24th, the committee has decided to hold the Convention as originally planned, except that the official closing will be held Sunday night, October 13th, instead of Monday. Provision has been made however for those who wish to stay over and free billets will be available for the whole period. The Convention will open Friday evening with a period of organized fellowship, and close Sunday evening with a great rally.

All young people are invited to register at once and to avail themselves of this opportunity to receive inspiration and help. The registration fee is \$1.00 and should be sent to Jack Hetherington, 50 Cedar St., Galt.

'Tis very good for strength
To know that someone needs you to be strong.

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3. Happy Days in India	20
4. Mildred Soutar (Abey Memorial, Amkhut)	20

INTERNATIONAL S. S. LESSONS

(From Peloubet's Notes)

LESSON—OCTOBER 13

The Story of Jeremiah
Jeremiah 1:1-10

GOLDEN TEXT.—Thou shalt go to all that I shall send thee, and whatsoever I shall command thee thou shalt speak.—Jeremiah 1:7.

TIME.—Jeremiah received his call in the thirteenth year of the reign of Josiah, approximately 626 B.C., and he continued in his prophetic ministry for more than forty years, down to the last king of Judah.

PLACE.—Practically all of the events of our lesson take place in the city of Jerusalem.

SUBJECT.— JEREMIAH — HIS LIFE AND WORK.

- I. THE CALL OF JEREMIAH, Jeremiah 1:1-10.
- II. THE SUFFERINGS OF THE PROPHET JEREMIAH, Jeremiah 6:10, 11; 8:18.
- III. THE MESSAGE OF JEREMIAH IN THE TEMPLE COURT, Jeremiah 26:1-24.
- IV. THE DESTRUCTION OF JEREMIAH'S WRITINGS BY JEHOIAKIM, Jeremiah, chap. 36.
- V. JEREMIAH'S IMPRISONMENT, Jeremiah, chaps. 37, 38.

LESSON—OCTOBER 20

The Message of Jeremiah
Jeremiah 7:1-26

GOLDEN TEXT.—Obey my voice, and I will be your God, and ye shall be my people.—Jeremiah 7:23.

TIME.—This particular prophecy of Jeremiah occurred, it would appear from the text itself, at the time when the great

revival broke out in the eighteenth year of Josiah's reign, which was the fifth year of the ministry of Jeremiah, and, therefore, about B.C. 621.

PLACE.—At the entrance or gate of the temple in Jerusalem.

SUBJECT.—THE OBEDIENCE OF GOD'S CHILDREN TO HIS DIVINE COMMANDMENTS MUST BE THE PRACTICE OF THEIR LIVES BEFORE GOD WILL ACCEPT THE WORSHIP AND SACRIFICE OFFERED BY THEM.

- I. GENERAL ADMONITION TO HEAR THE WORD OF GOD, Jer. 7:1,2.
- II. THE PROMISED BLESSING TO JUDAH SHOULD SHE CHANGE HER WAYS, Jer. 7:3-7.
- III. THE SIN OF TEMPLE DESECRATION, Jer. 7:8-11.
- IV. THE WARNING EXAMPLE OF GOD'S JUDGMENT UPON SHILOH, Jer. 7:12-16.
- V. THE INIQUITIES OF IDOLATROUS WORSHIP, Jer. 7:17-20.
- VI. OBEDIENCE IN GOD'S SIGHT PREFERRED BEFORE SACRIFICES, Jer. 7:21-26.

LESSON—OCTOBER 27

Belshazzar's Feast (International Temperance Lesson)
Daniel 5:1-31.

GOLDEN TEXT.—Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.—Proverbs 20:1.

TIME.—The particular events of this chapter occurred in the last year of Belshazzar's reign, i.e., B.C. 538.

PLACE.—The king's palace in the city of Babylon.

SUBJECT.—THE PRE-EMINENCE OF A TEMPERATE MAN IN AN HOUR OF CRISIS OVER MEN WHO LIVE INDULGENTLY.

- I. BLIND INDULGENCE, Dan. 5:1-4.
- II. FRANTIC INQUIRY, Dan. 5:5-16.
- III. DIVINE INDICTMENT, Dan. 5:17-28.
- IV. INEVITABLE ISSUE, Dan. 5:29-31.
2 Kings 24:1—25:21; Jeremiah 39:1-18

LESSON—NOVEMBER 3

Judah Taken Captive
Jeremiah 39:1-18

GOLDEN TEXT.—Righteousness exalteth a nation; but sin is a reproach to any people.—Proverbs 14:34.

TIME.—Jehoiakim, the seventeenth king of Judah, was enthroned by Pharaohnecho, 607 B.C., and reigned until 597 B.C. Jehoiachin was king that year for three months. Zedekiah, the last of the kings, reigned from 597 to 587 B.C. Jerusalem was destroyed in 587 B.C.

PLACE.—For the most part, the cities of Jerusalem and Babylon.



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MUTUAL LIFE

OF CANADA

HEAD OFFICE: WATERLOO, ONT.

SUBJECT.—The INEVITABLE DOOM OF A NATION WHICH PERSISTS IN DISOBEYING THE LAWS OF GOD AND IN REFUSING TO HEARKEN TO DIVINE WARNINGS.

- I. JUDAH'S WEAKNESS UNDER JEHOIAKIM, 2 Kings, 24:1-5.
- II. THE BRIEF REIGN OF JEHOIACHIN AND THE FIRST DEPORTATION TO BABYLON, 2 Kings 24:6-16.
- III. ZEDEKIAH MADE KING OF JUDAH, 2 Kings, 24:17-20.
- IV. THE FINAL DEPORTATION TO BABYLON, 2 Kings, 25:1-21.
- V. JEREMIAH'S ACCOUNT OF THE CAPTIVITY OF JUDAH, Jeremiah 39:1-18.

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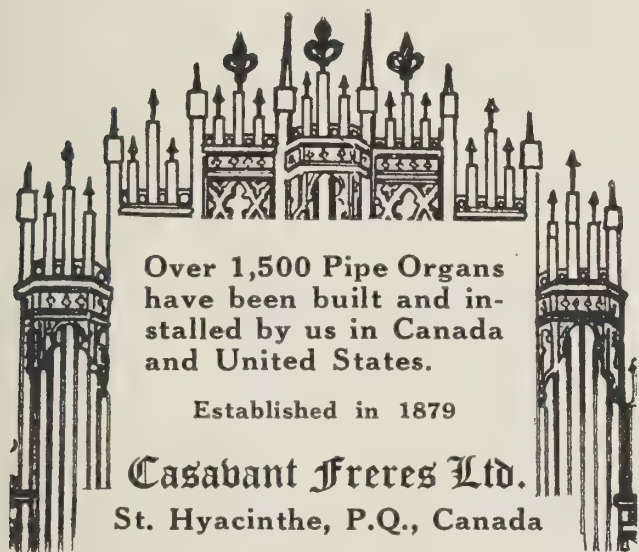
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7	3	" 7 and 8 years old
3	1	" 8 and 9 years old
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Never be doing nothing.

The husks will not satisfy.

There is no wealth but life.

Anxiety is a ruinous mastery.

It requires two to make a home.

Be delicate in correcting others.

Live up to your highest and best.

We help ourselves only as we help others.

God hides some ideal in every human soul.

Pity is the touch of God on human hearts.

A country is largely what its women make it.

Discretion of speech is more than eloquence.

To forge ahead you must give value received.

There is no sin quite as black as selfishness.

Joy is perilous when it causes us to forget duty.

The greatest of faults is to be conscious of none.

There is no such thing as success in a bad business.

He who does not take risks is a slave to circumstance.

Faith is an affectionate confidence in a personal being.

Criticism never hears the Gospel; mere genius never hears it; broken-heartedness always hears it.

Sunday is like a stile between the fields of toil where we can kneel and pray or sit and meditate.

There is nothing so sweet as duty, and all the best pleasures of life come in the wake of duties done.

A man's house should be on the hill top of cheerfulness and serenity, where the morning comes early and the evening tarries late.

Failures have oft led to the most remarkable discoveries.

Man has a soul to be fed as well as a body to be nourished.

Bodily health is necessary to continued and effective work.

Come what will I will keep my faith with both friend and foe.

Of all evil spirits abroad, insincerity is the most dangerous.

The place where woman's life should be at the best is her home.

In old age work is a necessity to keep the mind and body young.

Responsibilities gravitate to the person who can shoulder them.

Humanity wants help, the help of strong, sensible, unselfish men.

The employer and employee must realize that each must make profit.

Learn undeviating steadiness of purpose and endurance of hardship.

If a thing is right, do it boldly; if it be wrong, leave it undone.

Secret faults are not those hidden from others but from ourselves.

Notwithstanding sorrows and disappointments keep in love with life.

Every day is a little life, and our whole life is but a day repeated.

To be served by all is dangerous; to be contradicted by none is worse.

Our chief want in life is somebody who shall make us to do what we can.

You will accomplish little in this world unless you work in line with God.

If Christ is our pattern, any sacrifice of tastes and liberties is plain duty.

High thinking cannot fail to result in nobility of character and worthy deeds.

The most certain sign of being born with great qualities is to be born without envy.

Education is leading human souls to what is best, and making what is best of them.

Selected.

NEC TAMEN

CONSUMEBATUR

The **PRESBYTERIAN RECORD**

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LX

TORONTO, NOVEMBER, 1935

No. 11



KNOX CHURCH, GODERICH

The Presbyterian Record

The Official Monthly Record of
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Edited by Rev. W. M. Rochester, D.D.

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Missions, or both, and I direct that this
legacy be paid to the Treasurer of the
Church, whose receipt shall be a good and
sufficient discharge in respect thereof.

*Note:—Specify whether for Home or
Foreign Missions, or both.

The Presbyterian Record

VOL. LX.

TORONTO, NOVEMBER, 1935

No. 11

BY THE EDITOR

THE FLEET FOOT OF THE FALSE

IT is quite impossible for one who has not access to our files to realize how great has been the effort during the past ten years to correct misapprehensions about Church Union in Canada and in particular about our Presbyterian Church. This has entailed correspondence as wide as the world and representative of all classes, including dignitaries of Church and State, and with a great variety of publications, secular and religious. It has meant many addresses at conferences and church gatherings, denominational and inter-denominational, and hundreds of interviews in the British Isles and the United States, and with men and women of many other nations, with whom we were brought into contact. The task was more difficult because the false had an early start and ours was the undertaking to overtake that which moves with fleet foot.

The work has been done, however, and with a gratifying measure of success considering our opportunities and the means at our disposal.

After ten years it should reasonably be expected that the necessity for such effort has passed and that we could do that which ever has been our main desire as a Church, forget the past and press on. Misunderstanding and misrepresentation however seem to have the persistence of the brook, and to hold the promise of going on forever. As evidence of this we have found it necessary quite recently to follow in the footsteps of Rev. C. W. Gordon (Ralph Connor) in Australia with such corrective messages as his deliverances required, and later to attempt the enlightenment of the readers of the *British Weekly*, who have been misled by one ill-informed person, named Ilico (pen name).

Since that religious publication which seems content to see through a glass darkly, or like the Irish magistrate to hear one side only lest any further evidence should "tind to confuse the mind of the coort," we are under obligation to those whom we would reach to use our own columns for that purpose. Therefore we give here Ilico's reply to Robert Graves, a Canadian correspondent, and our answer to that reply.

The United Church of Canada

To the Editor of The British Weekly:

Sir:

When I stated that at the formation of the United Church of Canada the Presbyterian Church in Canada ceased to exist as a separate entity I was neither inaccurate nor unfair. The evidence, in brief, is 14-15 George V, S.C. Chap. p. 100. A number of Presbyterian congregations did not follow their church into union, and organized on Presbyterian lines another denomination. Your correspondent, Mr. Graves, who lives in Canada, must know that this denomination, in spite of its many merits has no legal right to style itself "The Presbyterian Church in Canada." Mr. Graves' letter clearly suggests that the Presbyterian Church by entering union sacrificed its place in world-Presbyterianism. I am sure he must know as well as I do that this is false (see Silcox's "Church Union in Canada," pp. 411 ff).

Yours, etc.

"Ilico."

Ilico and The Presbyterian Church in Canada

Editor, The British Weekly:

Church Union in Canada merits very careful and comprehensive inquiry and representatives of the Free Churches particularly should be most careful in their appeal to Caesar on matters ecclesiastical.

The Presbyterian Church in Canada is not the creature of the State, and so steadfastly has she maintained her independence in this regard that she has never sought incorporation. She has incorporated only such Boards as required to hold and administer property and conduct the business of her institutions. True to history she denies the claim that the State may interfere with her internal affairs, as, for instance, presuming to determine the name she shall or shall not bear. For this reason the constitutionality of the United Church of Canada Act is at once raised, in this particular at least.

While the United Church of Canada Act purports to prohibit our use of the name, The Presbyterian Church in Canada, we have the advice of very able counsel that, having respect to general legislation in this regard and the language of the alleged

prohibition, that section of the Act cannot be so interpreted. This view has been confirmed by a judgment of the Supreme Court of Nova Scotia, one judge dissenting. Mr. Justice Carroll in delivering judgment said:

"I therefore conclude that there is no statutory prohibition against the Presbyterian body using the name The Presbyterian Church in Canada."

One who contends that "at the formation of the United Church of Canada The Presbyterian Church in Canada ceased to exist as a separate entity" is confronted by some serious considerations:

The General Assembly of The Presbyterian Church has no power to dissolve or transfer the Church, its functions being limited to defence and maintenance. See the Overtoun case (Free Church of Scotland) and the declaration in that connection of Lord Lindsley. Therefore the Free Church existed as a separate entity after the formation of the United Free Church; and likewise the United Free Church after the union of 1929; and by being designated the United Free Church (Continuing) was recognized as the same body as prior to Union, though greatly reduced.

The Presbyterian Church in Canada not being incorporated could not be obliterated or transferred by Act of Parliament.

It is universally admitted by the courts that the identity of a religious body is determined by its doctrinal standards.

In all the Churches of the British Isles and of the world, so far as I know, the Presbyterian body that did not go into Union is recognized as The Presbyterian Church in Canada and is so designated on their records, and this is also true of the Alliance of the Reformed Churches save for the note that the name is in dispute and is used without prejudice.

In censuring Mr. Graves for "suggesting that The Presbyterian Church in Canada by entering Union sacrificed its place in world Presbyterianism, knowing it to be false," Ilico expresses a reliance upon Mr. Silcox's book not widely shared here, and is serenely oblivious to the inevitable conclusion from his own assertion. If, as he says, "The Presbyterian Church in Canada at the formation of the United Church ceased to exist as a separate entity," it must have lost its place not only in world Presbyterianism but everywhere. Therefore that part of the Presbyterian Church in Canada that went into Union only found a place in the Alliance of the Reformed Churches when with Methodists and Congregationalists under the name of the United Church, in which they were merged, they applied and were received into its membership. You

will find the United Church listed as No. 12 in the applications for admission to the Alliance on page 148 of the 1925 report. Its admission was based upon the recommendation of the late Lord Sands that it was sufficiently Presbyterian to be admitted, as apparently it was sufficiently Methodist to be admitted to Ecumenical Methodism and sufficiently Congregational to be admitted to world-wide Congregationalism.

Perhaps what I have submitted will suffice at least to suggest caution in public statements about Church Union in Canada in general and the Presbyterian Church in particular.

W. M. Rochester,
Editor, The Presbyterian Record.

Toronto, Canada,
October 3rd, 1935.

TRIBUTE NOT CENSURE

IN his farewell to the General Assembly of the Presbyterian Church in U.S.A. at the close of his moderatorial year, and in vacating his post in the General Council, Rev. Dr. William Covert took the opportunity of delivering a special personal message. No deliverance that we heard at that Assembly met with such hearty applause. Apparently with deep sincerity and under the control of a strong sense of duty, Dr. Covert spoke words of warm appreciation of church officials who too often are inconsiderately judged and made the object of harsh and ignorant censure. This is his message:

"I should like to be permitted to make a personal statement as I turn over to Moderator Vance the chairmanship of the General Council which for the past year I have been honored to occupy. I think what I desire to say will answer some honest questions of commissioners, and dispel some prejudices that obscure some of the values in our total work so effectively conserved by the organization known as the General Council.

"I am of a pastorly inclination and instinct. I have spent almost my whole ministerial life in the pastorate. I was longer in the pastorate of all sorts of churches before being drafted for other service against my will, and against that of a united congregation, than 75 per cent of the commissioners on the floor. Therefore my views on every Church question since Jan. 1, 1924, has been that of a pastor, not of a Board secretary, nor of an ecclesiastical specialist.

A Tribute to Board Secretaries

"I should like to say that I never have seen in the pastorate—and I know thou-

sands of pastors—more genuine self-sacrifice and devotion of self to the cause of Christ committed to them than in our Board secretaries. They are charged with the duty of making effective, as a national or worldwide program, the will and purpose of the Presbyterian Church. If this is to be done they must take responsibility for leadership as it comes. That brings them in contact, and sometimes in conflict, with others, and adjustments have to be made.

"I have never seen a group of men more willing and capable of making these adjustments, or more Christlike in their devotion to the practice of brotherhood when suggestions are constructive. And as I now leave this field of the Church's work, I want to say to somebody how I hate to see these men so often misrepresented and harshly judged by those who have not waited for the facts, or who have conceived such prejudices that even facts have no power to change their mind or speech."

A LEADER OF YOUTH

WHEN Christian Endeavor was in its prime its World Secretary was a very capable and attractive man, Mr. John Willis Baer, whom many will recall. He died in 1931. Tribute was recently paid to his memory by the erection and unveiling of a bronze tablet in the Pasadena Presbyterian Church, Pasadena, California, in which he had been an elder and of which Dr. Robert Freeman, well known in Canada, is the minister. The tablet is in memory of a "Christian Leader, Educator, Business Man, John Willis Baer, LL.D., Litt.D., first layman elected Moderator of the General Assembly, 1919." That meeting of the General Assembly, which we had the privilege of attending, was held in Indianapolis, Ind.

A MEMORIAL

ON the fifth day of August, one year ago, an extraordinary scene was enacted in Africa by the side of the Zambezi, close to the brink of Victoria Falls, when a statue of the great explorer, liberator, missionary, David Livingstone, was unveiled. We announced in the columns of the Record the prospective event but did not receive a report of the ceremony until February of this year when we heard from a valued correspondent, Mrs. Gray of Johannesburg, South Africa. Realizing that it was then too late to refer to this signal tribute to a great man she suggested that the first anniversary of the event, that is, August 5th, this year, would present a suitable opportunity for such reference. Alas, our duty to the General Assembly in report-

ing its proceedings prevented that and available space only now permits us to tell the story.

The statue occupies one of the finest sites in the world, and, as one says, "No more suitable location could have been chosen to commemorate the life work of one whose lot was cast among the wild places of the world. The statue stares into a sheer wall of spray, flung from the seething cauldron below into the tremendous mile-long chasm into which the waters of the Zambezi leap in an indescribable riot."

The statue is of bronze and of great size, towering over the precipice from which it is said Livingstone first beheld the falls which he named Victoria Falls, and is declared to be the finest work of Mr. W. Reid Dick, R.A. It stands upon a rough granite pedestal in the centre of an area laid out in the form of a cross. The base of the statue bears this inscription:

"1813-1873, Livingstone, Missionary, Explorer, Liberator."

A bronze tablet placed in the pavement surrounding the pedestal sets forth that:

"This monument was erected to the memory of their distinguished countryman through the united efforts of the Caledonian Society in the Union of South Africa and the Rhodesias Affiliated to the Federated Caledonian Society of South Africa, William Lowe, Chairman of the Livingstone Committee from its inception in 1926 until his death in 1933. Unveiled 5th August, 1934, by the Honourable Howard Unwin Moffat, C.M.G., nephew of Livingstone, Prime Minister of Southern Rhodesia, 1927 to 1933. W. Reid Dick, R.A., Sculptor."

For the unveiling of the statue a large company assembled, cosmopolitan in character, but the Scottish element naturally predominating. These were brought by special trains, motor cars and aeroplanes from all parts of the Union and the Rhodesias, among them men eminent both in the State and in the Church. It was noted that five Capuchin Friars from the Capuchin Mission, in Barotseland, were among the spectators, their white uniforms contrasting with the picturesque dress of the Highlanders, and outside of the roped area, standing in respectful silence for the more than two hours occupied by the proceedings, were two hundred natives from both sides of the Zambezi, a small representation of the great native population for whom the man, whose name was specially in honor that day, gave his life.

The unveiling ceremony was performed by a relative of the explorer, a nephew, Hon. H. U. Moffat, C.M.G., grandson of Robert Moffat, the heroic missionary of South Africa, the apostle of the Bechuana.

As the flag draping the statue turned slowly down, the pipe band played 'The Land o' the Leal'. How affecting this was, only those who have heard a Highland band play this Scottish air could tell. Perhaps more affecting still was the singing of "Abide with Me" at the close of the service in which the whole company joined, led by the pipers' band.

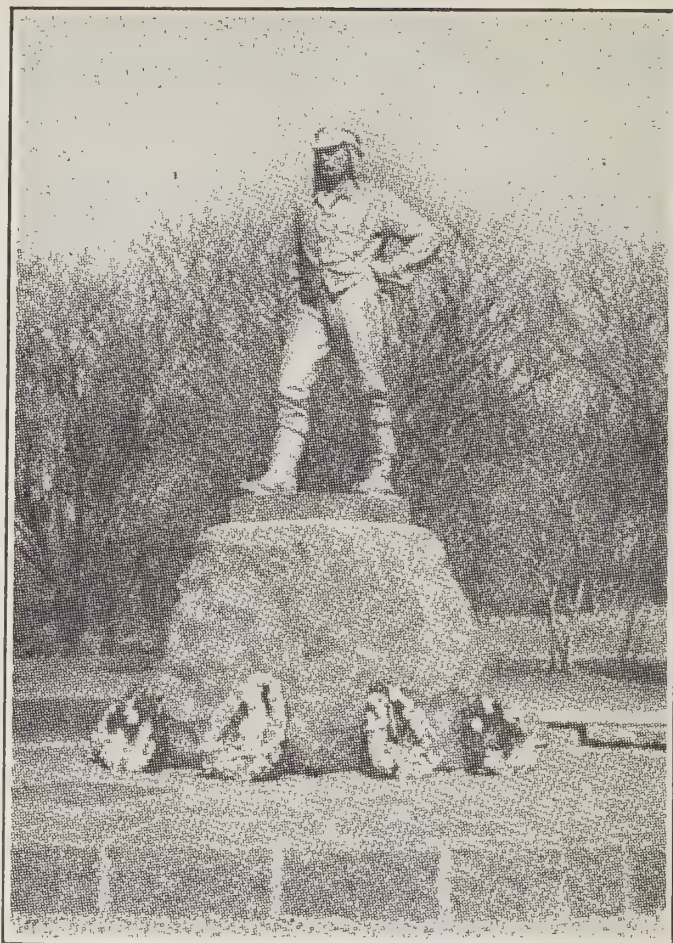
Such tributes as were so sincerely and with obvious truth paid to the great missionary and explorer, all fully reported in *The Caledonian*, by the eminent men participating and conveyed in messages from all parts of the world, present to view a singularly simple-minded, benevolent, capable, courageous, resolute, and devoted man with whom the world has had few to compare. No wonder the Chief of the Federated Caledonian Society, reporting the eight years effort of the organization which resulted in the erection of the memorial, declared that "the appeal for the memorial revealed to a marvellous degree the reverence and affection in which he (Livingstone) was held by his fellow-countrymen in the sub-continent and it aroused a spirit of service and unselfish endeavor, the effect of which in this materialistic age will be long felt by the Federation in an age of famous names among whom Livingstone stood alone. He was endowed in a wonderful degree with our national characteristics of sturdy independence, untiring perseverance, intrepid courage, and above all an unswerving fidelity to the duties imposed upon him no matter at what personal inconvenience or hardship; but there has been none who has brought greater lustre to the Scottish name nor to whom the well-known lines more aptly applies:

'Not once or twice in our rough island story

The path of duty was the way to glory'."

To one eminent and beloved in the Presbyterian Church, Rev. Dr. James Gray, of Johannesburg, was assigned *The Life Story of David Livingstone*. Dr. Gray was a pioneer Presbyterian minister of the Transvaal, and now probably the oldest Presbyterian minister in South Africa, being eighty-two years of age, yet erect, active, and mentally alert. He served in the Boer War as Chaplain to the Royal Scots Fusiliers and the Scottish Rifles in Buller's Army for the greater part of a year, was Librarian of the State Library, Pretoria, for about two years, and was Moderator of the General Assembly for the years 1902-03. He has been honored with the degree, LL.D., by Witswatersrand University and with the King's Silver Medal. His preface to the story of Livingstone's life was a statement of the purpose of the great gathering:

"We are assembled to make visible to all who pass this way, whether drawn by the



DAVID LIVINGSTONE.

beauty and the grandeur of one of Nature's most remarkable wonders, or by any other cause, to make visible the artist's noble embodiment in enduring bronze of the form and features of a personality whose fame and renown accord well with the spacious and impressive stage on which his statue stands.

"David Livingstone already has a fitting monument where his mortal remains lie among the notable and illustrious of the British race in Westminster Abbey; but here under the open sky, in the land with whose history his name will be ever associated, and at this spot where the Zambezi overleaps its basaltic bar in 'smoke that thunders' as it hurries on to the sea it is meet and proper that there should be a cenotaph to his memory and honor who gave the place its geographical name in graceful tribute to our great and honored Queen Victoria."

Then followed the story from his youthful days at Blantyre, Scotland, down to the first day of May, 1873, when, in Chitambo's Village, Ilala, on Lake Bangweolo, his faithful servants Chuma and Susi, with four others, entered his hut toward dawn where they found him by the light of his candle still burning, kneeling in the attitude of prayer at his bedside, his body stretched forward, his head in his hands—dead. What remained to be told was the reverent treat-

(Continued on page 330)

DIAMOND JUBILEE THANKOFFERING

This extract from the report last year of Dr. Margaret Strang Savage illustrates the use made in part of the money constituting the Budget and given by persons and congregations:

"Work has been carried on in all these channels (medical, relief, teaching, preaching, etc.) in the firm belief that there are many roads to the human heart and many ways to lead men to God. Some activities have had to be dropped, such as night school, choir practice, community nights, not because these things are not needed. They are, but other needs are more urgent.

"There have been many mistakes made, as was perhaps inevitable in a new field, and with a 'green' missionary. But over against them we place with humble gladness these other things. Sick bodies healed and pain relieved; anxious hearts set at rest; the shadows of destitution, cold and sometimes hunger lifted from many a home; little children kept from suffering; the wonder of young folks in learning new accomplishments; the uplift of good music; the honest play, clean fun and entertainment brought to them through the Church; the pleasure and profit in reading good books; youth and age caught up in the tide of joy and peace that floods the world at Christmas time; the Gospel stories faithfully taught and preached; and the seed sown far and wide in Sabbath service and daily conversation, in the homes and on the trails."

Similar messages from abroad show the service rendered there by the Budget contributions.

FORMOSA, MACKAY MEMORIAL HOSPITAL

"This medical service has been the means of renewed life and health to many who would not have received this boon elsewhere. We have sought to demonstrate the practical result of the command of Jesus Christ when He said, 'Heal the sick, cleanse the lepers.' Those thousands of men, women and children have been told not only by deed, but also by word of the genesis of the hospital; and all up and down the land are scores of church members who received their spiritual birth within these walls."

INDIA, JHANSI

"Dr. Wilkie the founder, the man with a vision, has gone to his well-earned reward. Buildings arranged for by him have been erected and brought into use. Now five missionaries devote most of their time to evangelistic work, four or more are engaged in educational work, while two competent nurses look after the sick and instruct those who are well. Our own trained Christians look after buildings and repairs. In spite of changes in mission as in government, however, Jhansi District remains the same caste-bound, conservative, difficult field."

The following concerns evangelistic work:

"This is Mr. Lowther's second year in the midst of Jhansi city's Hinduism, where he comes into contact with thousands of people who respect him and listen to his message. Mr. John Cheshire, since his return from furlough, has decided to go by himself and live in a large Hindu town, in a native house, and as far as feasible become one with the people and if necessary suffer with them."

THE BHIL FIELD

Since January the baptized Christian community has increased from 552 to 1,383.

"Although Dr. and Mrs. Buchanan have left their mark in all sections of the Bhil field, it is in Amkhut and Sardi that their chief contribution is to be found. Amkhut was entered by Dr. and Mrs. Buchanan in the year 1897. The Bhils were in fact robbers in many places when they commenced work, but by conversion, by training in industry, brick-laying, carpentry, masonry, farming on improved methods, many are now quite responsible citizens of the State."

JAPAN

In 1927 missionaries under our Church began work in Japan among a company of 400,000 Koreans, now 500,000, in association with other Christian agencies, our staff numbering seven, and their general purpose being evangelization, then self-support and self-extension. That work is being steadily carried on.

The Diamond Jubilee Thankoffering will afford us freedom to sustain and extend our work in all these fields.

We have just heard that St. Andrew's Church, Belleville, has raised over \$500 and that one man using a thankoffering box, asked "What shall I do next?", because the first was filled. That one filled box contained \$20.

The end of the year approaches. What should be done must be done early; and let us do it gladly and generously.

Congregations Which Have Contributed to the Diamond Jubilee Thank Offering Fund, October 16, 1935

SYNOD OF THE MARITIMES

Cape Breton and Newfoundland Presbytery:

Broughton
Caledonia Mines
Cape North
Catalone
Chalmers Jack Mission
Glace Bay
North River Bridge
North Sydney
St. John, St. Andrew's

Pictou Presbytery:

Avondale
Caledonia
East River, St. Mary's
Glenelg
Lower Caledonia
Oxford
Pugwash
River John
Tatamagouche
Pictou, St. Andrew's

Halifax and Lunenburg Presbytery:

Y.P.S. Rally
Economy
Musquodoboit Harbour
New Dublin, St. Matthew's
Windsor
Truro

Miramichi Presbytery:

Derby
New Jersey
Oak Point
Richibucto
Black River

St. John Presbytery:

St. John, St. John and St. Stephen,
St. Matthew's
Sussex
Woodstock

Prince Edward Island Presbytery:

Caledonia
Kensington
Long River
Murray Harbour North
Wood Islands East
Belfast
West Point
Tyne Valley
Freeland
Lot 14
Hartsville
Mount Stewart

SYNOD OF MONTREAL AND OTTAWA

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Quebec, St. Andrew's

Montreal Presbytery:

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Lachute
Montreal, Fairmount, Taylor
Knox-Crescent
St. Matthew's
Montreal West

Verdun
Riverview Mission
Breakeyville
Charny

Glengarry Presbytery:

Martintown
Maxville

Ottawa Presbytery:

Fort Coulonge
Westboro

Lanark and Renfrew Presbytery:

Alice
Almonte
Carleton Place
Cobden
Perth
Snow Road

Brockville Presbytery:

Cardinal
Kemptville
Newboro
Lansdowne
Spencerville-Ventnor

SYNOD OF TORONTO AND KINGSTON

Kingston Presbytery:

Camden East
Picton
Sunbury
West Huntingdon
Belleville
Kingston

Peterborough Presbytery:

Campbellford
Hall's Bridge
Lakehurst
Millbrook
Westwood

Lindsay Presbytery:

Beaverton
Eldon Station
Quaker Hill
Uxbridge
Port Perry

Toronto Presbytery:

Agincourt
Brampton
Markham

Toronto, Bonar
Calvin, S.S.
Chalmers
Evangel Hall
Knox
Macpherson
Cooke's

Norval
Vaughan, St. Paul's
Woodbridge

Barrie Presbytery:

Alliston
Bradford
Collingwood
Cookstown
Creemore
Dunedin
Duntroon
Esson
First Essa
Hillsdale
Mansfield
Orillia
Oro, Willis
Port Carling
Stayner
Uptergrove

Orangeville Presbytery:

Price's Corners
Caledon East
Claude
Dundalk
Hillsburg

Algoma Presbytery:

Presbytery of Algoma
Bar River

North Bay and Temiskaming Presbytery:

Sundridge
North Bay

Saugeen Presbytery:

Arthur

Guelph Presbytery:

Alma
Baden
Elmira
Elora

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Hamilton Presbytery
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Binbrook
Caledonia
Fort Erie
Hagersville
Niagara Falls
Niagara Falls North
Port Colborne
Port Dover
Hamilton, St. Enoch's
Waterdown
West Flamboro
Crowland

Paris Presbytery:

Ingersoll

London Presbytery:

Belmont
Dutton
Glencoe
London, New St. James
Rodney
St. Thomas, Knox
West Lorne
Wallacetown

Chatham Presbytery:

Essex
Puce
Thamesville
Wallaceburg
Windsor, St. Andrew's
Kent Bridge

Sarnia Presbytery:

Brigden
Camlachie
Centre Road
Corunna
Dawn
Mooretown
Sarnia, St. Andrew's
Strathroy
Thedford
Wyoming

Stratford Presbytery:

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Avonbank, Motherwell
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St. Mary's, First
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Brandon Presbytery:

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Elva
Hartney
Lizard Point Reserve
Melita
Rolling River Reserve
The Pas

Winnipeg Presbytery:

Selkirk
Stonewall

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Melfort, St. James

Moose Jaw Presbytery:

Assiniboia

Weyburn

Saskatoon Presbytery:

Coleville

Saskatoon, Mayfair

Regina Presbytery:

Regina, First

Indian Head

SYNOD OF ALBERTA

Edmonton Presbytery:

Edmonton, First

Rupert Street

Lloydminster

Calgary Presbytery:

Banff

Calgary, Knox

Red Deer Presbytery:

Olds

Macleod Presbytery:

Macleod

SYNOD OF BRITISH COLUMBIA

Kootenay Presbytery:

New Denver

Westminster Presbytery:

Armstrong

Hammond

Penticton

Prince Rupert

Vancouver, Chinese

Kerrisdale

Robertson

South Hill

West Point Grey

New Westminster, Gordon

Knox

Chilliwack

Murrayville

Victoria Presbytery:

Nanaimo

Port Alberni

Victoria, Chinese

Please note your Presbytery and the number of congregations therein which have forwarded an offering. If your congregation is not on the list, would you see that it has a place next month or soon? If money is on hand, either for the Thankoffering or the Budget, please forward to the Treasurer, Mr. E. W. McNeill, Room 702, 372 Bay St., Toronto, and state for which of these two objects it is given; in any case be good enough to report progress in respect to the Thankoffering in your congregation to the Secretary of the Budget and Stewardship Committee, Room 705, 372 Bay St., Toronto.

The Budget and Stewardship Committee.

T. D. McCullough,
Convener.

J. W. MacNamara,
Secretary.

A MEMORIAL

(Continued from page 326)

ment of the emaciated body which these faithful servants in their fashion embalmed and bore over 1500 miles to the sea, where it was placed on board a British cruiser and carried to England. The final words of this address were:

"On the 18th of April, 1874, amid tokens of universal honor and respect, his body was laid to rest in Westminster, where on a black marble slab thousands read the record: 'For thirty years his life was spent in an unwearied effort to evangelize the native races, to explore the undiscovered secrets, to abolish the desolating slave trade in Central Africa, where with his last words he wrote: 'All I can say in my solitude is, May Heaven's richest blessing come down on everyone, American, English, Turk, who will help to heal this open sore of the world'."

"There is no benefactor of Africa and the Africans," said Sir Fraser Russell, Acting Governor of South Rhodesia, "whom we may more fittingly celebrate than David Livingstone. Standing where we do within sight of the island on which he looked down, the first of our race, into the cauldron which received the thundering waters of the river Zambezi, we cannot but think of him. . . . What manner of man was this who journeyed on foot 20,000 miles for no benefit to himself. He was a man devoid of fear, with a profound conviction that he had been divinely chosen and set apart to do a specific work. To this was added a power of determination akin to obstinacy. His single-handed concentration on his goal was shown no less in his poring over a Latin grammar when a boy at the spinning jenny than his refusal to return with Stanley to England. The combination of faith and determination and high character with the adventurous and roving spirit he inherited from his Highland ancestry enabled him to do his great work of making an open path for commerce and Christianity."

From the lips of his nephew, Hon. H. U. Moffat, fell these words:

"We have in this monument a permanent memorial to a life given entirely to the opening up of Africa to Christianity and civilization and to an unwearied fight against the slave trade which he found devastating Central Africa. Very shortly before his death he wrote, 'I have been led unwittingly into the slaving field of Central Africa. I have seen the woes inflicted and I must work on and do all I can to expose and mitigate the evils. . . . Lincoln by a stroke of the pen freed four million slaves in North America. In Africa Livingstone in exposing to the world the horrors of this

trade in human life may well have saved an equal number from this dire state."

Hon. R. G. Gilchrist, Minister of Commerce, Transport and Public Works, declared that "full appreciation of David Livingstone was not possible for he was versatile and thorough to an extraordinary degree, persistent, and indomitable in action, . . . Full expression of such intense individuality called for spacious and untrodden fields, and such a field, the greatest expansionist of his time found in the lone land of the African interior. To Africa and her people he gave his life in youth, in manhood's prime, in emaciated and premature old age, a sacrifice complete, unqualified. And so he has risen to take his rightful place amongst the fixed stars in the firmament of the rare immortals."

General Smuts may always be trusted to speak truly as the occasion requires, and this is in part the message he sent:

"The discovery of the great falls in 1855 was the central event in Livingstone's epoch-making transcontinental march, and it will ever remain memorable in the history of discovery and of Southern Africa. . . . His vision has come true beyond the wildest dreams and his immense labors and sacrifices have been amply justified by time. Great as is his work, the man himself is greater. His heroic figure looms over this continent showing to dark Africa the true character and the shining example of a Christian gentleman. His humanity, his faith, his truthfulness and sincerity, his spirit of service, his unconquerable patience and persistence, will ever remain a light and a spur to all who labor in the cause of humanity. In spite of apparent defeats his work has already been crowned with glorious success and we hail the humble Scottish lad, the poor harassed missionary, the penniless explorer, as one of the greatest spirits and benefactors of the human race."

With these shafts of light playing upon the man and disclosing greatness and goodness, we shall all, as we gaze, be aroused afresh to admiration and emulation.

Some time ago we quoted Punch's fine words about the burial in Westminster, but since they were recited on this great occasion by Livingstone's nephew, Hon. H. U. Moffat, they may fittingly close these references to the man himself:

"Open the Abbey doors and bear him in
To sleep with king and statesman,
chief and sage;
The missionary comes of weaver kin,
But great by work that brooks no
lower wage.



REV. DR. JAMES GRAY AND MRS. GRAY.

"He needs no epitaph to guard a name
Which men shall prize while worthy
work is known,
He lived and died for good—be that his
fame;
Let marble crumble; this is Living-
stone."

The broadcasting of this notable celebration was a wonderful accomplishment of radio. Two microphones were used, one for the program and the other to catch the sound of the many waters, and thus a great multitude, the world over, could in imagination view the scene and hear both the voice of man and the sound of the cataract. Our correspondent states that settlers in South Africa came to Dr. Gray and said they heard every word of his address as distinctly as if he were beside them. "We even heard your little cough once;" and when this year Mrs. Gray asked a tourist, "Are you going to the Falls?" the answer was, "No, I heard their murmur on the 5th of August last year."

Mrs. Livingstone, Mary Moffat, the daughter of the great missionary, Robert Moffat, died in 1862 at Chupanga, on the lower Zambezi, to the unutterable grief of her husband. Of her Livingstone wrote:

"Poor Mary lies on Chupanga Brae and
keeks fornent the sun."

She was a noble woman who had borne the separation and privations of an explorer's life with fidelity and sweetness to the last; and she was not forgotten when her great husband's name was extolled last year. Mr. John MacDonald, chief of the Caledonian Society said:

"To-day in far off Chupanga, on behalf of the Livingstone Memorial Committee, a wreath is being laid on the lonely grave of

Mary Moffat, the beloved wife of David Livingstone. For this beautiful thought we are indebted to another Mary, Mrs. Mary Gray, the wife of Dr. Gray, who is with us to-day."

In reference to this Mrs. Gray wrote us:

"I suggested sending a wreath to the lonely grave at the station on the Zambezi where Mrs. Livingstone died and the Portuguese Commandant took the wreath, and a Jesuit father near said 'Words of Honneur' when it was placed upon her grave." In this incident true catholicity is displayed. Worth knows no limitations either of creed or of nation, but is everywhere recognized and acclaimed.

Of Mrs. Gray something should be said. She is the wife of Dr. James Gray, who on that occasion told the life story of David Livingstone. She is a daughter of Rev. Josiah Tyler, D.D., for forty years a missionary among the Zulus, the man who found Henry M. Stanley discredited in New York in 1891 and lectured in his behalf. He also wrote the preface to Stanley's first book, *Livingstone Lost and Found*.

Dr. Gray is now retired and he and Mrs. Gray, all that are left of their family, live quietly yet actively in their home in Kensington, Johannesburg. As Mrs. Gray says, they have had shadows and sorrows in their lifetime, and she gives this intimate information: "Our eldest daughter died in New York of diphtheria in 1893. Our second of mastoid trouble in Pretoria. Our third died here of consumption, and our only son, a tall gallant lad, was missing in the Great War, and never found."

She is very active in the women's missionary work, being world correspondent for that organization, and thus we have the opportunity of hearing from her at more or less frequent intervals.

In closing this reference to a great event we should say that the Record was responsible for one message at least that was read at the gathering by the Zambezi on August 5th last year, and we shall let the report in *The Caledonian* speak of this.

GREETINGS FROM CANADA

514 Tylehurst Street, Winnipeg, Canada.

July 2nd, 1934.

Rev. James Gray Johannesburg, South Africa,

Dear Mr. Gray:—

Someone has said "Opportunities are sensitive things; if you slight them once they may never appear again." The opportunity to send greetings to our friends in

Africa on an occasion like the present was suggested to us by the enclosed reference in *The Presbyterian Record* (Canada) to the unveiling of a memorial to Dr. David Livingstone.

Your most natural question on receiving this communication would be: "Who?" . . . "Why?" . . . And my answer is . . . in 1812 Flora Livingstone and some of her family came to Red River with the Lord Selkirk Colonists. She later married Samuel Henderson, and we, their descendants in the fourth generation, are still here and are interested in everything in connection with the life and work of our distant but revered kinsman, David Livingstone. In fact, as I sit here I am looking at a portrait signed by his own hand, so that in a very personal and intimate way we are near to you to-day, and our greeting would convey the prayer that the work so well begun may continue with even greater achievements until all Africa shall be won for Christ.

Yours very truly,

A. M. Henderson.

From The Presbyterian Record

The organization known as the Central Council of the Federated Caledonian Society of South Africa has made preparations for the unveiling of a memorial statue to the great David Livingstone at Victoria Falls, at the end of July or early in August. The ceremony of unveiling has been committed to Mr. H. U. Moffat, ex-Prime Minister of Southern Rhodesia, a nephew of Dr. Livingstone and a grandson of Dr. Robert Moffat, who founded the first mission and white settlement in Rhodesia in 1857. Mr. Moffat, in accepting the invitation, stated that he considered it not only an honor but a duty to do this act of commemoration of the great missionary and explorer.

The religious part of the ceremony has been committed to Rev. Dr. James Gray, of Johannesburg, the oldest Presbyterian minister in South Africa. A picture of him appeared in the April number of the Record, 1931.

Let a man take care of his conscience and God will take care of him.

Faith, courage, lofty motive, and invincible determination are virtues for every sphere, every day, and every lot in life.

When the Pilgrim Fathers crossed the sea the best part of their cargo was the Englishman's sense of justice and fair play joined to faith in God, courage, and high resolve.

AMONG THE CHURCHES

North Pelham, Ont.

First Presbyterian Church, a fine brick building clad in ivy, is situated in a lovely spot surrounded by maple trees a half-century old. Beside it is the manse with lovely lawns and beautiful shrubbery, all carefully kept, with small fruits and vegetable garden surrounded by an evergreen hedge. The 107th anniversary was fittingly observed recently when Rev. W. M. Kannawin, D.D., delivered two inspiring sermons. The evening message was a ringing appeal to the young folk. The anniversary social on the lawn of the church had, as the leading entertainer, Mr. Ralph Gordon of Toronto. Too much praise and credit cannot be given to the pioneers of this district and to the early ministers of the Gospel. They builded well and the present age must and will maintain that glorious record.—Com.

Binbrook, Ont.

To have lost by death one who had been for forty-three years an elder and for the greater part of that time Clerk of Session, has meant much to Knox Church. Mr. William McKinnell attended the services in celebration of the congregation's 93rd anniversary and four days later passed away in his eightieth year.

Atwood, Ont.

As bearing upon the words of the 92nd Psalm, "They shall still bring forth fruit in old age," the following is taken from the Enterprise and News, Arthur, Ont.

"William Humphrey of Atwood, is in his ninetieth year. He is still busy at his trade as a wagon maker. Last week he completed a set of bob sleighs which were made out of oak and rock elm and show the marks of a master workman."

Walkerton, Ont.

Knox Church, Rev. J. V. Mills, minister, rejoiced on its eighty-fourth anniversary in the privilege of hearing morning and evening on Sunday, the Moderator of the Synod, Rev. A. L. Budge, and in hearing from him again on the Monday evening on a theme in which he is much at home and of which he is a real master, Reminiscences of the Kirk. The Sunday morning order was occupied with an Old-Tyme Service, with J. Alexander Hay as Precentor, and marked by the early postures in prayer and praise. The offering was taken in old-time boxes with long handles. The congregation was greatly stirred by the Moderator's message on, The Rock from Which We are Hewn. The evening service brought together three churches in union with Knox, St. Paul's United, the Baptist Church, and St. Andrew's of Hanover, with their ministers. In the evening, Mr. Budge, speaking from Job

28:28, "Behold the fear of the Lord that is wisdom, and to depart from evil is understanding," set forth this great central truth in its relation to four problems of to-day: the ecclesiastical, the national, the international, the economic, and the religious. The music at the services was of the most helpful character and the program on Monday evening with the lunch served by the ladies of the church brought all who assembled into intimate and happy fellowship. The minister announced that the offering for the two days had exceeded \$400.

Vancouver, B.C.

The congregation of Central Church, in September, tendered a reception to Rev. Dr. Cameron and family. Dr. Cameron was inducted in June succeeding Rev. J. M. Macgillivray now of St. Andrew's Church, Sarnia, but his family did not arrive until the end of August. The schoolroom and parlors were crowded with those eager to extend a warm welcome to the minister and his family. The chair was occupied by Mr. Harry White, Clerk of Session, and addresses of welcome were made by Rev. J. R. Frizell, Moderator of the Synod of British Columbia, Rev. R. C. Acheson, Moderator of Westminster Presbytery, and the ministers of the neighboring churches. A musical program and lunch served by the ladies were the concluding features of the reception.

Dr. Cameron, who came to Vancouver from Weyburn, Sask., is meeting with success in his work in this down-town congregation and is proving a worthy successor to the former minister.—C. H. Gordon.

Goderich, Ont.

Knox Church has had what one describes as "a wonderful week in the history of Presbyterianism in Goderich." It extended from September 22 to 29, and embraced the two Sabbaths. The celebration was concerned with the one hundred years of the congregation's history, and brought together from distant parts a large company of former members and friends and two former ministers.

The congregation had a place in history back of the 100th year, for in 1830 it was reported to the Glasgow Colonial Society as No. 40 in the Western District of Upper Canada, requiring a minister, and three years later Rev. George Romanes reported to the same Society that he had preached in Goderich to a numerous assembly. A report in March 1835, to the Foreign Mission Committee of the Synod of the United Associate Secession Church of Scotland, stated that in 1833 Goderich had been erected into a preaching station and that Rev. Alexander MacKenzie and Rev. William Fraser were sent for a few alternate weeks to conduct divine worship among a

people destitute of religious advantages. Later, in 1835, Mr. MacKenzie was settled as the minister of three congregations, or groups, in the townships of Goderich, Stanley, and Tuckersmith. The first settled minister of St. Andrew's Church which was a congregation of the Church of Scotland, was Rev. Alexander McKid, whose ministry extended from 1848 to 1866. Following the union of churches in 1875 which constituted The Presbyterian Church in Canada, St. Andrew's and Knox Churches came together, and Knox Church was selected as the place of worship, with Rev. Dr. Robt. Ure and Rev. James Sieveright as co-pastors. The present church building, since its erection enlarged and in many ways greatly improved, was opened in 1861. The most extensive changes in the building were made in 1897 at a cost of \$11,000 and in 1932 at a cost of \$12,000. This later accomplishment was effected since the induction of the present minister, Rev. D. J. Lane.

In 1861 though there was an average attendance of 500 at public worship, and the membership numbered 230, nothing was given to missionary funds.

In 1878 the envelope system for church support was adopted and used by many. It was not until 1868 that the first missionary contributions were made and these amounted to \$100. For many years the ladies collected for missions, but in 1909 the first men's missionary society was organized, and, by the co-operation of both, fresh interest was created and contributions to missions greatly increased.

Features of the celebration worthy of note were numerous. On Sunday the 22nd, Rev. Geo. E. Ross, D.D., of St. Andrew's Church, Fredericton, who was the minister from 1910 to 1916, preached both morning and evening to a congregation numbering about 1000. Rev. R. C. McDermid, who was minister from 1916 to 1921 and now occupies the pulpit of St. Paul's Church, Toronto, addressed the laymen's gathering on Friday evening and took the communion service on Sunday evening. A very hearty welcome was accorded both former ministers.

On Tuesday and Thursday evenings, very large gatherings assembled for the centennial dinner on the former evening, and for the centennial concert by the choir on the latter. Rev. A. L. Budge of Hagersville, Convener of the General Assembly's Historical Committee, gave the congregation on Monday evening one of his splendid historical addresses, illustrated by lantern slides. Missionary work was given consideration at the meeting on Wednesday night under the auspices of the W.M.S., at which Miss Bertha Robson gave an address on Looking Backward and Thinking Forward, relating the theme to the work of our Church in the Bhil field, India, where she

has labored so long and so successfully.

The Laymen's Night on Friday, for which St. Andrew's Club and the Huron Old Boys' Association of Toronto, and representative laymen were responsible, was marked by several presentations to the congregation: an engrossed address of congratulation and a pulpit Bible by the Huron Old Boys' Association of Toronto; and the sum of \$276 collected by St. Andrew's Club. Then a memorial service was held led by one of the Toronto party, Mr. B. H. McCreath, for those who had fallen in the War, numbering 22, out of 136 enlisted; and a maple tree was planted on the church lawn beneath which was placed a copper box in concrete with the customary enclosures. This too was the contribution of the Toronto party. On the morning of Sunday the 29th, the minister addressed a large gathering of youth. This service was made the Rally Day Service in keeping with the program of the General Assembly. In the evening 469 took part in the communion service, a record number for the congregation.

Rockwood, Ont.

The congregation here, Mr. S. Johnston, Student Missionary in charge, is part of a pastoral unit of which Edenvale and St. Paul's, Guelph, are the other congregations. At the anniversary services which were held a short time past the congregation welcomed Rev. A. N. MacMillan, recently inducted into the congregation of Norval, who preached morning and evening. In the evening service, the United Church with their minister, Rev. W. K. Taylor, joined. On Monday evening a supper followed by a program of vocal and instrumental music with readings, and congratulatory addresses concluded the celebration. The congregation worships in what formerly was the Friend's Church placed at their disposal following the division of the Presbyterian congregation at the time of union.

Arthur, Ont.

St. Andrew's Church celebrated its eighty-sixth anniversary on the last Sunday of September. Features of the celebration were the farewell sermon in the morning of the minister, Rev. A. W. K. Herdman, which concluded a five year pastorate; the sermon in the evening by Rev. J. B. Paulin, of Toronto, whose early home was in Arthur; a congregational supper on Monday evening followed by an entertainment and lecture by Dr. Paulin, This Changing World. The very large attendance on Sunday and on Monday evening evinced deep interest in the church and its work.

Richmond Hill, Ont.

The Presbyterian Church here which was founded in 1817 by Rev. William Jenkins,

celebrated recently its 118th anniversary. Rev. John McNicol, Principal of the Toronto Bible College, preached morning and evening and the minister, Rev. J. A. Cunningham presided and conducted the services.

Merigomish, N.S.

St. Paul's Church sustained a great loss in the passing of Mr. James A. MacDonald, in the eightieth year of his age. For almost forty years Mr. MacDonald served faithfully as an elder and Clerk of Session, and for many years as choir leader. In the community he rendered great service in his capacity as Stipendiary Magistrate, Councillor and Postmaster.

Tiverton, Ont.

The amalgamation of the Home and Foreign Missionary Societies which was consummated on May 15th, 1914, in Knox Church, Toronto, was called to mind by the birthday celebration at the home of the President of the W.M.S., Mrs. J. L. MacKenzie. Mrs. Dougall MacKenzie, Honorary President, occupied the chair. In tribute to the fact that she was present at the union of the two organizations and was secretary of the Home Auxiliary at that time, Mrs. J. A. McClure of the Council Executive, Toronto, was present, and addressed the gathering on the work of Dr. Jessie MacBean. Mrs. McClure is a former member of Tiverton Auxiliary, this having been her home church before going to Toronto. There was an attendance of about 100 ladies.

Caledonia, P.E.I.

Rev. Allister Murray who for the past five and a half years has been minister of the Presbyterian Church here, has resigned and with Mrs. Murray will make his home for the time being in Sherbrooke, Que. At the last meeting of the General Assembly Mr. Murray was given leave to retire after thirty and a half years service, covering a wide range in Canada, in Saskatchewan, Nova Scotia, Prince Edward Island, and Quebec. Great regret was expressed by the Caledonia congregation at the departure of Mr. and Mrs. Murray and before leaving occasion was taken to express to them their goodwill in the form of an address and the gift of a well filled purse. Mr. Murray's address meantime is 45 Kingston Ave., Sherbrooke, Que.

Bracebridge, Ont.

Knox Church at the time of the induction of the present minister, Rev. P. W. MacInnes, on November 5th, 1932, installed a new pipe organ, and were able to complete payments on the instrument in the month of October.



Presbyterian Church, Murrayville, B.C.

On the tenth anniversary of the opening of their church the Presbyterians had the privilege of hearing Rev. W. A. Cameron, D.D., of Central Presbyterian Church, Vancouver, in the morning, and a choir of twenty-five voices from Gordon Presbyterian Church, New Westminster, under the leadership of Mr. S. Moodie in the evening. A short address was given by the student minister, Mr. S. M. Browne, at the evening service. Dr. Cameron also preached at the other appointment, Coghlan, and in this service was assisted by seven members of the Gordon Choir. The building at this point has been renovated by shingling and painting and the occasion was the re-opening following these improvements.

The Murrayville Church has a distinctive record, perhaps unequalled by any other mission field in Canada. At the disruption in 1925 the church was lost and a large number of members went into the United Church. Those remaining were not discouraged however, and on the Sunday following held service in the home of Mr. Monahan, and for some time in various homes and other buildings under the ministry of Rev. Thomas Oswald. By voluntary labor and subscriptions, without outside help, in three months time a beautiful church was built and opened free of debt.

For ten years the congregation has never failed to meet its Budget allocation in full and substantial progress has been made in every department. A church hall has been erected and still the congregation is free of debt. The Young People's Society enjoys the distinction of holding for the last three years the banner of the Provincial Young People's Association.

On the Monday evening when the annual supper and concert were held the large audience had the pleasure of hearing the Gordon Choir in a varied program, and Rev. J. McTurk of Chilliwack, who spoke upon The Covenanters.

Thessalon, Ont.

The community, and in particular the Presbyterian Church, mourns the death of Mrs. F. P. Shaw, who succumbed to a long illness in her eighty-second year. A life-long member of the Church, she rendered special service in later years for which she is held in affectionate remembrance.

Hamilton, Ont.

The Hungarian congregation of which Rev. Frank Kovacs is minister, had an experience of serious fire on Sunday evening, October 13th. No one was in the building at the time, which was about the usual hour for the evening service. Only a morning service was held on that day. The interior of the building and the roof suffered severely. The estimated loss is \$2,000, but the minister said this is covered by insurance. The church which was erected very largely by voluntary labor was dedicated on April 17th, 1933.

Scarboro, Ont.

In St. Andrew's Church on the 10th of October, Miss Mildred Weir of Agincourt was designated for foreign mission work in North Formosa under the W.M.S. (W.D.). Mrs. McLennan, President of the Society, introduced Miss Weir and spoke of her many qualifications for the service upon which she is entering. She is a teacher and a nurse with post graduate training, a preparation undertaken with a view to serving the Church in the foreign field. The Presbytery of Toronto was in charge of the service, Rev. Edgar Foreman, Moderator, presiding. Rev. A. L. Burch, D.D., of whose church Miss Weir is a member, conducted the designation service. On behalf of the Missionary Society Mrs. W. A. J. Martin presented Miss Weir with a handsome Bible and as Secretary for Formosa expressed her gratification that so well-equipped a worker should be added to those already constituting the staff. Rev. Mr. Alnutt of the Bible Society presented Miss Weir with a Japanese Bible and a Chinese Testament, and Mrs. J. Walton presented a Life Mem-

bership Certificate in the W.M.S. on behalf of the Scarboro women. Other gifts were a leather travelling bag from the Young People's Society, and a writing case from the Session.

Toronto, Ont.

Friday, October 4th, witnessed the turning of the first sod in preparation for the erection of a new Presbyterian church. Two years ago a small band of Presbyterians organized a mission. Now the work has progressed to such a degree that the erection of a church, to be known as York Presbyterian Church, has been undertaken. The ceremony of turning the first sod was performed by Mr. John Wanless, a layman who has taken deep interest in the extension of the Church in Toronto. The work has been in charge of Rev. D. P. Rowland who is to be commended for his energy and enterprise. Much of the work upon the building will be done by volunteer labor, the church having within its number several skilled mechanics. At present services are being held in a hall.

Hamilton, Ont.

Mrs. Rose Pall Kovacs, wife of Rev. Frank Kovacs, our minister to the Hungarians of Hamilton and vicinity, was very greatly and most agreeably surprised on the evening of the 6th of October to hear broadcast by Government radio from Budapest, Hungary, the recital of two poems, the product of her pen. The program broadcast was in commemoration of the devotion of thirteen leaders of the Movement for Freedom in 1848-49, who were executed by Austria. This is an annual celebration. At the conclusion of several patriotic numbers, the announcer said that two poems would be given which expressed the sentiment of the immigrant in a foreign land. Then the two poems written by Mrs. Kovacs came clearly from the radio.

The inspiration to write these poems came to Mrs. Kovacs upon hearing a program in August over the radio in connection with St. Stephen's celebration when the bells of the church of that name were distinctly heard. One poem was entitled *Echo*, and the other *The Old Country*. These she forwarded to an editor in Hungary, who must have forwarded them in turn to the Government Radio. The poems were very favorably commented upon and then greetings were sent to Mr. and Mrs. Kovacs, and their two children, Frank, Jr., and Martha. How delightful an experience this must have been to our expatriated missionaries!

More than once it has pleased God to send fresh religious life after a period of commercial depression.



**PRESBYTERIAN CHURCH,
GERALDTON, ONT.**

Rev. W. M. MacKay, B.A.

Yesterday we dedicated St. Andrew's Presbyterian Church, Geraldton, in the presence of a capacity congregation, eighty per cent of which were men. This time last year there was no railway station and not a fully completed building in town. Judge John Mackay of Port Arthur was present to represent Superior Presbytery and conveyed greetings from that court. A Sabbath School also is in full swing.

Within the year Geraldton has become the chief mining town for the Canadian National Railway between Port Arthur and Long Lac station, a distance of two hundred miles, and is itself situated one hundred and eighty miles north-east of the twin cities and in the district of Thunder Bay. Besides serving the Little Long Lac gold mine which at present is producing \$50,000 in monthly profits and employing 150 men, it is the cross-roads centre of Hard Rock, Bankfield, LaFayette, Long Lac Lagoon, MacLeod, Cockshut, Oakland, and other hopeful prospective gold mines.

The church building itself has a seating capacity of 150 with a chancel and vestry. The whole interior is panelled and stained in chapel effect with gothic windows and doorway. The exterior is painted in white with green trimmings. The roof is also green, making it the best finished and by far the most attractive building in town, and attracts special attention by its commanding situation. By securing considerable voluntary labor and cuts on material prices, our cause here will involve an expenditure of some \$2,000. This includes the lot as well as the building. We are pleased to report that the town-site corporation along with the towns people interested are assuming one-half of this amount to be met within six months. The corporation has already met its share of the obligation.

Valuable donations have already come in, an organ from Galt, Ont., a church bell from the Canadian Pacific Railway, a communion service from the President of the Geraldton and Supply Company and a large pulpit Bible.

The success of our work here is due in a large measure to our student missionary, Mr. Robert U. McLean, B.A., of McGill University, and the Presbyterian College, Montreal, who has served us here and at Hard Rock for the past two summers. Besides his ordinary duties he has directed circulating libraries throughout this far-flung gold mining area. Some 750 books and more than 1,000 magazines, and the daily papers were handled, which had been sent in by many church organizations in Old Ontario. Mr. McLean is also the school assessor, school trustee, and a commissioner for the district. He is too a McGill specialist in mineralogy. From day to day and often times into the night with hammer and saw and paint brush and by his many other activities he effected the happy consummation in the dedication services of yesterday, a day never to be forgotten in this new centre of habitation.

Truly this wilderness and the solitary place of yesterday has been made glad by the coming of the spiritual forces of The Presbyterian Church in Canada.

REV. JOHN BAYNE, D.D.

Knox's Church, Galt, will on Sunday, November 3rd, observe the centenary of a gifted pioneer minister, the founder of the Free Presbyterian Church of Canada, which in 1861 united with the United Presbyterian Church of Canada to constitute the Canada Presbyterian Church. This was one of the four churches uniting in 1875 to form The Presbyterian Church in Canada. The other three were, The Presbyterian Church of the Lower Provinces, The Synod of the Maritime Provinces, and The Presbyterian Church of Canada in connection with the Church of Scotland. This able servant of the church was Rev. John Bayne, D.D., who came to Galt on November 3rd, 1835.

He was born on the 16th of November, 1806, at Greenock, Scotland, where his father, Rev. Kenneth Bayne, was minister of the Gaelic Chapel. At the age of thirteen he entered the University of Glasgow, taking, in addition to his course in arts and theology, classes in anatomy and chemistry. He completed his studies in the University of Edinburgh. On the 8th of September, 1830, he was licensed to preach by the Presbytery of Dingwall, and afterwards became assistant to Rev. John Barry in one of the Orkney Islands, where he remained a year. On the 4th of October, 1834, he received an appointment as a missionary to Canada from the Glasgow Colonial Society, having been ordained on the 3rd of September by the Presbytery of Dingwall.

On his arrival in Toronto he accepted appointment as supply in St. Andrew's Church, until the return from Scotland of the minister, Rev. Wm. Turnbull Leach, M. A. Having been called to the new St.

Andrew's Church, Galt, he began his ministry there on November 3rd, 1835, a ministry which was sustained until the day of his death, on the 3rd of November, 1859, the twenty-fourth anniversary of his arrival in Galt. A few years before his death he received the honorary degree of Doctor of Divinity.

As a preacher of the Gospel he was distinguished by singular ability and power. His discourses usually lasted from two to three hours, but "with eagle eye, commanding presence, and massive passionate eloquence he held in rapt attention the great congregations that attended his ministry."

"His remarkable pulpit gifts soon drew together a large congregation from a circuit with a radius of fifteen miles, which would in these days be equal at least to fifty miles. Under his supervision congregations came into being at Paris, Ayr, Doon, Kitchener, New Hope, and the two Puslinches. In the winter and spring preceding the disruption of the Church in Scotland in 1843 he was in Edinburgh. On his return he sought to hold the Church in Canada together as an independent Presbyterian body but, since some insisted on preserving the connection with the Church of Scotland, he led the movement which resulted in the formation of the Presbyterian Church known as The Free Presbyterian Church of Canada. In Galt he carried most of his congregation into the new body, forming a new congregation known as Knox's Church. In 1846 he was elected Moderator of the General Assembly and was a leader in all the councils of the Church until his death. He was twenty-eight years of age when he came to Galt, thirty-nine when he became Moderator, and fifty-two when his earthly career ended."

The centennial services will be under the direction of the minister of Knox Church, Rev. J. D. Smart, Ph.D.

SYNOD OF THE MARITIME PROVINCES

A newspaper report forwarded to us indicates that a matter of importance engaged the attention of the Synod. This was introduced by Dr. Baird of Pictou and concerned the relation of a minister to the Church who has accepted nomination for a seat in parliament. This debate arose from a case in New Brunswick. In this instance it appears no permission had been sought or granted by Presbytery. By accepting party nomination a minister seriously jeopardizes his work and acts contrary to the traditions of the Church, according to Dr. Baird, and, he believes, contrary also to prevailing sentiment in the Church.

Dr. Kerr, in seconding Dr. Baird's motion, declared his conviction that a minister could not consistently serve as a candidate for parliament and as a minister, and stated that it has always been held in the Church of Scotland that a minister by accepting nomination for a seat in parliament forfeits his office as minister. If a minister seeks a public office he should immediately resign from the ministry. The motion presented by Dr. Baird and seconded by Dr. Kerr, was carried without opposition, and is as follows:

"Resolved that this Synod strongly deprecates any of its ministers specifically appointed to a spiritual task accepting a nomination from a political party for a seat in parliament without first resigning his charge."

MONTREAL COLLEGE

Induction of Rev. Frank W. Beare, B.A.

The induction of Rev. Frank W. Beare, B.A., into the chair of Church History at the Presbyterian College, Montreal, took place on Monday evening, October 7th, in Convocation Hall, Rev. Principal F. Scott Mackenzie, who is also Moderator of the Presbytery, presiding. The occasion also marked the formal opening of the session. Following the induction service, the charge to the new professor was given by Rev. David Scott, M.A., B.D., of Knox Crescent Church. Mr. Scott's address, which is worthy of the widest circulation in the Church, will appear in an early issue of the Record. Professor Beare chose as the subject of his inaugural lecture, The Science of Papyrology in Relation to New Testament Studies, and he explained in very clear and interesting fashion how the papyri discoveries have revolutionized the whole problem of textual and literary criticism of the New Testament. This address, also in a somewhat abridged form, will be published in an early number.

Messages of greeting were brought by Professor Howard of the Diocesan College and Principal Smyth of the United Theological College, Montreal, Principal Eakin of Knox College, and Principal Morgan of McGill University. The greetings of the Presbytery of Toronto were conveyed in a letter sent by the Presbytery Clerk, and in a telegram from Rev. Dr. Stuart C. Parker, who had been commissioned by the Presbytery to present these greetings in person, but was prevented through illness. Greetings were also received from the Moderator of the General Assembly, whose engagements in the Maritime Provinces made it impossible for him to be present.

Professor Beare has been associated with the college for two years as sessional lec-

turer, and is therefore thoroughly familiar with the work to which he has been called. He enters upon his duties with the full confidence of all who know him throughout the Church, and with the promise of a career of ever-increasing usefulness in this most important field of Christian service.

An unusually large number of new students are enrolled at Montreal College this year, and there are more in residence than for many years. The spirit which prevails throughout the college is all that could be desired, and teachers and students look forward to a happy and successful session.

BOOKS

The Way to God

Student Christian Movement Press, 58 Bloomsbury St., London, W.C.1. Price 3/6.

This is the second volume of broadcast talks bearing this title, and it is a worthy successor and sequel to the former volume. The theme is Christ, True Man, True God, set forth in His earthly life, His place in history, and His power over men, a power still everywhere manifest both in individuals and nations.

* * *

Blackie and Son (Canada) Limited, 55 York St., Toronto, offer to the public three books of rare merit and attractiveness, each concerned with a different land and specially suitable as gift books having regard to the Christmas season, or any time.

Living India, by Lady Hartog. Price \$1.25.

This is a book to be read and to be kept. In small compass and graphically it accomplishes the author's purpose to contribute to a better knowledge and understanding of India and India's problems. This book should prove most valuable for ministers and missionaries as presenting the background for the study of their problems in that interesting land.

* * *

The West Country, by R. A. J. Walling. Price \$2.50.

This book at the first glance wins admiration and promises delight and in the reading will satisfy all anticipations. It is not a book of travel but it aims by wonderful photographs and narrative to acquaint one with the treasures of Devon and Cornwall, being the West Country of England, its physical features, scenery, history, architecture, with the wealth of romance and story involved in these associations.

* * *

Scottish Folk-Lore and Folk Life, Donald A. Mackenzie. \$3.30.

Glancing over the pages of this extraordinary book we heartily concur in the

view that it is a "vivid presentation of the wonders of Scottish folk-lore, legends, and tradition." What tales these are and what wonders are portrayed! There surely were giants in those days of imagination. The humorous, too, has its place with the wonderful, and a large place. It would be difficult, one thinks, to find a Scotsman who would not wish to have this book in his possession.

* * *

The Calvin Forum

A monthly. \$2.00 annual subscription.

This is a new venture in religious journalism at Grand Rapids, Michigan, U.S.A. It is designed for the discussion of the urgent problems of the day, both of thought and conduct, on the basis of editorial conviction that a solution of these is to be found "solely on a basis distinctively Christian." It bears the name Calvin, for the venture is undertaken by a group devoting their life to research and teaching at Calvin College and Calvin Seminary, Grand Rapids, but independent of these institutions, and aiming "to produce and nurture a virile American type of Calvinistic culture" in the broad sense of an "all-inclusive world and life view."

* * *

The Common Bond

Being the popular report for the British and Foreign Bible Society for 1935.

This is the third report from the pen of Rev. John A. Patten, M.C., M.A., Literary Superintendent of the British and Foreign Bible Society. With his skilful pen there is traced the history of the Bible through the ages as The Common Bond uniting peoples of all nationalities and all conditions, and this volume maintains the standard of preceeding reports. It is well written, admirably illustrated, attractively printed and bound, and becomes the suitable medium of conveying the rich information about the society and its work. Interesting reference is made to the King's Jubilee celebration and the use of the Bible by His Majesty, King George. Emphasis is laid upon the necessity of strengthening this common bond by the wider circulation of the Scriptures in every language and the society, in the name of a needy world, appeals for the prayers, the service and the gifts of Christian people.

An untiring sense of duty, an active consciousness of the perpetual presence of Him who is its author and its law, and a lofty aim beyond the grave, are the best and most efficient parts of our equipment for life.

MRS. AGNES MACKIE

Revered as Lachute's (Que.), oldest and most worthy citizen, Mrs. Mackie, widow of the late Rev. John Mackie, died recently at the great age of ninety-two years. A native of Greenock, Scotland, she had made Canada her home for seventy-one years. Mr. Mackie was the first Presbyterian minister in Lachute, and after a strenuous ministry his earthly labors ended thirty-four years ago. Mrs. Mackie was a woman of strong character, firm faith, and rich Christian experience. She was active in the service of the Church and was widely known as friend and counsellor. She was chosen to lay the corner-stone of the Margaret Rodger Memorial Church where she worshiped and served loyally until recent years.

MR. CHARLES L. TROTTER

The death recently of Mr. Trotter constituted a great loss to the Presbyterian Church in Vancouver, with which in different congregations he was actively identified. He had just passed his seventy-ninth year. A native of Prince Edward Co., Ont., he came to Toronto where he resided for twelve years. For some years he was superintendent of the Bloor St. Presbyterian Sunday School and teacher of the Bible Class. Coming to Vancouver in 1908 he united with Chalmers Church and served as superintendent of the Sunday School until 1925 when he went with the minority which became the congregation of Fairview. After some years, moved by the appeal of the large area of Kitsilano without a Presbyterian Church, he led in organizing a church there. Soon ill-health required his retirement from this and all church work. He will be remembered for his integrity, his interest in the welfare of others, and his zeal and steadfastness in the service of the Church.

MR. ROBERT NORTHEY

Mr. Northey was a native of Ireland, but for more than half a century was a citizen of Toronto, his long active life ending on October 3rd, at the ripe age of eighty years. Just a few days before his death he and Mrs. Northey celebrated the jubilee of their marriage, when their high place in the regard of a very wide circle of friends was made manifest. Mr. Northey's chief interest outside his business was the Church with which he was early and steadfastly identified as a faithful member, elder, and capable Bible-class teacher. At the time of his death he was a member of Session in Calvin Church, of which he was one of the founders after the vote on Union. His industry and ability were rewarded with prosperity, and his generosity to the Church and every worthy cause expanded correspondingly. He was quiet but strong, true and constant, and the world is the better for his life and service.

THE GREAT COMMISSION

A Sermon by Rev. J. F. Goforth, B.A.
(Continued from page 314, October No.)

Trustees

We are trustees of the Gospel of Jesus Christ. That Gospel has been put in our hands, but, as trustees, we are not free to do with it as we please. We cannot keep it to ourselves. We are honor-bound to share it with the other heirs—those others "for whom Christ died."

If we don't? Swindler is a strong word, a word which we rarely apply except to those who are guilty of flagrant violations of our current ethical standards, as for example, the man who is guilty of a grossly dishonest business deal, or the man who juggles with his company's books. But are we justified in thus arbitrarily limiting the application of the word? What kind of reasoning is it that makes us think that it is more important that we should be honest in our dealings with our fellow-men than in our relationship to God, that we are any the less swindlers, because our dishonesty happens to be with God and not with John Smith or Tom Jones? As a matter of fact, in refusing to share Christ, are we not swindling both God, who has appointed us His trustees, and our fellow-men, to whom the inheritance belongs as much as it does to us?

Your Brother

Look at it another way, "Am I my brother's keeper?" asked Cain. It is the plea of narrowness and exclusiveness and selfishness in every age. Yet perhaps we aren't so much our brother's keeper. He might not thank us for assuming such a role towards him. It smacks rather of patronage. We are sure of one thing though. We are our brother's brother. It is sheer hypocrisy for anyone to profess belief in the Fatherhood of God without at the same time accepting as a fact the brotherhood of man, and without accepting the responsibility which the recognition of such a relationship to one's fellow-man lays on one's conscience. Think of yourself in that light, as your brother's brother, and we guarantee to you that you will find a place for the missionary enterprise in your scheme of things.

"What Think Ye of Christ?"

Someone asks, "Why should we try to make the Chinese and Hindus and others accept our religion? Haven't they religions of their own?" Look at that question carefully for a moment and you will see that it is more than a question, it is a confession. It is a confession on the part of the questioner as to the estimation in which he holds Christ. Christ is good enough for him. Other religions are good enough for

the peoples who profess them. Good enough! Mark that.

Could there be any more damning revelation as to the kind of Christianity which that man has? There is no room for argument here. If Christ is merely good enough for us, but not worth sharing, then He is something less than the Saviour of the world. If He is not absolutely essential to us, then He is nothing. He is not worth keeping, let alone sharing. But if He is absolutely essential to us, then He is essential to every human being on the face of the earth. "What think ye of Christ?" That is the missionary question. There is no other.

Love's Constraint

"Lovest thou Me?", our Lord asked Simon Peter; and when He was assured of His disciple's love, the injunction followed, "Feed my sheep." The one follows the other in inevitable sequence. If we love Him, we will feed His sheep. We will feel ourselves under a compulsion that cannot be denied. During the great Korean revival, so powerful were the spiritual forces at work, that little children would run up to passers-by on the street, clutch them by the sleeves and plead with them to accept Christ as their Saviour. When the love of Christ takes hold of people's hearts, that is always what happens. They become missionaries.

The Supreme Motive

We know of no more exalted expression of the thing that lies at the heart of Christianity than this excerpt from the report of the Jerusalem Missionary Conference:

"We cannot live without Christ.

"We cannot bear to think of others living without Him.

"We cannot be content to live in a world that is un-Christlike.

"We cannot be idle while the longing of His heart for His brethren remains unsatisfied."

That is the motive which, as Dr. Schweitzer asserts, will sooner or later conquer the world, because with inexorable logic it carries with it the mind as well as the heart.

What Do You Say?

In Mr. Priestley's novel, "Faraway" there is one very stirring scene. Three men, while exploring a remote island in the South Seas, have stumbled upon a supply of pitchblend, containing radium. One of the men can think only of their enrichment. Another, if he had his way, would make the treasure serve patriotic ends. However the third man, the hero of the story, believes he knows of something better.

"But then we've lost our chance and the mischief's been done," cried William, jumping to his feet. "We're dropping back into the same old dreary track. It would be a

rotten end to a fine adventure Circumstances have been generous to us. We've got to be generous now. We might make fools of ourselves? All right, let's take the chance. That's the only way we can make any progress at all, by risking making fools of ourselves. But, mind you, I don't agree with you, Commander. If this is too big a thing to be just an affair of buying and selling, then it's too big a thing to be restricted to one nation. That's where we've got to use our imaginations. Cancer doesn't know anything about nationalities, and if they want radium to defeat cancer, then radium hasn't got to know anything about nationalities either. It's not a matter of Englishmen and Frenchmen, English women and Italian women, with a thing like this; it's a matter of men and women, plain men and women. . . . Every time you ignore national boundaries, you bring the possibility of a sane, happy, peaceful world a bit nearer. . . . I'm an Englishman and I love England. I owe a lot to England, but I owe still more to the world. You say, Commander, let's do something for England once, but I say, for God's sake, let's do something for civilization once. We've got a great chance. Let's take it. Let's go back and show them something. Let's make a grand gesture, even if it lands us in the work-house. What do you say?"

Well, and what do you say, you who have fallen heir to "the unsearchable riches of Christ?"

NEWS FROM SHANGHAI

Dr. Z. K. Zia

Yesterday the Chinese Literature Society office received an order for 3,000 copies of Madame Chiang Kai Shek's, *My Religion in Chinese*, prepared by our Shining Light staff. This little pamphlet has been used as an introduction for evangelistic work. The first edition was 5,000 copies, and the second 1,000, and now we have to print a third edition of 3,000. I am sure you will be glad to hear this news.

There are many Christian centres in China using the Chinese Literature Society Readers for Illiterates and the Daily Vacation Bible School Readers in this widespread campaign to cope with China's illiteracy. We have therefore printed a further supply of these books.

I plan another series of readers, namely, Short Term Readers, for the illiterate church members, and the first of these has just been drafted. I hope that in this way we may help the Church.

There is a very large demand in China for Christian literature and there is a growing number of people who are interested in spiritual and religious problems. China is ripe for evangelistic appeal.

The financial conditions in Shanghai and

neighboring cities are bad. Many big shops and companies have been closed. The flood conditions in the north are also very serious. China is facing a very critical situation in political life and therefore we must work hard to preach the Gospel, and encourage people to come to Christ.

I have found some very capable Christians here in Shanghai who are eager to work with me. Our Christian broadcasting station is being enlarged, and will soon have a more powerful machine. My friend Mr. Lee is still willing to underwrite all the expenses, which come to a fairly big sum. According to estimates, when the new machine is installed we shall have a monthly expense of \$1,000 (Shanghai currency). We have no worry however for there are some ready to bear the burden. Many people express their appreciation of the work the station has done.

BRITISH GUIANA

News has come of the safe arrival in British Guiana of the party who left Halifax on September 7th: Miss O. Davies, Rev. D. Marshall and Mrs. Marshall and family. Miss Davies now occupies her post at New Amsterdam as Principal of the Girls' High School.

We have learned since our last report of additional tokens of regard bestowed upon Miss Davies prior to her departure and now give these in full: Westminster Church, Willowdale, her home church, a wrist watch and bracelet, a leather briefcase and a purse of money; C.G.I.T., fountain pen and pencil in a case, and an initialled crocodile leather purse; Mission Band, a beautiful hymn book with music bearing her initials and with an inscription; congregations of Woodbridge and Knox, Vaughan, a kodak; W.M.S. Auxiliaries of Glenview Church, Toronto, a Life Membership Certificate and a Life Membership gold pin.

BHUT SINGH

The story of Bhut Singh turning to Christ is reported to us by Dr. John Buchanan as told by his cousin, Rev. John MacArthur, of the American United Presbyterian Mission, Punjab. Bhut Singh is the son of a Hindu contractor at Mr. MacArthur's station. The story is of special interest because it was in Canada that this young man became acquainted with and accepted the Gospel message.—Ed.

A FEW years ago Bhut Singh went to England to study engineering. On shipboard, as he had never been at an English religious service, he decided to see what it was like and therefore attended. When others knelt, not to be conspicuous, he also knelt, and while on his knees a strange feeling swept over him.

Reaching England he proceeded at once

to prosecute his studies and in the summer crossed the Atlantic to Canada. Here he engaged in harvesting in the West. Failing to hear from him his father came to Mr. MacArthur and sought his help to find his missing son. Mr. MacArthur immediately corresponded with parties in Winnipeg and Vancouver. Before receiving a reply however the father heard from his son in answer to his own letter, in which money was enclosed to pay his passage home. The son said he was returning and stated that he had become a Christian. It seems he had profited by his companionship with some earnest Christians in Canada and decided to embrace the new faith. In his letter to his father he gave ten reasons for the change. The father showed this letter to Mr. MacArthur.

It is about two years since Bhut Singh returned to India. Meetings were arranged for him, and Hindus in large numbers and some Mohammedans came to hear him. Very quietly but earnestly in his public addresses he gives his reasons for belief in the Lord Jesus Christ. At one meeting after speaking on Love, a Hindu asked, "What kind of love have you got that you break your old father's heart by becoming a Christian?" The father who was present replied, "You must not say that. I have been searching all my life for peace and have not found it yet. My son has, and I am glad. He has told you his reasons."

Bhut Singh is not supported by any mission but is going about proclaiming, specially to Hindus, his new found faith. He is modest but persevering. His family have not yet become Christians but are much influenced by the faithful son. Just now Bhut Singh is working among the people of Karachi, a district some distance south of Bombay.

IN BEHALF OF THE RECORD

The means of obtaining subscribers to the Record varies throughout the Church. Personal canvass, appeals from the pulpit, the congregation providing for every family, but, more generally, entrusting the task to one person to obtain subscribers prevails.

Behind all method however, the only guarantee of increasing the subscriptions to the Record is interest on the part of the ministers and sessions and the indefatigable effort of those in the various congregations to whom this work is assigned.

The following is the appeal made through the Church Monthly of ———. This appeal is based upon the merits of the Record.

May we remind readers of The Presbyterian Record that their subscriptions, forty cents per annum, are now due and should be sent to ——— this month, if they wish to con-

tinue receiving this magazine during 1935. We would heartily recommend the Record to our readers generally. It is a pity that more do not obtain and read it regularly. For excellent reading matter, as well as for first-hand information of the work that The Presbyterian Church in Canada is doing at home and abroad, there is no better publication. The charge of 40c per year brings it within the reach of all and it would be well if more of our members made themselves familiar with the Church's activities by perusal of this excellently edited monthly.

A congregation in Toronto more than doubled the number of subscribers this year. Interest was created by an announcement made on a blackboard standing in the vestibule of the Church on which the following was inscribed:

"What is your Record? You may have a good Record, that is, The Presbyterian Record, for the whole of 1935 for 40c. Why not?"

"In it you will find the story of the Church at home and abroad in word and picture, and with the Sunday School lesson for the month."

IN MEMORY OF THE SECRETARY

The time chosen for a public service in tribute to the late Secretary of the Board of Missions, Dr. A. S. Grant, was the meeting of the Executive of the Board in September, and the place, most fittingly, St. Andrew's Church, for the Board has regularly, spring and autumn, held its meetings in St. Andrew's Institute. A simple order embracing hymns, the closing one, "Rise Up O Men of God," being a favorite of the deceased, prayers, Scripture passages, and addresses constituted the service. The Moderator of the General Assembly, Dr. T. D. L. McKerroll, presided, Rev. A. R. Skinner, Moderator of Presbytery, Dr. J. B. Paulin, minister of Rosedale Church, where Dr. Grant and family worshiped, Dr. Stuart C. Parker, minister of St. Andrew's, and Dr. Rochester of the Record led in the various parts of the service. Dr. James Wilson of Wychwood Church, spoke briefly on behalf of the Board of Missions, of which he was Acting Convener, and the main address was assigned to Dr. A. J. MacGillivray, long identified with the Board and intimate with Dr. Grant. A large congregation on this occasion paid solemn tribute to the memory of an able and devoted servant of the Church, and expressed their deep sympathy with the bereaved family.

SESQUI-CENTENNIAL

When Dr. Stevenson of Princeton, fraternal delegate from the Presbyterian Church, U.S.A., addressed the Assembly, he intimated that an important celebration was in prospect for their Church, namely, its 150th anniversary, and that the General Assembly which met in Cincinnati in May had adopted the plan tentatively proposed by the General Council. This is the resolution of the Assembly:

"1. That the General Assembly of 1935 authorize the General Council to prepare plans for the celebration of the sesqui-centennial of the General Assembly in 1938.

"2. That these plans include, if feasible, a special Memorial Fund to be raised in such a manner and for such objects as shall be hereafter determined.

"3. That it be made the occasion for the collecting and publishing of historical material throughout the bounds of the Assembly, the Stated Clerks of the several judicatories being called upon to lend their full co-operation and assistance to the Department of History in the formulation and execution of this important work.

"4. That the Presbyterian Church in the United States be invited to participate, in the earnest desire that these two great branches of Christ's Church may be brought into closer fellowship and co-operation through the realization of their common heritage.

"5. That the whole movement be permeated with an effort to advance the spiritual interests of the Church."

Dr. Stevenson expressed the hope that our Church would be represented at that celebration.

IRELAND

The Belfast Witness reports that at a meeting of the Green-island Presbyterian congregation it was resolved unanimously to present a call to Rev. W. Patterson Hall, M.A. Mr. Hall was formerly minister of Knox Church, Galt. He resigned on account of ill-health and returned to Ireland. His health having greatly improved he feels able to undertake the regular work of the ministry. This parish is but a few miles out of Belfast, situated by the sea on the shore of Belfast Lough, where the full benefit of the sea air may constantly be enjoyed. It is a most desirable locality both from the standpoint of health and of opportunity for service.

"It is easy to live in the world after the world's opinion.

It is easy to live in solitude after our own.
The great man is he who keeps in the crowd with perfect sweetness
The independence of solitude."

MISCELLANY

COMPETITION

For this very interesting, if not very worthy, instance of ecclesiastical competition, we are indebted to Mr. Ian Macdonald, a member of the Board of Managers, Emmanuel Church, Toronto. Mr. Macdonald is of a missionary family for his father, Rev. Dr. K. S. Macdonald, was a missionary of the Free Church of Scotland, in Calcutta, for forty-five years.

The Cock on the Steeple

A Tale of Calcutta

Bishop Middleton, the first bishop of Calcutta, had a certain obsession. And this was that the Church of England enjoyed the monopoly of spires and that no other church had a right to erect one. Doctor Bryce, of the Scottish Kirk, who had come to Calcutta at about the same time as the Bishop, was not unnaturally of a different opinion. A somewhat heated dispute arose on the subject, and it is recorded that these two church dignitaries spent much of their time arguing with each other on this entirely unimportant matter to the neglect of their more important and obvious duties. In due course Doctor Bryce heard that the Bishop had used his influence to prevent the former obtaining the sanction of Government to the erection of a spire on the Scotch Kirk. Whereupon, being of that tenacity of purpose for which those whose home is north of the Tweed are famous, he declared that not only would he have a steeple higher than that of the Cathedral Church of St. John, but that he would place at the top of it a cock to crow over the Bishop. This, in fact, came to pass, at least with regard to the erection of a spire and the placing thereon of a cock. It is said that the Government were disinclined to grant the necessary permission and that this was only obtained with much difficulty, and that, in order as it were to save their faces, they directed that the rest of the building might be repaired at their expense, but that the audacious bird should not have the benefit of the services of the Public Works Department.

Be that as it may, the Cock o' the North continues its sway over St. Andrew's Kirk.—S.

INGENUITY WON

When Irving S. Cobb's perseverance failed to pull him out of a rut, his humor came to the rescue. According to a story told by one of his intimates, Cobb was twenty-seven when he came to New York with a wife and a sick child. He visited every newspaper office daily for about two weeks, but was still without a job when he sent the following letter to the various editors:

"This is positively your last chance. I have grown weary of studying the wall-paper design in your anteroom. A modest

appreciation of my own worth forbids me doing business with your head office boy any longer. Unless you grab me right away, I will go elsewhere and leave your paper flat on its back right here in the middle of a hard summer, and your whole life hereafter will be one vast surging regret. The line forms on the right; applications considered in the order in which they are received; triflers and professional flirts save stamps. Write, wire, or call at the above address."

The next day Cobb had four jobs from which to choose.—Exchange.

A SUNDAY SCHOOL PICNIC

Are you looking for a thrill? Then come down to Nova Scotia next summer and plan your visit when St. Andrew's Sunday School, Lunenburg, is holding its annual picnic. You do not know what a real picnic is unless you have witnessed one like this. Also, if there are any pessimists who hold forth about the future of the Presbyterian Church in this part of Canada, they would be cured at once of their pessimism, and for all time.

The writer should be a fairly good judge of picnics. Early childhood, spent in churches in Montreal where picnics of various sorts were arranged for the Sunday School scholars, where money was spent lavishly to give the children a good time—Picnics! Lovely affairs, down the St. Lawrence in large steamers, returning by moonlight, bands aboard, everything possible done to make every minute happy. Then later, living in different parts of Canada, Eastern Townships, Gatineau Valley, Western Ontario, where the various churches vie with each other to give the children a good time, all was splendid, but as I watched some 200 children, preceded by minister and superintendent, and followed by teachers, take their places to march to the picnic grounds about one-and-a-half miles from the historic old town of Lunenburg, my heart swelled with pride. Little girls in their white dresses, little boys in their white shirts and dark knickers would make a pretty enough sight but this is not all. Two of the large boys carry a banner, each boy holding a long pole, the banner stretching across the road, bearing the words in gold letters on royal blue satin, St. Andrew's Presbyterian Sunday School. Others carry banners of rich crimson satin with gold letters, The Kirk, another blue and gold, Faith of our Fathers, and so on. Those who are not banner bearers are given colored balloons to carry. Preceding the whole procession is the town band in full uniform, which has been hired by the parents, much to the delight of the children. The march proceeds through the main town streets.

Traffic is held up, stores are emptied of customers and clerks as they rush to doors and windows to watch the pretty sight. On through the town they go past the fountain at the extreme end, through New Town, up Apple Tree Hill, past the farms to their chosen spot. Here, they are greeted by the welcome sight of long tables promising the hearty meal which is the Ladies' Aid gift to the Sunday School, another nice custom. The superintendent, assistant superintendent, and minister, supervise the games and races until the welcome call to supper. After the children have had all they can possibly eat, the superintendent presents prizes and ends the afternoon festivities with a peanut-and-candy-kiss scramble.

Now the procession forms again. The evening sight is even prettier than that of the afternoon. Most of the balloons are broken by this time so they are replaced by sparklers. The children parade in the same order as in afternoon and here is where you get your thrill. Stand at the top of Apple Tree Hill and watch the children march down. At the foot is the town fountain. Here they pause and the sparklers are lighted. These with torches light the children along the way which is crowded with spectators.

Your heart must swell with forgivable pride as did mine. Follow the children through the town up to the soldiers' monument, where Mayor Schwartz, who is the beloved superintendent, presides. Speeches are given by the pastors and superintendents of the Lutheran and Presbyterian Churches who have joined forces for this affair. Ringing cheers for the pastors and superintendents are given by the children and if you want to hear real cheers, set 200 children at work! Then the band plays, The King, and the picnic is over. Tired but happy children find their mothers. One little tot is heard to say "My, I wish it was just beginning."

The success of this picnic is largely due to the efforts of His Worship, Mayor Schwartz, who by his generosity made much of the program possible. So, if you feel doubtful of the future of our Church, we invite you to come and view this magnificent sight and you will be cured forever.

—A Subscriber.

If you want to live in the kind of a church
Like the kind of a church you like,

You needn't slip your clothes in a grip

And start on a long, long hike;

For you'll only find what you left behind,

For there's nothing that's really new,

It's a knock at yourself when you knock
the church,

It isn't the church—it's you.

—Selected.

Children and Youth

THE MAN WHO MADE HIS MARK

WHEN we say a man has made his mark in the world we mean he has been successful in some calling such as that of a teacher, physician, surgeon, speaker, merchant, engineer, writer, or statesman, and has stood high or highest among those of his profession. The same is true if he has performed some wonderful feat, such as laying a cable from land to land under the Atlantic Ocean, along which messages may be sent, or has invented some wonderful machine or instrument like the steam engine or the telegraph, or the aeroplane. Any of these men who has done something special is said to have made his mark and will long be remembered and honored; and these are not a few, for any of us could recite a long list of names of men and women who have done something very notable or made a great success of their calling. They have made their mark.

Perhaps some of you know that there is another way of making one's mark, not very common now, but still to be found in some places, but only among the unlettered. When one has not learned to write and therefore cannot sign his name to an important paper, like receipt, order or deed he makes his mark, and if someone witnesses this mark it stands as good as the signature of some person who can write well. This is a form in which this is done,

his
John X Smith.
mark

The man whose name we are about to mention did both. He became distinguished in public life and did something notable, and thus made his mark. In addition however he left a mark as real and easily seen as a cross, but different from it, and one that many, many to-day may see, although this man lived many years ago, and probably there never will come a time when we shall be unable to see the mark which he made.

It was in living unselfishly that this man made his mark, like Livingstone the missionary and explorer, or Florence Nightingale, the nurse, or Lord Shaftesbury, the friend of the poor. The sad lot of others gave this man great anxiety and it was in his labor for them that his name became associated with the mark that is known around the world.

He was deeply interested in men "who go down to the sea in great ships" as the Bible says. Theirs is a dangerous calling, exposed as they are to the fierce winds that sweep over the ocean and the mighty billows that beat against ships and often break completely over them, but the life of the seamen was made more perilous by the

greed of other men, the owners of the ships in which these men sailed. They would send out ships that were known to be unsafe and which were overloaded. Plainly these vessels could not successfully battle with wind and wave but the owners cared not, for if they went to the bottom of the sea they would get large sums of money from insurance companies to repay them for both the loss of the ships and the cargo. They cared only for the money to be made, not for the lives of seamen that would be sacrificed when the ship went down and for women and children left to mourn bitterly for loved ones they would never see again. So well known was this practice of sending unsafe vessels to sea that these vessels were known as coffin-ships.

This man who made his mark came to the rescue of these defenceless seamen and succeeded in getting a law passed which made it possible for anyone to tell at a glance whether a ship setting off to sea had more cargo than it could safely carry.

It would be very difficult for an officer of the law to tell whether a vessel was too heavily laden before first learning how much the ship was built to carry and then whether the goods placed on board exceeded that limit. What a great deal of work that would mean if every vessel that put out to sea had to be examined and its cargo weighed.

The law passed for the protection of sailors was based upon the fact that if there are too many in a boat the boat will settle low in the water until the water comes over its side, or if a ship is too heavily laden it too will settle so low that the seas will sweep over it and force it to the bottom. It therefore became an easy matter for one skilled in those things to make such calculations as would show how low in the water a vessel should settle when safely loaded and this could be done, not for one or a few ships, but for all ships. Observe the next sea-going vessel upon which your eye rests and you will discover a difference in the paint on the upper and lower part of the vessel. Above water it may be any color but at the water line it is usually painted red. If the red does not show at the water level the ship is overloaded. The line where the red begins is called the plimsoll line, for Plimsoll was the man who interested himself in the safety of these sailors on the sea and secured the passing of the law making it necessary to have that line accurately drawn upon every sea-going vessel.

It was a long hard fight, but he won. Though often he was very angry over his disappointments and bitter to those who opposed him, he persevered and succeeded.

In early life he failed in business and was reduced to such destitution that he lived in a common lodging house in London, as he

said, on a few shillings a week. That experience led him to sympathize with the poor and to be the helper of the needy and the defender of the weak.

So this man made his mark by accomplishing what he set out to do and then very plainly made it upon every vessel that sailed the high seas, so plainly that every person may see it, and that line enables every observer, whether seaman or landsman, to tell at a glance whether a ship is carrying a greater cargo than it should, thus endangering the lives both of passengers and sailors. What a great and good work Samuel Plimsoll did about sixty years ago, as a member of the British House of Commons, when he persuaded Parliament to compel every vessel to carry this safety mark. All seamen and their families should forever hold his name in affection and honor, and for all time his name will be held dear because he cared for those who seemed to have been forgotten and who sorely needed a friend.—R.

YOUNG PEOPLE'S RALLIES

Two enthusiastic Young People's Rallies were held recently in the Presbytery of Barrie, the first at Creemore on September 30th, and the second at Victoria Harbour on October 1st. Nine out of twelve societies in the southern part of the Presbytery were represented at Creemore with a total attendance of 250, Stayner furnishing the largest number present. At Victoria Harbour all of the nine societies in the district were represented with a total of 300 present, Midland, with an attendance of 91, standing first.

At Creemore Rev. J. K. West, presided; Rev. G. D. Johnston, Brantford, gave the address; Rev. E. C. Currie, Moderator of Presbytery, brought greetings from that body, and Miss Norine Rowcliffe, President of the Presbytery P.Y.P.S., presented trophy cups to Stayner and Sunnidale societies, and several from the Creemore and Dunedin societies assisted in the devotional services. At Victoria Harbour there was an additional speaker, Mr. Ernest Moodie, President of the Provincial P.Y.P.S. Mr. West presented the proficiency cup to the Guthrie Society, the softball trophy to Hillsdale, and a cup to Miss Grace Rumble, Hillsdale, winner of the Presbytery oratorical contest.

At a meeting of the Presbytery P.Y.P.S. Council at Orillia the following officers were chosen for the ensuing year:

Hon. Pres., Rev. Wm. Coutts, Stayner; Pres., Miss Norine Rowcliffe, Allandale; Vice-Pres., Mr. L. C. Munghan, Orillia; Sec'y-Treas., Miss Grace Rumble, Hillsdale; Ass't Sec'y-Treas., Miss Flora Graham, Guthrie; Presbytery Representative, Rev. J. K. West, Hillsdale.



EAST LOCKPORT FLOWER MISSION SUNDAY SCHOOL.

EAST LOCKPORT FLOWER MISSION, MANITOBA

This is in charge of Rev. Geo. Gunn, and is designated a Flower Mission with the idea of interesting children in the growing of flowering plants and shrubs and beautifying the grounds of the mission. This encourages them to beautify their own premises, and flowers are available for the hospitals, the sick at home and the shut-ins. Mr. Gunn thus explains the origin of the mission:

"Finding myself at home and in a state of enforced unemployment, so far as Church work was concerned, and seeing the crying need of this district as I had already observed it for many years, I started a small Sunday School in what was my own building."

It was a small school indeed, for on the first Sunday there was only one pupil. The next Sunday showed an increase to three, and so, as Sundays passed, the number grew until now the group shown in the picture is about the average attendance for the last six months. There are between 75 and 80 on the roll and this development has taken place within a year. There is still the promise of growth for the attendance at the four-room public school in the community is 220 in the winter and Mr. Gunn's Sunday School is the only one in the district, except one two and a half miles farther north in a community of its own.

If the missionary had a car he could easily open two other places three and a half miles and seven miles distant, where there are about 200 children. Both these places

are on the Trans-Canada highway, which is kept open for cars summer and winter.

This work has been carried on under great difficulties, as Mr. Gunn says:

"I had few facilities and no attraction. Our building, a roughly constructed summer cottage, without any interior finishing, was far from being an attractive Sunday School room. We had no supplies, no organ or organist, and for seating we had nothing but old boards and boxes with a few nondescript spavined and rickety chairs." This is now happily changed. The W.M.S. Executive of Toronto sent \$100 for equipment and out of this were purchased forty new chairs, fifteen additional hymn books, a hanging lamp, and other requirements, leaving a little less than \$50 to be applied to further equipment. Then upon representation made to Dr. Grant the Mission Board sent \$100 as payment of rent, on the understanding that it was to be used to finish the inside of the building and make it comfortable for winter. The building was therefore improved as far as funds would permit and was quite comfortable during last winter. This summer Mr. Gunn made further changes for the better with the result that he is in a much happier position to carry on the work. No comment is necessary upon the value of this service, particularly in view of the splendid training given to the rising generation of those who have come to us as strangers and are now our fellow-citizens.

A good deed is never lost. He who sows courtesy reaps friendship; he who plants kindness gathers love.



LOVELY LITTLE STRANGERS.

Children of Dr. Z. K. Zia, Shanghai, China.

SUMMER SCHOOLS AND TRAINING CAMPS

By a Contributor

This is a somewhat recent development in the life and work of the Church. About twenty-five years ago the first Presbyterian Summer School was held at Geneva Park, a Y.M.C.A. camp-ground on Lake Couchiching, seven miles north of Orillia. Prior to 1925, there were two such schools, the other one being held in Alma College, St. Thomas. Up to that time, 1925, our Church owned no camp property.

Since 1925 this department of our work has developed with remarkable rapidity. In the province of Ontario, we now own four very fine properties, namely:

1. Pumpkin Point, or Iona Beach.

In the spring of 1926, a group of Presbyterians in and around Sault Ste Marie purchased from the Government two hundred acres of wooded land, on the shore of Lake George, twenty-five miles east of Sault Ste Marie. Beginning that summer, and during each succeeding July, there has been a summer school on these grounds with an attendance of sixty to one hundred. The site is very beautiful, overlooking the lake, and each year shows additional improvement.

2. **Kintail** is on Lake Huron, about midway between Goderich and Kincardine. This site consists of seventeen acres and was purchased by the young people of the Synod of Hamilton and London. The first building erected comprised a kitchen and dining-room, with a dormitory upstairs. Five cabins, containing ten beds each, have been built and a large tent purchased in which the classes are held. Each July a Boys' Camp and a Young People's Summer School are held there.

3. **Glenmohr** occupies ten acres on the shore of Lake Simcoe, five and a half miles north of Beaverton. On this property

there is a magnificent main building containing an assembly hall, dining-room, kitchen, pantry, four large dormitories, and two staff rooms. There are also five cabins containing ten beds each, and a large garage. A waterworks system was also installed. This property and equipment were the gift of Mr. and Mrs. James Playfair of Midland. Just recently a beautiful outdoor rustic chapel was erected. This is undoubtedly the best-equipped camp in Canada.

But property and equipment do not make a camp. The best thing about Glenmohr is the use to which the property is put as illustrated by the past summer's program. The following groups met there during July and August, the figures showing the attendance:

June 29 to July 8, Leaders of Girls' Organizations, 25; July 8 to July 18, Teen-age Boys, 63, and their leaders; July 18 to July 28, Junior and Intermediate Girls, 65; July 28 to Aug. 5, Young People, 106; Aug. 5 to Aug. 15, Senior Girls, 58; Aug. 19 to Aug. 23, Ministers and their Wives, 30; Aug. 30 to Sept. 2, Leaders of Young People, 72.

4. **Livingstone**, one mile south of Baden, the gift of Mr. and Mrs. J. C. Livingstone to the young people of Guelph Presbytery. This camp is splendidly equipped, even to a swimming pool, and has accommodation for 60 campers. Each summer a Boys' Camp and both a Junior and Senior Girls' Camp are held.

Nova Scotia has a splendid Summer School in the Boys' Residence in Pictou, and a Girls' Camp and Boys' Camp at Fisher Grant, a property purchased by a group of Presbyterians in New Glasgow.

Manitoba. A Boys' Camp, a Girls' Camp, and a Young People's Camp, are held annually on the shore of Lake Winnipeg.

Saskatchewan. A very successful Summer School has been held for some years in the W.M.S. School at Saskatoon. This year 117 young people from all parts of the province registered.

Alberta. A Boys' and a Girls' Camp at Sylvan Lake, under the leadership of Miss Matthews, a trained deaconess, were held this year.

British Columbia. Besides local camps, there is a very successful Girls' Camp in the vicinity of Vancouver.

More than twenty-five camps and summer schools at which one thousand or more teen-age boys and girls and young people have received special training have been held this season and without expense to the Church, leaders and teachers giving voluntary service.

INTERNATIONAL S. S. LESSONS

(From Peloubet's Notes)

LESSON—NOVEMBER 10

Ezekiel Teaches Personal Responsibility

Ezekiel 18:1-32; 33:1-20

GOLDEN TEXT.—Every one of us shall give account of himself to God.—Romans 14:12.

TIME.—Ezekiel began to prophesy five years after the capture of Jehoiakim, *i.e.*, in 592 B.C., and it is during this year, probably, that the instructions contained in chapter eighteen were given. The message of chapter thirty-three was uttered a few years later, probably in 585 B.C.

PLACE.—Ezekiel was settled with other exiles at Tel-abib, by the River Chebar, a stream or canal in Babylonia.

SUBJECT.—THE RESPONSIBILITY OF EACH INDIVIDUAL SOUL FOR ITS ACTS BEFORE A JUST AND HOLY GOD.

- I. THE PROPHET EZEKIEL AND HIS MESSAGE.
- II. GOD'S RIGHTFUL CLAIM TO THE SOULS OF MEN, Ezekiel 18:1-4.
- III. THE PORTRAIT OF A JUST MAN, Ezekiel 18:5-9.
- IV. THE RELATIONSHIP OF SONS TO THEIR FATHERS IN THE MATTER OF MORAL RESPONSIBILITY, Ezekiel 18:10-20.
- V. THE CONSEQUENCES OF TURNING FROM WICKEDNESS TO RIGHTEOUSNESS AND FROM RIGHTEOUSNESS TO WICKEDNESS, Ezekiel 18:21-28.
- VI. JEHOVAH'S INVITATION TO ISRAEL TO TURN FROM HER TRANSGRESSIONS, Ezekiel 18:29-32.
- VII. THE MISSION OF A WATCHMAN OF GOD, Ezekiel 33:1-9.
- VIII. MAN'S DESTINY DETERMINED BY THE WAY OF HIS FINAL CHOICE, Ezekiel 33:12-20.

LESSON—NOVEMBER 17

The Return from Captivity

Jeremiah 29:4-14; Ezra 1:1-11;
Psalm 126:1-6

GOLDEN TEXT.—The Lord hath done great things for us, whereof we are glad.—Psalm 126:3.

TIME.—The letter which is found in the twenty-ninth chapter of Jeremiah was written in the early part of the reign of King Zedekiah (597-586 B.C.). The first chapter of the book of Ezra refers to events which took place in the reign of Cyrus, King of Persia, B.C. 538. The date of Psalm 126 cannot be accurately determined, but, of course, it was some time after the return from Babylon, *i.e.*, probably between 530 B.C. and 500 B.C.

PLACE.—The letter written by Jeremiah

was sent from the city of Jerusalem, and it was probably in that city that Psalm 126 was written. The first chapter of Ezra takes us to the great city of Babylon, and to the country round about in which the Jewish exiles were living.

SUBJECT.—GOD HAS A COMPLETE PLAN FOR HIS PEOPLE COLLECTIVELY AND INDIVIDUALLY AND HE WILL ULTIMATELY ACCOMPLISH WHAT HE HAS PURPOSED AND PROMISED.

- I. JEHOVAH'S MESSAGE TO HIS CHOSEN PEOPLE CAPTIVE IN BABYLON, Jeremiah 29:4-14.
- II. THE DECREE OF CYRUS FOR THE RESTORATION OF THE TEMPLE IN JERUSALEM, Ezra 1:1-4.
- III. PREPARATION FOR THE RETURN TO JERUSALEM, Ezra 1:5-11.
- IV. A SONG COMMEMORATING THE RETURN TO JERUSALEM, Psalm 126.

LESSON—NOVEMBER 24

The Message of Haggai and Zechariah

Ezra 3:1—6:22; Psalm 84:1-12; Haggai, Chapter 1, 2; Zech. 4:1-10

GOLDEN TEXT.—I was glad when they said unto me, Let us go unto the house of the Lord.—Psalm 122:1.

TIME.—Events recorded in that part of the book of Ezra which is found in this lesson occurred between the years 536 B.C. and 516 B.C. Psalm 84 was written during the days of the monarchy. Haggai prophesied during the second year of Darius, 520 B.C., and Zechariah, a contemporary of his, prophesied during this and the succeeding years.

PLACE.—Practically all the passages in this lesson record events taking place in the city of Jerusalem.

SUBJECT.—THE MESSAGES OF GOD'S FAITHFUL PROPHETS TO A DISCOURAGED PEOPLE REVIVING THEIR HOPES AND IMPELLING THEM TO GREAT ACHIEVEMENTS.

- I. THE RESTORATION OF WORSHIP AND THE BEGINNING OF THE SECOND TEMPLE, Ezra 3:1-13.
- II. THE OPPOSITION TO THE RESTORATION OF THE TEMPLE, Ezra 4:1—6:22.
- III. A PSALM EXTOLLING THE PRIVILEGES OF TEMPLE WORSHIP, Psalm 84:1-12.
- IV. GOD'S MESSAGES TO THE WEARY AND DISCOURAGED JEWS WHO HAD RETURNED TO JERUSALEM, Haggai 1, 2.
- V. THE ASSURANCE THAT THE SECOND TEMPLE WOULD BE COMPLETED, Zech. 4:6-10.

LESSON—DECEMBER 1

Ezra's Mission to Jerusalem

Ezra 7:1—8:36

GOLDEN TEXT.—The hand of our God is



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upon all them for good that seek him.—
Ezra 8:22.

TIME.—458 B.C.

PLACE.—The cities of Babylon and Jerusalem, and on the banks of the river Ahava, which cannot now be identified, though many conjectures have been made.

SUBJECT.—THE VISION, ENTERPRISE, AND
. COURAGE OF A GREAT JEWISH PATRIOT
AND SCHOLAR.

- I. THE FAMILY AND CHARACTER OF EZRA,
Ezra 7:1-6.
- II. SUMMARY OF THE JOURNEY FROM BABYLON TO JERUSALEM, Ezra 7:7-10.
- III. ARTAXERXES' DECREE REGARDING EZRA'S
PROPOSED PLANS, Ezra 7:11-26.
- IV. EZRA'S PRAYER OF THANKSGIVING, Ezra
7:27, 28.
- V. EZRA'S COMPANIONS ON THE JOURNEY
TO JERUSALEM, Ezra 8:1-14.
- VI. AT THE RIVER AHAVA, Ezra 8:15-30.
- VII. AT JERUSALEM, 8:31-36.

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7	3	" 7 and 8 years old
2	1	" 8 and 9 years old
8	0	" 9 and 10 years old
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Human poverty and want do not spring from any single fault.

Don't disparage in a hurry a ragged ladie or a shaggy colt.

Man is not at home in the universe when he shuts the door on God.

Conscience is the voice of the soul, passions the voice of the body.

Many have discerned their faults who have not energy to eradicate them.

You may have to live in a crowd but you are under no compulsion to live like it.

Christianity knows no truth which is not the child of love and the parent of duty.

If God gives us work to do, fits us for it, and strengthens us in it, that is enough.

The best steadying and strengthening force in life is the faith that God is with us.

He should be silent who has conferred a kindness, but he who has received should speak.

All human action, all good endeavor, all the progress of civilization is the work of faith.

It takes reverses to make success.

Love cannot be hid any more than light.

Calamity is always a call to repentance.

The primal duties shine aloft like stars.

Loving labor and thrift go hand in hand.

Watchfulness and prayer are inseparable.

The prophets were men of intrepidity and power because they were men of prayer.

Get the pattern of your life from God, and then go about your work and be yourself.

Life finds its noblest spring of excellence in the hidden impulse to do our best.

A man is relieved and gay when he has put his heart into his work and done his best.

Under affliction we should seek not merely to be supported, but to be sanctified by it.

The best preparation for to-morrow's work is to do your work as well as you can to-day.

To violate conscience, which is our actual view of what is right and wrong, is always wrong.

We shall never acquire any great measure of joy so long as we shrink from self denial.

We must accommodate ourselves to the weakness of others lest by our liberty we injure them.

The heroic man does not pose; he leaves that for the man who wishes to be thought heroic.

The sacrifice of things seen for things unseen is not only reasonable but the highest reason.

Selfishness does not grow in intensity as we move downwards in society from class to class.

Every real and searching effort of self improvement is of itself a lesson of profound humility.

Preserve a right mental attitude toward life, the attitude of courage, frankness, good cheer.

NEC TAMEN

CONSUMEBATUR

The **PRESBYTERIAN RECORD**

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LX

TORONTO, DECEMBER, 1935

No. 12

Christmas Everywhere

Everywhere, everywhere, Christmas to-night!
Christmas in lands of the fir-tree and pine,
Christmas in lands of the palm-tree and vine,
Christmas where snow peaks stand solemn and white,
Christmas where cornfields stand sunny and bright.
Christmas where children are hopeful and gay,
Christmas where old men are patient and gray,
Christmas where peace, like a dove in his flight,
Broods o'er brave men in the thick of the fight;
Everywhere, everywhere, Christmas to-night!
For the Christ-child who comes is the Master of all;
No palace too great, no cottage too small.

—*Phillips Brooks.*

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The Official Monthly Record of
The Presbyterian Church in Canada
Edited by Rev. W. M. Rochester, D.D.

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terian Church in Canada at their discretion
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shall be good and sufficient discharge in
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Canada) the sum of.....
Dollars, to be used for *Home or Foreign
Missions, or both, and I direct that this
legacy be paid to the Treasurer of the
Church, whose receipt shall be a good and
sufficient discharge in respect thereof.

*Note:—Specify whether for Home or
Foreign Missions, or both.

The Presbyterian Record

VOL. LX.

TORONTO, DECEMBER, 1935

No. 12

BY THE EDITOR

THE GOVERNOR GENERAL

THE successor to Lord Bessborough as Governor-General of Canada, Mr. John Buchan, first Baron Tweedsmuir, was duly installed in his high office on his arrival in Quebec, the ceremony taking place in the Legislative Council Chambers of the Parliament Buildings, Quebec, on November 2nd.

The swearing-in was the first feature of the occasion, Lord Tweedsmuir taking three oaths, the first, of allegiance, the second, of office, and the third as Keeper of the Great Seal. Then followed the addresses of welcome, by The Rt. Hon. W. L. Mackenzie King, Prime Minister, who spoke in English, Hon. L. A. Taschereau, Premier of Quebec, who spoke in French, and by Mayor Laviegeur of Quebec City, who also spoke in French. The Prime Minister's tribute to His Excellency was of a very high character and we take the opportunity of reproducing this address in part.

"It is my proud privilege to extend to you the hearty congratulations of the Government and people of Canada upon having been selected by His Majesty King George V. as His Majesty's representative in Canada, and upon having to-day assumed the duties and responsibilities of this high office.

"On behalf of the Government and people of Canada, it is also my privilege to extend to Lady Tweedsmuir and yourself, and to the members of your family, the warmest of welcomes to our country. It is a delight to us to welcome as Canada's newly appointed Governor-General one who is a personal friend or acquaintance of a very large number of its citizens.

"Many are the features and achievements in your distinguished career which afford, to one and all, the sense of near approach and close contact with Your Excellency.

"The son of the Scottish manse, born not to great wealth nor ancient title, though possessed to-day of the best that both can bring, your character and achievements are an expression of loyalty to ancient virtues and traditions. Student of a great university, and honored by seats of learning in many lands, you have shown wherein industry, integrity and ability are the surest and most honorable paths to high recognition.

"Soldier in the Great War, you have been a comrade in arms with many in Canada who, like yourself, have found in valor and in sacrifice a worthy passport to enduring fame. Statesman in the Hall of Westminster, you have shared in the making of a nation's laws in a manner which has confirmed the truth that the art of government is a peculiar genius of the British peoples.

"As His Grace the Lord High Commissioner, you were highly honored in being chosen by King George as His Majesty's representative to the General Assembly of the Church of Scotland, an honor which, with other associations and interests of your life, enabled you, in this year of His Majesty's Silver Jubilee, to write and to speak as one with authority of "The King's Grace."

"To the services and to the offices of Church and State with which your life has been so intimately and so splendidly identified, you have brought a high courage and a lofty idealism which have illuminated the path of your endeavors, and have won for you the admiration and regard of men and women in many lands, and in all walks of life.

"Your Excellency will perhaps forgive me if, having made mention of your having been chosen by the King, on more than one occasion, as His Majesty's representative in high office, and honored by your Sovereign in other ways, I venture to add that it is as John Buchan, the commoner, chosen to represent the Crown in other spheres, that you will find your warmest and abiding place in the hearts of the Canadian people. In your aristocracy of mind and spirit, in your wealth of imagination, you have been a familiar friend in many a Canadian home for many a year. . . .

"May I conclude by saying that what, above all else, my colleagues and I welcome in Your Excellency's coming to Canada, is the assistance which we know we shall derive from your wide knowledge, wealth of experience, and great understanding, in dealing with the human and world problems with which, in the fields of industrial and international relations, our own and other countries are faced.

"We know that in Your Excellency we have one who truly loves his fellow-men, and who has a place in his heart, warmer than any other, for those in the humbler walks of life. We know, too, that in Your

Excellency we have one who is a friend of all nations, one who will lose no opportunity to foster and further international goodwill. In the efforts of our Government and of our Parliament to banish distress, and to eliminate the fears that continue to haunt the homes and lives of many, we shall be fortified by Your Excellency's example. We shall be aided, we know, by your helpful counsel in all the affairs of state.

"With these few words, made on behalf of the people of our Dominion, I renew to Your Excellencies the welcome we are proud to accord to you both, and to all that be of your household. To this welcome, I join our best wishes for the service and happiness of the years of your sojourn in Canada."

His Excellency replied in English and in French and greatly gratified his hearers by responding not only to the Premier's welcome in French as well as English but making use of that language in his reply to the Premier of Quebec and the Mayor of Quebec City.

This in part is His Excellency's reply to the Prime Minister.

"I recognize that the welcome is given to me as the personal representative of our beloved King, and it will be my duty and my pleasure to convey to his Majesty your expression of devotion to his person and his Throne. In this year of Silver Jubilee, the Empire has recognized more than ever before the supreme value of that great office which is its principal bond of union, and the supreme qualities of him who now fills it. I am proud to be chosen in this year of years, by the advice of his Majesty's Canadian Ministers, to represent such a King in such a Dominion.

"You have welcomed not only his Majesty's representative, but my wife and myself, in words so kind that I find it hard to make adequate reply. We are looking forward to five years of duties, and also of happiness. For we have come to a land which we already know and love, a land in which we have many friends, among whom, Mr. Prime Minister, one of the oldest and most valued is yourself. By virtue of Canada's adoption, we can now proudly call ourselves Canadians."

Our Church by resolution of the General Assembly in June of this year, extended a welcome to His Excellency in the following terms:

The General Assembly of The Presbyterian Church in Canada, in Session in Montreal, Canada, June 5th to 13th, expresses gratification at the appointment of Mr. John Buchan, now Lord Tweedsmuir, as the next Governor-General of Canada, and would in common with all other citizens of the Dominion assure him of our hearty welcome to the Dominion, and our devotion to him as the representative of His Majesty.

In 1933, in the September Record, we paid our tribute to His Excellency, then Mr. John Buchan, Lord High Commissioner to the Church of Scotland, a post he has twice occupied. He is a son of the manse, and has served with other men of distinction, Earl Haig, for example, in the eldership in St. Columba Church of the Church of Scotland, London, England, of which Rev. Dr. Archibald Fleming, a true friend of our Church, is minister. In our former reference to him as here indicated we reported a conversation following a formal dinner in Holyrood, in which he evinced deep interest in the standing and progress of our Church.

LORD CARSON

A NOTABLE career, professional and in the public service, came to an end on October 22nd when Baron Carson of Duncairn's life came to an end in his 81st year. We have looked upon the splendid memorial erected in his life time and placed in front of the Parliament Buildings in Belfast, and we have seen him in his place in the Privy Council with Viscount Cave, Sir Lyman Duff, Lord Dunedin, and Lord Blanesborough, who constituted the Council hearing a Canadian case in 1924. He had a brilliant career at the bar extending over fifty years. He spent twenty-nine years in Parliament and demonstrated in both spheres that he was a man of strength of character and of ability. His particular claim to affection on the part of the people of Northern Ireland and the admiration of all, however, was his service in opposition to the Home Rule bill of the Asquith Government. He not only gave his personal services to Ulster but contributed the sum of \$50,000 to the cause and led in efficient preparation for armed resistance to the legislation which had aroused his indignation. The press has given publicity to his retort to Mr. Asquith who said that he would have prosecuted him for the part he took in connection with Home Rule had he not been afraid that a conviction would have been impossible. This is the reply of Lord Carson, which indicates not only that he had counted the cost and given his all before he entered the struggle, but that he would have been a very able advocate for himself had he been put upon trial.

"You need have had no fear, for I should have pleaded guilty."

"Guilty!" exclaimed the astonished Asquith.

"Yes," the Irishman answered, "and I should have said, 'My Lord Judge and gentlemen of the jury, I was born under the British flag, a loyal subject of His Majesty the King. So much do I value this birth-right that I am even prepared to rebel in order to defend it. If to fight so as to re-

main, like yourselves, a loyal subject of His Majesty be a crime, my Lord and gentlemen of the jury, I plead guilty. And where would you have been then?"

"That only shows," answered Asquith, "that I was even wiser in not prosecuting you than I thought I was."

When we saw him in the Privy Council in 1924, the case before the Council being the validity of certain Manitoba Legislation passed under the authority of an obscure exception in the Lord's Day Act of Canada, he appeared rather dull and we learned that he was then far from well, probably the beginning of the illness which ultimately proved fatal. He apologized to our counsel stating that he had not been able to read the documents in the case for he had been occupied over the week end in writing a judgment. Lord Dunedin immediately wheeled about in his chair and in his usual loud tone said: "If you had been in Manitobah (sic) you couldn't have done that," intimating facetiously that the Lord's Day Act would have proved to be a barrier to Sunday business, even the writing of judgments. This sally was greatly appreciated by the Council as well as by the lawyers in attendance. In his marvellous defence of Ulster Lord Carson has been likened to William the Silent, the first Prince of Orange, in his incomparable service to the cause of civil and religious liberty.

TWO SCOTTISH LEADERS

DR. Daniel Lamont, who last summer preached for several Sundays in Knox Church, Toronto, and with whom many Canadians became acquainted, has been chosen by the Nominating Committee of the Church of Scotland as the one whose name shall be presented at the next General Assembly as Moderator.

* * *

Sir George Adam Smith, more widely known perhaps by his celebrated work *The Historical Geography of the Holy Land*, who has been Principal of Aberdeen University, has retired from his high post. Concerning these two eminent leaders and teachers we are unable because of limitations of space and time to say more for the present.

BILLY SUNDAY

IN the report of the Presbyterian Church, U.S.A., his name is Rev. William A. Sunday, evangelist, and his address Winona Lake, Ind., but he has been widely, familiarly, and affectionately designated Billy Sunday. Perhaps he was the most spectacular of all evangelists of modern times in method and appeal. His style of preaching was decidedly dramatic and unconventional.

Thousands attended regularly upon a ministry upon a high level of power for an extraordinary period considering its intensity. Unquestionably he led many into a new life and transformed communities. His day of life has just ended when he had attained his threescore years and ten. The response of his various constituencies in gifts was most generous and very large sums were reported as the Evangelist's share. It is an answer to those who had much to say about the mercenary spirit as too strongly in evidence in him that Mr. Sunday's practice was to devote the offerings on particular nights to special local charities or welfare work, the last night's collection being reserved for himself; and further in New York City in 1927 he gave the sum of \$120,485, the receipts from his mission, to the Red Cross, War Nurses' Fund, and the Y.M.C.A. In Chicago also at one time he is reported to have collected the sum of \$65,000. This he turned over to the Pacific Garden mission which had led him from the baseball field to the pulpit years before.

A great company assembled in the Moody Institute, Chicago, for his funeral and the service was as unique as was the evangelist in his methods. He had said in his lifetime that he wanted at his funeral a rousing revival service and his wish was carried into effect.

REDUCED FARE CERTIFICATES FOR 1936

Ministers and others holding Reduced Fare Certificates for 1935 will find on the back thereof a card form of application.

In order to avoid confusion and delay, the Canadian Passenger Association forwards a special request that these cards be used in applying for 1936 Certificates.

The card form should be filled in, and forwarded, together with Express or Money Order for \$2.00 to the Canadian Passenger Association, 437 St. James Street, Montreal, Que., or, for the West, to 320 Union Depot, Winnipeg, Man.

Ministers of our Church who do not hold Certificates, but desire to secure them for 1936, may obtain application forms, by writing to the undersigned.

Applications should be sent in early, in order to secure the issuance of the new Certificates before January 1st, 1936.

J. W. MacNAMARA,
Clerk of Assembly.

STATEMENT SETTING FORTH THE TRUE POSITION OF THE CHURCH

The Board of Administration presents annually to the General Assembly a comprehensive statement of the business of the Church committed to it by authority of the Assembly.

In the order of the Assembly's report this is followed by the Treasurer's report which, for 1934, embraces a Consolidated Balance Sheet showing assets and liabilities, a Comparative Statement of Revenue and Expenditures, a List of Securities, Reserves and Bequests.

With this information regularly available no one need be ignorant of any phase of the Church's finances. If however further explanation about any matter should be required one has only to write to the Secretary of the Board of Administration, Rev. J. W. MacNamara, D.D., or to Mr. E. W. McNeill, Treasurer, 7th floor, 372 Bay St., Toronto, to obtain the necessary information.

In reporting to the Assembly this year the Board, bearing in mind that this is the year of our Diamond Jubilee and the 10th anniversary of our Church in the era which began on June 10, 1925, was at special pains to set forth the financial history of the Church and its present standing.

This was reproduced in pamphlet form and sent to every minister. It is to be found in the Assembly's report, 1935, pp. 182 to 203, and includes the Treasurer's report with an analysis of the Consolidated Balance Sheet to January 31st, 1935. This is too extended to be published in the Record, but it is important that the members and adherents of the Church should be acquainted with the facts set forth in this document. This review therefore is given here but without the pages of figures which are included in the statement as it appeared in the General Assembly report.—Ed.

THE Presbyterian Church in Canada is this year observing the Diamond Jubilee of the formation of the Church by the Union of the four Presbyterian branches in 1875. The Church has also completed ten memorable years since June the 10th, 1925.

The Board of Administration presents the following statement outlining the work accomplished during the ten years from 1925 to 1935, indicating the situation and the actual financial position of the Church at the beginning of the present financial year, in the hope that it will be helpful and encouraging to all our members.

The Position of the Church in June, 1925

When the Presbyterian Church in Canada in June, 1925, faced the task of re-organization and of carrying on the work at home and abroad, it found itself with practically no resources. All the general property and funds of the Church were in the control of the United Church of Canada. It was not until the division of the assets of the Church was made at the end of March, 1927, by the Dominion Church Property Commission that our Church secured control of any share of the property and funds. When the division was made it was found that, with the exception of the Benevolent Funds, there were practically no liquid assets in the share assigned to us. In estimating our progress this fact must be given full consideration.

True to the missionary ideals and traditions of our Church, a definite share of the Home and Foreign Mission work was sought and, in accordance with the mutual agreement, certain Home Mission Properties and Institutions, and Foreign Fields and Properties were assigned to us, and for which we assumed responsibility. In the interval between June 10th, 1925, and March 31st, 1927, the work of these fields and institutions was carried on by the United Church of Canada, and immediately following the division, the cost of carrying on this work for the period of twenty-one months, amounting to \$191,000.00 was paid by us to the United Church of Canada. The Women's Missionary Society (W.D.) paid to the United Church a further sum of \$83,277.00 representing the cost for the same period of the work taken over by them.

At the same time the Church was called upon to meet heavy legal and other costs in connection with several Provincial Commissions, and of litigation arising out of the passing of the Church Union Acts in which we were obliged to take part to defend or ascertain our rights and interests. In the ten-year period inclusive, this outlay has amounted to over \$114,000.00.

The Position of Congregations and Minority Groups

Following 1925 our congregations suffered severely through loss of members and faced the problem of carrying on with reduced resources, but with the same load of debt and costs of operation. Our Minority Groups found themselves deprived of a

(Continued on page 360)

DIAMOND JUBILEE THANKOFFERING

THE work of Home Missions is God's work. It is not merely a matter of buildings, plans, salaries, financial obligations; it is the winning of human lives in the Way of Life, the sweetening of the polluted streams of human conduct, the ennobling of souls through worship and service. Without the steady, encouraging hand of the denominational Board, our missionary enterprises could not have been established or fostered. They still need that care to-day, if God's work is to go on, and in simple justice to those who, unnoticed often and always unassuming, do their faithful tasks for Him, day in and day out, we dare to hope that the people of the Reformed Church will respond with prayers and gifts."

In this fashion a member of the Board of Home Missions in the Evangelical and Reformed Church, U.S.A., presents the motive impelling people to work for and give to the Church to carry on its work in the home land. He sees beneath the surface who appeals thus. It is God's work and we are His servants professing to love Him with all our heart and soul, and mind and strength. In such service we are carrying out His will and forwarding His plans. Mission work is not the private enterprise of a Board or even of a Church. It springs from the love and purpose of the Most High. It is therefore God with whom we have to do in this matter. Let us all reflect upon this for to God we must answer.

This man has his fellowmen in view also. He sees he is in need and must come to his aid, and this is the mind of God, for did not Jesus tell us that the King shall answer, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me?"

From that impulse to help our fellows one great benevolent organization had its origin, the Red Cross, whose merciful ministrations on the battlefield, in epidemics, famine, flood, and disaster in every form, are so well known. It sprang from the heart of one man, Jean Henri d'Aubigne, the author of that well-known book *The History of the Reformation*.

"Napoleon the third with his army had met the Austrians at Solferino in Italy, with the result that a disastrous defeat was inflicted upon the latter. The news of that bloody battle crossed the Alps to Geneva and on that day Dr. d'Aubigné was delivering a historical address before the Societe Evangelique. He closed his address with an earnest plea for the multitude of sick and wounded on the field of battle, lying untended as the tide of war swept on. As a result a committee was organized, funds were raised, theological students were enlisted as volunteer nurses, and in less than two weeks, with supplies of good medicines and dressings, the first Red Cross unit of history was on its way to the place of need. Later, in recognition of the place of its origin, the International Committee for the Help of Wounded Soldiers took its emblem from the Swiss flag, reversing the colors and displaying on a white field a red cross." (*Presbyterian Banner*.)

Though this instance had to do with relieving physical distress in it is displayed so clearly the true missionary motive.

The Diamond Jubilee Thankoffering is to serve that purpose. By release from a heavy burden we may be set free to help our brethren far away on the frontier, in the neglected and needy areas in our cities, in the mining communities, or in the sparsely settled rural districts east and west.

There is encouragement in recent communications to the Treasurer:

The treasurer of Central Presbyterian Church, Hamilton, in forwarding a cheque for \$1,672.02 explained that \$472.55 was for the Budget for the month of October and the balance, \$1,199.40, for the Diamond Jubilee Thankoffering. That proportion observed throughout the whole Church would soon bring in the entire amount solicited.

A letter from Prince Edward Island enclosing a small amount is nevertheless evidence of interest and sacrifice:

"Enclosed find postal note for \$3.00 as mite to the thankoffering. I may say I am an old man of eighty-one years living with my daughter, but I take delight in our Zion."

Again we urge that every congregation and every member and adherent be given the opportunity to share in this act of thanksgiving.

Please report progress in your congregation to Secretary B. and S. Com. room, 705—372 Bay St., Toronto.

LET US BRING OUR OFFERINGS JOYFULLY TO THE LORD.

(Continued from page 358)

place of Worship and under the necessity of building or buying churches and manses.

The report submitted to the Assembly in 1931 showed that the cost of this building programme amounted to \$4,674,056. This, of course, entailed a heavy burden of debt and of interest charges on these weak and struggling congregations. All these facts should be kept in mind in any estimate of the progress made by the Church since 1925.

The Situation in 1935

To show the progress that has been made in the ten years that have elapsed, attention is called to the following:—

Statistics. The Church today is organized in 8 Synods and 47 Presbyteries with 1,295 congregations and preaching stations, 730 ministers, 6,179 elders, 87,644 families and 179,548 members. We have 1,157 Sabbath Schools, with a total enrolment of 120,176, and 611 Young People's Societies, with a membership of 19,544.

Colleges

Our Church has always recognized the value of an educated ministry, and the necessity of providing adequate training for the students from our Canadian homes. Our two Colleges, the Presbyterian College, Montreal, and Knox College, Toronto, have laboured under a serious handicap since 1925 through the loss of a large share of their Endowment Funds in the adjustment and division of the property and funds of the Church,—Knox College, \$145,000.00, and the Presbyterian College, Montreal, \$130,000.00. Owing to financial conditions in recent years it has not been possible to increase the Endowments, so as to make up the consequent loss of revenue. Since 1925, 103 students have graduated from these two Colleges; of these 35 graduated from the Presbyterian College, Montreal, and 68 from Knox College, Toronto.

The Pension Fund

Following the division and transfer of the assets of the Aged and Infirm Ministers' Fund, and the Widows' and Orphans' Funds, East and West, in 1927 by the Dominion Commission, these Funds were amalgamated in one fund known as "The Pension Fund."

The amount of capital received at that time for these Funds was \$463,642.12. The total assets of the Pension Fund as at January 31st, 1935, are \$790,332.57. In the seven years from 1927 to 1934 there has been paid out in annuities to retired ministers and ministers' widows and orphans \$296,017.32. The Church is at present paying annuities to 64 ministers and 71 ministers' widows, a total of 135.

There has been paid into the Pension Fund from the Church Budget since 1925 the sum of \$134,00.00. In addition \$43,716.63 has been credited as receivable from the Church Budget, on which interest has been paid to the Pension Fund. Of this amount \$11,992.03 has since been paid to the Pension Fund. The capital of the Fund is represented by investments, amounting to \$713,229.87, as listed in the report to the Assembly. The difference between that amount and \$790,332.57, as reported above, is made up of cash in the bank, accrued interest on investments, and the amount receivable from the Church Budget.

The securities representing these investments are deposited in the vaults of the Toronto General Trusts Corporation, Toronto, and the funds belonging to the Pension Fund are kept in a separate bank account from the general funds of the Church.

In connection with the Pension Fund it should be remembered that, under present regulations, while the maximum annuities are at present time at the rate of \$600.00 per annum to ministers, and \$300.00 to ministers' widows, yet the actual liability of the Church is limited to the amount purchased by each minister with his rates, who connects with the Fund. The Church only agrees to supplement this amount as the state of the fund will permit. The only exception to this is the case of non-ratepaying ministers who remained in the Church in 1925, or whose equity in the fund has been transferred to us, and who would be entitled to one half of the annuity at the rate prevailing at that time.

Properties Purchased

The following properties have been purchased since 1925:—

The Pictou Boys' Residence, which was bought on the urgent appeal of the Synod of the Maritime Provinces, and by the authority of the General Assembly. This

property cost \$65,000.00 of which \$30,000.00 has been paid. In addition, interest charges, taxes, insurance and payments to meet deficits in the operation of the Institution have cost the Church \$44,350.00.

The administration of this Institution was under the Synod of the Maritime Provinces. However, it has not been found practicable to carry out the plans for which the property was purchased, and on June 30th, 1932, the residence was closed by the authority of the Synod. Permission has since been obtained from the General Assembly to dispose of the property whenever an opportunity occurs.

The Missionary and Deaconess Home on St. George Street, Toronto, was purchased at a cost of \$35,000.00 on which \$20,000.00 has been paid together with interest.

The property at the corner of College Street and Palmerston Boulevard, Toronto, was purchased at a cost of \$20,000.00 for accommodation for the Mission to the Jews. Upon this \$8,100 has been paid. It should be remembered that there were no capital funds out of which these purchases could be made.

Home and Foreign Missions

The Presbyterian Church in Canada has consistently stressed the value and importance of missions in the life of the Church. The work carried on under the General Board of Missions at home and abroad requires from 70 per cent to 72 per cent of the Budget receipts each year. It will be seen therefore that our missionary work is the largest and most important work of the Church's activities outside the work of our congregations, and constitutes the most powerful and effective appeal.

Bequests

Convincing evidence of the strength of the missionary appeal is seen in the numerous bequests received for Home and Foreign Missions. During the ten years' period the Church has received in bequests the sum of \$260,649.00 in cash or securities. Of this by far the greater part was bequeathed for missions. By order of the General Assembly these bequests are credited to the Reserve Funds, against which the General Board of Missions may draw 25 per cent from each fund for equipment purposes.

At the present time securities to the amount of \$62,095.53 are held on behalf of Home and Foreign Mission Reserves. All other bequests have been credited to the funds or institutions for which they were designated.

The Volume of Business

To get a fair idea of the amount of business that passes through the Church offices, it is necessary to remember that in addition to handling receipts for the Budget from congregations, Sabbath Schools and other sources, and payment of funds in connection with the various departments of the Church's work, the general offices handle the funds of Knox College, the Pension Fund, the Church Extension and Church and Manse Funds, the Missionary Reserve Funds, Bequests, the funds of The Presbyterian Record, the Dr. Ephriam Scott Benevolent Fund and the Morgan Memorial House Fund. It also deals with the investment and re-investment of capital and trust funds; attends to payments in connection with properties belonging to the Church, etc. The volume of business transacted in the course of a year amounts to about one and a quarter million dollars. A fair estimate of the cost of administration therefore should be based upon this information.

Since 1928 we have been faced with the problem of carrying on the work of the Church at home and abroad with a steadily decreasing revenue for Budget purposes. To indicate how serious this has become it is only necessary to compare the Budget receipts for the year 1928, which amounted to \$542,779.00 with those for 1934 amounting to \$305,479.00, a decrease of \$237,300.00.

On the other hand every effort has been made to meet this condition by reducing expenditures wherever possible without crippling the work. The co-operation of all the spending boards has been secured to this end, with the result that budget expenditures dropped from \$566,695.00 in 1928, to \$363,097.00 in 1934, a decrease of \$203,598.00. During this period expenditures of the General Board of Missions charged against the Budget Receipts have dropped from \$396,812.00 in 1929 to \$248,842.00 in 1934.

Considerable saving has been effected in connection with the meetings of the General Assembly.

The membership of the three central Synods constitute 76 per cent of the total membership of the Church. It is evident that a considerable saving could be effected and the average cost be kept within reasonable limits if the meetings of the General Assembly were held within the three central Synods. In order, however, that the interests of the other sections of the Church should receive their fair share of attention, it is suggested that consideration be given to some plan under which the General Assembly would meet in the Eastern Synod, or in one of the Western Synods once in every five years.

The business of the Church is centred in the Church Offices, Seventh Floor, 372 Bay Street, Toronto, where the following departments are accommodated: Board of Administration, General Assembly, General Board of Missions, Treasurer's Office, Board of Sabbath Schools and Young People's Societies, The Presbyterian Record, Women's Missionary Society (W.D.) which occupies the western end of the seventh floor and pays a due proportion of the rental and light.

Considerable savings have been effected in connection with the overhead of these departments through a material reduction in rental, in the office staff effected by consolidation of the work, reduction in salaries, telephone service, cost of printing, etc.

As a result of the consolidation of the work a very material reduction has been effected in the expenses of the Budget and Stewardship Committee, and a further saving will be effected during the current year.

The Board is also considering the matter of the office accommodation with a view to ascertaining whether further economies can be effected.

On the other hand, due largely to the failure of many of our congregations to forward their Budget givings promptly and regularly during the year, it has been necessary to pay out large sums in interest. Up to the end of 1933 this item amounted to \$88,415.00, a large part of which might have been saved to the Church, if the instructions of the General Assembly had been carried out by the congregations.

As a result of the abnormal conditions existing in recent years and the heavy handicap under which the Church has laboured since 1925, an operating deficit has been incurred. Special efforts have been made from time to time through the "One Step Forward Fund," "The Budget Deficit Fund," and by personal canvass to reduce the accumulated deficit. Following is a brief statement showing the operating deficit, year by year, and the amounts received from various sources, and applied in reduction of the accumulated deficit.

Accumulated Budget Deficit

	Expenditure	Revenue
Total Revenue June 10, 1925, to January 31, 1928		\$1,120,265.11
“ Expenditure “ “ “ “ “	\$ 990,146.26	
Surplus	130,118.85	
	<hr/>	<hr/>
	\$1,120,265.11	\$1,120,265.11
Balance (Surplus)		\$ 130,118.85
Payment to the United Church with respect to Main- tenance Charges for Home and Foreign Missions for period June 10, 1925, to March 31, 1927	\$ 191,009.18	
Deficit		60,890.33
	<hr/>	<hr/>
	\$ 191,009.18	\$ 191,009.18
Balance (Deficit) Start of Accumulated Deficit	\$ 60,890.33	
Jan. 31 Deficit for year 1928	22,237.46	
1930		
Jan. 31 Deficit for year 1929	62,734.12	
1931		
Jan. 31 Deficit for year 1930	50,273.53	
Budget Deficit Collections in 1930		\$ 6,529.42
1932		
Jan. 31 Deficit for year 1931	48,691.48	
Budget Deficit Collections in 1931		2,321.44
“One Step Forward” Appeal		33,871.59

1933			
Jan. 31	Deficit for year 1932	\$ 36,342.11	
	Budget Deficit Collections in 1932		\$ 6,249.56
	"One Step Forward" Appeal		47,877.04
1934			
Jan. 31	Deficit for year 1933	32,138.02	
	Special Appeal for Deficit for 1933		12,138.02
	Transfer from Foreign Mission Reserve for 1933 Deficit		7,500.00
	Transfer from Home Mission Reserve for 1933 Deficit		7,500.00
	Budget Deficit Collections in 1933		9,049.16
	"One Step Forward" Appeal		1,214.82
	Transfer from Foreign Mission Reserve for Accumulated Deficit		8,750.00
	Transfer from Home Mission Reserve for Accumulated Deficit		8,750.00
1935			
Jan. 31	Deficit for year 1934	57,578.42	
	Contribution from St. Andrew's Church, Ott.		2,500.00
	Contribution from Knox Church, Toronto		3,000.00
	Contribution from the W.M.S. (W.D.)		25,000.00
	Contribution from the W.M.S. (E.D.)		3,000.00
	Budget Deficit Collections in 1934		4,686.06
	"One Step Forward" Appeal		256.00
	Transfer from Foreign Mission Reserve		8,750.00
	Transfer from Home Mission Reserve		8,750.00
Totals		\$ 370,975.47	\$ 207,693.11
Balance			* 163,282.36
		<u>\$ 370,975.47</u>	<u>\$ 370,975.47</u>
Balance (Accumulated Budget Deficit at January 31, 1935)		\$ 163,282.36	

JAMES DUTTON,
Chairman.

J. W. MacNAMARA,
Secretary.

* The amount of the deficit as given in the appeal for The Diamond Jubilee Thankoffering is \$206,000, not \$163,282.36. The explanation of the difference lies in the fact that a deficit in The Church Extension Fund is included in the larger figure.—Ed.

CHARGE

To REV. FRANK W. BEARE, B.A., on the occasion of his induction to the chair of Church History in The Presbyterian College, Montreal, by Rev. David Scott, M.A., B.D., Minister of Knox Crescent Church, Montreal.

Mr. Beare:
There are some honors, greater or less in degree, that fall to one in life, that one would fain dispense with, but I frankly confess that the one which has been bestowed on me to-night is one of which I am jealously proud. The honor I speak of is that of being chosen by my brethren of this Presbytery to "deliver the charge" to you in their name as you enter on your career as a professor in this college. In addition to that my friendship with yourself, in the course of which I have had ample proof afforded me of the width and richness of your scholarship and the truly spiritual outlook on life which is yours, I

say my friendship with yourself makes my task to-night a peculiarly congenial one.

I feel sure I shall be doing nothing amiss if at the outset I congratulate you on your elevation to a chair in this college, a college of which our Church has been justly proud in the past, a college which the Church is determined shall increase in greatness, a college which is affiliated to McGill University. Sir, it is a signal honor to be thus chosen, and that honor is enhanced by the fact that it is no limited group of men that have appointed you to it, but you stand where you do to-night because of the confidence that you have inspired in the minds of your fellow-churchmen from coast to coast. It is by the will of the Church, expressed in General Assembly, that you are called to the task of training her ministry.

May I remind you, while I congratulate

you, that the Church entertains, and justly entertains, certain expectations regarding the kind of service you are to render. First and foremost the Church demands, even as she demands of her ministers, that you shall show yourself a man of faith, that in humble dependence upon God, you shall strive in all that you do to extend the Kingdom of our Lord and Saviour Jesus Christ. We who are in the regular ministry of the Church are charged to be "ensamples unto the flock." On you lies the perhaps more onerous duty of being an "ensample unto the shepherds" so that those succeeding generations of divinity students who pass out from this college shall be impressed, through their association with you, by the power of true piety. But when the Church calls for piety in her divinity professor and her mistress alike it is not a piety that is based on obscurantism and a refusal to think. The piety that really counts, the dependable piety, is that which is the outcome of wide, sweeping, fearless thought and strong conviction laboriously attained.

"In the opening centuries of our era, (and no less a person than Wiliamowitz is my authority for saying so) in the opening centuries of our era, Christianity triumphed because it squared best with the world's best intelligence, because essentially it liberated the human mind and gave it a chance to develop to the full range of God's conception for it." That Sir, it seems to me, might well be taken as a watchword by all who profess and call themselves Christians; and I think I am making no unwarrantable claim when I say that the Presbyterian Church in all countries has been distinguished by the emphasis that it has ever laid on theological studies. It has discovered the value of these and of a cultured approach to the subject matter of religion for those who are to be leaders and teachers. It insists that those who are "stewards of the mysteries" shall be able to give a reason for the hope that is in them and shall pass on to others only convictions that are deep-laid in themselves.

You will then take it as your commission to be truly catholic in your studies and unremitting in the same. You will conduct these studies in the conviction that deep and thorough and honest investigation is in the fullest accord with the will of Him who said, "I am the Truth," that such investigation will never make His religion false, but will only throw its truth into brighter, bolder, relief, that he who runs may the more easily read.

As I think upon the duties which face you (and indeed have faced you for two years now) I am reminded of some words used by Pliny in one of his letters. Of

one of his scholarly friends he wrote "*Erat non studiorum tantum verum etiam studio-sorum amantissimus*" (He was a keen lover not only of studies but of students) and you will rise to eminence in this Church and you will earn its gratitude according as you are able to send out into its ministry men whom you have inspired to love study, thoughtful men who shall count it shame to speak without thinking.

I would hope too, Sir, that in the course of your life here you may take occasion to write, for I am confident that it lies within your power to make a real contribution to theological scholarship, to write a book or books for scholars. But more than that, I believe we might expect to flow from your pen writings that would prove inspiring and helpful not only to the ministry and people of our Church, but to the Christian people of Canada generally.

As a professor you are accorded, and most properly so, a sheltered life, but that privilege carries responsibilities with it. Do not, I beseech you, forget that the Church looks to you to speak on occasion from her pulpits, to take a part and a leading part in the work of her various courts, to give her the benefit of your mature thought and balanced counsel when great questions are under discussion.

To return, in closing, to the more immediate duties which lie to your hand, I believe that the primary desideratum for The Presbyterian Church in Canada is that it be able to supply for its pastoral charges men of university education who have been subsequently trained in its own colleges, trained on generous catholic lines, but fortified also with a just appreciation of the particular genius of their own Church; and if my voice could be heard, I would offer a warning to those charges, which in choosing a minister allow themselves to be carried away by a meretricious eloquence and are not careful in the first instance to inquire into the antecedents and the training of their appointee. Their repentance at leisure is very sad to behold, but it is also very damaging to the Church as a whole. In furnishing the Church with a supply of "sound" men, then, you as Professor of Church History will have no small part to play. We feel confident that in this matter you will not fail, and that the university colleges of our Church, of which and of their staff we are justly proud, will give to us year by year a supply of men, dedicated and wise, who will make it their aim to live up to the highest traditions of the Presbyterian ministry.

It remains for me now in the name of the Presbytery and in my own name, to wish you Godspeed in this noble work to

which you are called and to assure you of the support of our prayers in all your labours.

MEMORIES OF DR. A. S. GRANT

Roderick McDonald

Mr. McDonald is a resident of Penticton, B.C., who in 1933 wrote us expressing his interest in the article, *A Return Journey*, the story of Ezra Meeker's journey over the Oregon Trail for the purpose of erecting memorials. Mr. McDonald's interest was natural for Mrs. McDonald is a daughter of Mr. Meeker, and both Mr. Meeker and Mr. McDonald were pioneers in the Yukon. In his letter he says: "I had occasion some years ago to write you concerning an article you wrote in the Record about Mrs. McDonald's father, Ezra Meeker, now I am sending you a few notes concerning my old and very much admired friend, Dr. A. S. Grant. I was in very close touch with him while he was in Dawson and knew him and his benefactions as few did."

As Clerk of Session for Dr. A. S. Grant in 1898 in St. Andrew's Church, Dawson City, I would like to pay my tribute to the memory of one who made such a lasting impression on the many who came in contact with him during his stay in that city. Dr. Grant was the ideal pioneer missionary. Of strong and forceful personality he was ever in the front line of the battle against vice and corruption, even though sometimes in high places. Withal he had a big heart and his benefactions were without number and without stint. The manse in that year was a log building of one large room with a six foot partition half way across, the smaller portion being the kitchen and the larger serving as dining room, living room, and bedroom.

During the winter of '98 there was an epidemic of pneumonia and when the two hospitals were crowded, even the corridors had beds in them, Dr. Grant had several cots placed in his cabin for patients. These he attended as doctor, nurse, and orderly. When they were able to leave his hospitable roof he paid the expenses of those who were destitute so that they could return to their homes, in at least one case sending a patient to the old land.

The question of creed or sect did not enter into Dr. Grant's thoughts when anyone was in need, and many a broken-hearted and disappointed gold seeker owed his recovery to health and family to the ministrations and generosity of Dr. Grant.

The choir of St. Andrew's met in Dr. Grant's cabin once a week and sometimes we had difficulty in finding standing room around the small organ as the floor space was taken up by cots.

It is interesting to note that J. T. Ferguson (Fergy) who was a "find" of Dr. Grant's as an assistant to the matron and

nurses of the Good Samaritan Hospital is now acting in the same capacity in the Penticton Hospital.

It was my privilege to be one of two elders who assisted Dr. Grant with his first communion service in Dawson. The other, Mr. A. C. Dresbach, shortly afterwards became Session Clerk of the First Presbyterian Church, Seattle, Dr. Mark A. Matthews, minister, a position he held for over thirty years. He passed away a few years ago.

The Good Samaritan Hospital was very near and dear to the heart of Dr. Grant. Without his financial assistance it would not have been built, and no man worked with more energy than he did on the construction of it. The Session and Board of Managers of St. Andrew's were the managers of the hospital, one of their number acting as Superintendent. It fell to my lot to be occupying that position in the closing years of Dr. Grant's stay in Dawson. We went over the institution noting all repairs and renewals necessary and Dr. Grant paid the bill.

I treasure very highly the memories that will always stay with me of Dr. Grant's friendship.

SILVER JUBILEE

The W.M.S. of Union Presbyterian Church observed the twenty-fifth anniversary of its organization on the thirtieth of October, Mrs. J. Hoare, President, in the chair. The church was beautifully decorated with chrysanthemums, and a committee was at the door to extend a welcome to all. Visitors from Brampton, Georgetown, Norval, Cheltenham and Mayfield, brought greetings. A summary of work since organization was given by Mrs. J. A. McKane. Many bales of clothing and supplies were sent to hospitals and schools, besides contributions to special causes. Eighteen life-membership certificates have been presented. Flowers were presented to the two eldest members of the Auxiliary, Mrs. Jno. Eccles and Mrs. Wm. Sharp. Mrs. Victor Smith, President of the Toronto Presbyterian spoke on Bible Lands as Abraham Would See Them To-day. A warm welcome was extended to Mrs. Jas. Martin, District Vice-President, a visitor to the auxiliary.

A social hour was spent around a prettily decorated table with a two-storey birthday cake as centre-piece and supper was served.

A generous offering was received.—Com.

The youth who bathes in pleasure's limpid stream,
At well-judged intervals, feels all his soul
Nerved with recruited strength; but, if too
oft,
It chills his languid virtue.



MR. F. C. DORAN

A glance at the financial statement to which we have referred in publishing the explanation of the Board of Administration will suffice to assure anyone that the work of the Treasurer's office is both extensive and complex. To keep these records, prepare the frequent statements required by departments and committees, and issue cheques, takes time and care and demands the employment of a staff adequate and competent. The Treasurer, Mr. E. W. McNeill, who serves in an honorary capacity, while he supervises and has a grasp of the whole, obviously cannot do the work. This is the responsibility of an accountant who, too, must have capable assistants.

The gentleman who has occupied this important post of Accountant since 1927 and discharged its onerous duties with fidelity and efficiency is Mr. F. C. Doran. He is a native of Ireland, born near Belfast. In young manhood he entered upon business in that city, and there he was closely identified with the Church in various activities. Twenty-seven years ago he came to Canada and ever since his connection with the Church has been intimate as a member and office-bearer. At present he is a member of the Beaches Church, Toronto.

Before entering upon his present duties he rendered valuable service to the Presbyterian cause in the days prior to union, and subsequently, through the Presbyterian Association and the Laymen's Association of Toronto.

AMONG THE CHURCHES

Toronto, Ont.

Rev. J. A. Mustard of Oakwood Church is taking a well-deserved and much-needed year's rest. He has been a devoted pastor and arduous worker and the claims of health quite imperatively demand the release from his work for this sabbatic year. He and Mrs. Mustard therefore left on October 31st for Montreal, whence they expected to sail in a few days for the Old Land to spend that period in the British Isles.

Ten days before their departure members and adherents of the congregation assembled, a company that filled the church, in recognition of the fortieth anniversary of Mr. Mustard's ordination and the fifth of laying the corner stone of the present church, and to do honor to Mr. and Mrs. Mustard. Many were the tributes paid by representatives of former congregations, members of Presbytery, and friends of long standing. After speaking for the congregation Mr. W. Milligan, Clerk of Session, presented Mr. Mustard with a purse and from the hands of a very little boy, Grant Clark, Mrs. Mustard received a large bouquet of russet chrysanthemums. Mr. Cross presided for the evening and a very excellent varied program was presented.

Peace River, Alta.

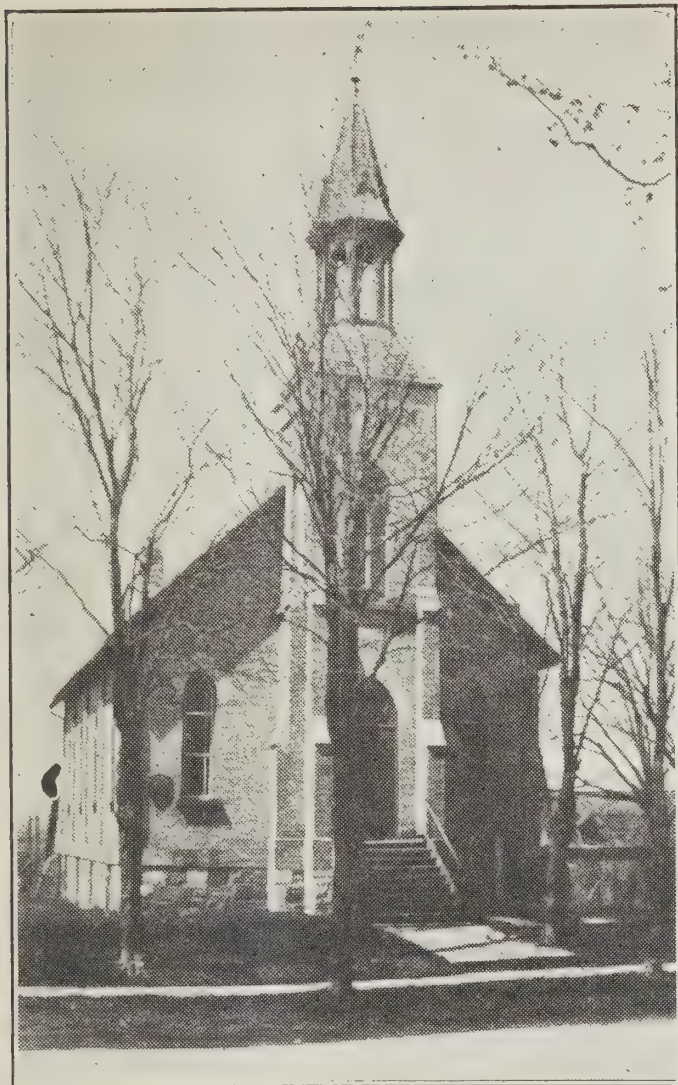
A correspondent from the Riverside congregation in the Pouce Coupé district speaks very highly of the work done there during the past summer by Alexander MacSween, student in charge, now pursuing his training in Knox College. As outstanding in the good service rendered he mentioned the erection of a manse and the organization of a troop of Boy Scouts.

Hespeler, Ont.

The 80th anniversary of Presbyterianism in this community was celebrated in St. Andrew's Church on Sunday, October 27th. The encouraging and gratifying features of this celebration were the splendid messages by Rev. D. H. Marshall, of Guelph, the large congregations, morning and evening, the largest for years, and the thankoffering which showed an increase over the past year. The minister is Rev. T. G. Marshall.

Drayton, Ont.

Recently the anniversary of Knox Presbyterian Church, Drayton, was celebrated. The services, which were largely attended, were conducted by Rev. Richard Russell, M.A., B.Th., of Fenelon Falls. The choir was assisted by Mr. Nelles Jackson and also a quartette from Kitchener. The free-will offering amounted to \$485.50. God has been abundantly blessing the efforts of this church.—Com.



St. Andrew's Church, Omeme, Ont.

Omeme, Ont.

St. Andrew's Presbyterian Church celebrated its centennial on the last Sunday of October when a former pastor, Rev. S. M. Scott, B.A., now of Picton, conducted both services. He was welcomed by large and appreciative audiences.

The morning service corresponded as nearly as possible to the Old-Tyme order of the church's early history, the congregation standing during prayer and sitting while singing. Mr. Greaves of St. Paul's Choir, Peterboro, with a tuning fork, acted as Precentor. Long-handled collection boxes were also used. Being in part a memorial service flowers were brought in loving memory of those of the congregation who have entered into their rest.

Mr. Scott's message was based upon Deut. 32:7, "Remember the days of old, consider the years of many generations." He traced the history of the congregation from its organization in 1835, paying tribute to the godly pioneers who gave education and religion their place and who, amid great hardships, erected the log building which served the dual purpose of a school-house and a place of worship. This was replaced in 1859 by a more commodious frame

structure which was in use till 1889 when the present brick edifice was erected. Paying a like tribute to the pioneer ministers Mr. Scott referred to Rev. James Dick and Rev. John Ewing whose combined pastorates comprised half of the Church's century, forty-four years being the measure of Mr. Ewing's first and only ministry in Canada.

At the the evening service the use of the organ was resumed, a quartette from St. Paul's Choir, Peterboro, leading the service of praise, and also rendering two very appropriate selections. In his historical reference Mr. Scott again fittingly honored the pioneers and mentioned those who had attended the church as boys and who became ministers and missionaries:

Rev. G. L. MacKay, pioneer missionary to Formosa; Rev. A. Nugent, M.D., for many years a medical missionary in India, and now of Toronto; Rev. H. Feir, of Agassiz, B.C.; Rev. A. R. Evans of Garry, Ind., U.S.A.; Rev. P. B. Thornton, D.D., Toronto.

A letter from Dr. Nugent expressed regret at his inability to be present. Dr. Nugent was on the building committee when the present church was erected.

Mr. Scott's evening theme was Looking Forward and his texts were: I Sam. 7:12, "Hitherto hath the Lord helped us," and Psalm 125:2, "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever."

The church was re-dedicated to the worship of God and the service of His kingdom. At the evening service the United Church joined in the service with their minister, Rev. Mr. MacTavish.—Com.

Carluke, Ont.

St. Paul's Presbyterian Church, Rev. R. W. Ellis, minister, celebrated its 90th anniversary on October 20th. In 1924 the church was burned and from the ruins there was rescued the bell which for twenty-five years rang out regularly its call to worship. It was installed in the church tower in 1898 but since the fire occupies a place in the churchyard set upon a cement base. It bears the inscription: St. Paul's Presbyterian Church, Carluke, 1898.

Oakville Ont.

Knox Church, Rev. C. K. Nicoll, minister, observed the 102nd anniversary of its history and the fifteenth of its remodelling. The building was erected forty-seven years ago and in 1920 was subjected to extensive changes, a chancel was built, the heating system changed from hot air to steam, and a three-manual pipe organ was installed. A striking feature in the building is the large window, the gift of the late Mr. C. G. Marlett, a memorial to those who fell in

the Great War. The remodelling cost \$50,000 whilst the entire church cost at the time of its erection \$17,000. The congregation suffered a heavy loss at the time of union but now has as many members as before that division.

Toronto, Ont.

Calvin Church, Rev. Jos. Wasson, minister, observed the eighth anniversary of the opening of its splendid building on October 13th. Rev. Professor D. Mackenzie, D.D., of Princeton Theological Seminary, U.S.A., preached morning and evening. Dr. Mackenzie was the leading speaker at the Knox College Alumni Association in 1934, and his messages were very welcome and highly appreciated. He was therefore already known in Toronto. He is a distinguished graduate of Aberdeen University and as a scholar, author, and teacher his reputation is international.

Toronto, Ont.

Dr. Goforth conducted a two weeks mission for the deepening of the spiritual life in High Park Church. The meetings from the beginning had an intensity and fervor that became even more marked as the mission drew to an end. The keynotes sounded throughout were an urge to unceasing prayer and an urge for all Christians to claim the gift of the Holy Spirit.

Out of the rich experience of his many contacts with Christians striving to live a victorious life, Dr. Goforth illustrated his messages. Although there were many older and middle-aged people who received a rich blessing it was astonishing to find the number of young people who were drawn to the meetings of our veteran missionary. Mrs. Goforth conducted a Wednesday afternoon meeting each week for women that was a great source of power.

Practically all the ministers of the west end of Toronto assisted at one or two of these meetings and their choirs took turns in leading the praise.

Vancouver, B.C.

On Sunday, November 3rd, a very neat and commodious church edifice, Hunter Presbyterian Church, in Dunbar Heights, in the city of Vancouver, was opened and dedicated to the service of God. The auditorium was crowded for the occasion. Rev. R. C. Acheson, Moderator of Westminster Presbytery, presided and conducted the ceremony of dedication. Rev. W. A. Cameron, D.D., preached an appropriate sermon, and other members of the Presbytery took part.

The work on Dunbar Heights was begun in 1931 by Mrs. McLean, a deaconess under the Women's Missionary Society. The following year, Miss Ruby Blyth, an appointee

of the Board of S.S. and Y.P.S., made a complete survey of the district and re-organized the Sabbath School. Since then she has given oversight to this and several other schools, but the work was severely handicapped through the lack of a permanent place of meeting. A very active Women's Association, with the help of Miss Blyth, undertook to remedy this and early in the summer began operations. The General Board of Missions purchased a suitable site on 27th Avenue, and the ladies asked for gifts of money, building material and labor. The response was very gratifying. One firm gave five thousand feet of lumber, and lesser gifts came from other quarters. A group of volunteer workers, headed by Mr. Hunter in whose honor the church is named, did almost all the work. It was a labor of love as evidenced by the happy congregation at the opening service and at the social gathering on the following Monday Evening.

Mr. McGlashan, a worker in the Sunday School, presided at the social gathering. Rev. J. C. McLean-Bell, Convener of the Presbytery's S.S. and Y.P.S. Committee, and Dr. W. A. Cameron conducted the devotional service. Dr. W. M. Kannawin, who was in the city conducting a series of conferences on S.S. and Y.P.S. work, gave a brief address. The ladies served refreshments and a very pleasant evening was spent.

For the present, Hunter Church will be used for Sunday School and Young People's Work, but eventually it will be the home of a flourishing congregation. Too much credit cannot be given to the loyal and enthusiastic group of ladies who are responsible for this new addition to our church equipment. A very small amount is still to be paid on the building.

Milverton, Ont.

In the death of Mr. Andrew Corry, North Mornington Presbyterian Church lost a most faithful, consistent, devout member, and devoted servant in the eldership for many years. He was a man of strong conviction and never hesitated to express himself frankly in opposition to anything he regarded as unworthy. In his strength he was gentle and most charitable to those in need.

Glace Bay, N.S.

The sixty-ninth anniversary of St. Paul's Church, Glace Bay, Rev. C. S. Miller, minister, was fittingly commemorated by special services on September twenty-ninth. The attractive auditorium was adorned with beautiful floral decorations and, despite inclement weather, large congregations were present at all the services. In the morning the junior choir, under the direction of Mrs. Arthur Spark, took charge of the service of praise, and an appropriate and

forceful message was delivered by Mr. M. Maxwell MacOdrum, Ph.D. At 3 p.m. a Gaelic service was held, the preacher being Rev. J. W. Smith of North Sydney. A very large congregation in the evening had the privilege of hearing Rev. D. T. L. McKerroll, D.D., Moderator of the General Assembly, who prefaced his sermon with a comprehensive summary of the progress of Presbyterianism. The music at the evening service, by St. Paul's Choir, was most inspiring, and the special offering at these services for the work of the congregation exceeded all expectations.

Thus encouraged and inspired St. Paul's is away with a splendid start in what promises to be another successful year in the life work of this congregation.—Com.

Truro, N.S.

Seven years have passed since St. James' Church was dedicated. It stands as a monument to the courageous efforts of those who, following union, resolved that notwithstanding the large defection to the United Church the Presbyterian Church should be maintained. Therefore Sunday, October 13th, the seventh anniversary, was devoted to special services in commemoration of the dedication of the church.

Another event also called for special consideration. This was the founding 165 years ago of Presbyterianism in Truro, a specially significant event for it is said that this was the first introduction of Presbyterianism into Canada. Here was settled the first resident Presbyterian minister and here the first Presbyterian Church was built.

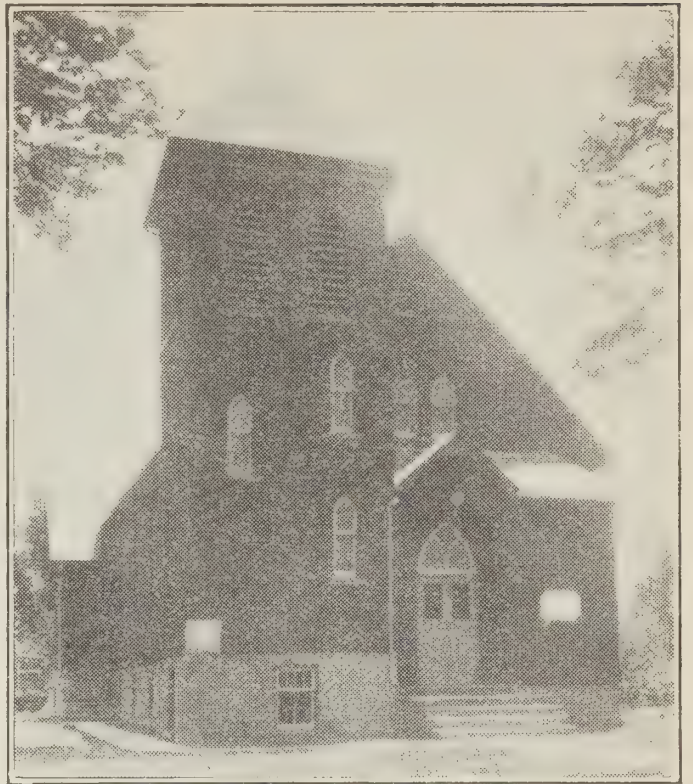
Rev. S. Buchanan Carey preached morning and evening, his subjects being respectively, The Church's Aim, and, Can the Church Fail?

He said that we best honor the memory of the able and devoted pioneers by girding ourselves afresh for the task that await our hand. From these honored leaders of yesterday we should take fresh inspiration for our own task. His question in the evening, Can the Church Fail? was answered by the declaration that the promise of victory avails only for a church militant against all evil and aggressive in the proclamation of the Gospel.

The musical service under the direction of the choir, assisted in the evening by a male chorus of twenty voices, made its generous and fitting contribution to the special services.

Alliston, Ont.

The celebration of the 8th anniversary of the erection of the church is reported as the most successful during that period. The attendance at the services on Sunday and at the congregational gathering for supper and an entertainment on the Monday even-



Chalmers Church, Alliston, Ont.

ing taxed accommodation, and the offering for both occasions exceeded \$400. Rev. J. E. Gosselin of Victoria Harbor, preached morning and evening, taking for his morning subject, The Church's Foundation, and for the evening, Strength of Character.

This anniversary was an occasion of special rejoicing for the church is now free of debt. \$2,000 had been borrowed from the Extension Fund and the same amount privately, and these obligations have been fully met.

Following the vote on Union sixty-three members of Knox Church, who did not go into the union, proceeded to organize and erect a building. The church cost \$10,000 and the fact that it is now paid for is a tribute to the earnest devotion to the cause which has marked the congregation. The building was erected in 1927.

Quebec, Que.

Rev. A. M. Gordon, minister of St. Andrew's Church, had the privilege of attending the installation of Lord Tweedsmuir as Governor-General of Canada. The distinguished company assembled in the Legislature Council Chamber of the Quebec Parliament Buildings for this ceremony, the "swearing-in," as it is designated, of the new Governor General. Dr. Gordon was not present as the representative of our Church but was in attendance upon invitation as the minister of St. Andrew's Church, Que.

One self-approving hour whole years outweighs of stupid starers and of loud huzzas.

SYNOD OF THE MARITIME PROVINCES

Deep interest was evinced in Montreal College when Rev. W. O. Mulligan of Montreal, and Professor Beare, the latter recently appointed to the chair of History in that institution, appeared in behalf of the college. Mr. Mulligan in introducing Professor Beare dwelt upon his scholarly attainments and experience in teaching and stated that these promised well for his helpful service in the chair of Church History to which he was appointed by the last Assembly. Professor Beare presented a bright outlook for the college as indicated in the number of students registered, the distinction won by recent graduates who supplemented their studies in other colleges of wide reputation for learning, and the important charges occupied by graduates. He expressed on behalf of his colleagues hearty appreciation of the support given hitherto and urged that that be continued and increased if possible. In this connection he pleaded for the establishment of further bursaries to assist worthy students. The thanks of the Synod were heartily tendered both to Mr. Mulligan and Professor Beare.

Dr. Frank Baird, Clerk of the Synod, presented a comprehensive review of the legal cases in which our Church has had an interest and which arose out of the division consequent upon the organizing of the United Church of Canada.

The Moderator of the General Assembly, Dr. D. T. L. McKerroll was present and addressed the Synod on the work of the Church giving a statement in particular of the standing of the Pension Fund.

Plans were further considered for the celebration next year of the 150th anniversary of the coming to Canada of Rev. James MacGregor.

REPRINT AVAILABLE

A NUMBER have expressed their desire to secure a copy of the picture of Dr. A. S. Grant, which appeared in the September Record. We have made arrangements accordingly to provide these, the picture to be reproduced as in the Record on cardboard 7" by 10" and available at the cost of 15c. to cover reprinting and postage. Please send in your request at once. Remittance may be made in stamps.

CLERK OF PRESBYTERY

At a recent meeting of the Presbytery of Westminster, Rev. J. C. McLean-Bell, Ph. B., B.S.A., was appointed Clerk. Correspondence should now be addressed accordingly.

* * *

Rev. John Pollock, B.A., Whitechurch, Ont., has been appointed Clerk of Maitland Presbytery.

BOOKS

The following constitute the contributions of W. A. Wilde Company, Boston, Mass., U.S.A., to our book column for the final issue of the Record for the year:

Peloubet's Select Notes, A Commentary on the International Sunday School Lessons, by Wilber M. Smith, D.D., sixty-second volume, price \$2.00 post paid.

Two great themes engage attention this year, Jesus Meeting Human Needs, studies in Luke, a six months course; The Spread of Christianity, studies in the Acts, Epistles, and Revelation. The volume for 1936 maintains its high repute in the help it affords to all classes for whom it is designed. As one reviewer says, "It is richer and fuller than any of its illustrious predecessors. I have seen Peloubet's notes used by Sunday School teachers upon every continent of the globe."

* * *

The Scriptures in Cross-Word Puzzles, by Charles S. Brown, \$1.00.

In this volume, differing from the old style crossword puzzle book in that it provides material for studying a definite subject chosen from the Book of Books, recreation and information minister to each other. As the author expresses himself, he sincerely hopes that "those who solve these puzzles will receive the same information, pleasure, and blessing, that have been his in the preparation of them."

* * *

Christmas Stories from the Bible, by Carrie Burr Prouty. 12c each, postpaid. \$1.30 per dozen, \$10.00 per hundred.

These stories, presented in form admirable in its appeal both to eye and ear, may well receive a hearty welcome by those eager to acquaint their little children with the story of Christmas time. The author has for many years been in charge of a very unusual primary department and understands the child-mind.

* * *

In God We Trust, by William H. Ridgeway, Price \$1.00.

This book has in view the business depression, the dark days through which we have passed since 1929. The author, a captain of industry and an engineer as well as a manufacturer, who graduated in the hard times following 1873, and has survived the successive periods of depression since that time, denies that this book is a preachment. Nevertheless its appeal is the more powerful because it is indirect. He exalts faith in God, taking for his motto the inscription upon the smallest coin of the United States of America, In God We Trust, and shows the place of faith and confidence in trying times in industrial life.

Blackie & Son Limited, 55 York St., Toronto, have added to their list as given in the November Record two books on science, intended for those eager to acquaint themselves to a modest degree at least with the results of astronomical research:

The Restless Universe, by Max Born. Price \$2.50.

This work is an authorized translation from the German by Winifred M. Deans, M.A., (Cantab) B.Sc. (Aberd). Dr. Born is one of the foremost scientists of the day and the purpose of this book is to shed light, for the ordinary man, on such bewildering mysteries as the nature of matter and the structure of the universe, in language intelligible both to young and old.

* * *

A Key to the Stars, by R. Van der Riet Woolley, Chief Assistant at the Royal Observatory, Greenwich. Price \$1.65.

There is much in the world about us to which we pay little heed and with which we are not so familiar as our opportunities permit since these objects are close at hand and concerning them we have so many instructors, both persons and books. It would be expected therefore that we know less of the world above us for distance constitutes a difficulty. Yet we should know more of God's handiwork in the heavens than we do, for even to the untrained there are many books available, and teachers also. Of the former, *A Key to the Stars* is one, and it is intended for the ordinary reader. By it one may not only learn to read with some degree of accuracy the heavens by night but may learn some of the secrets of astronomy, its instruments, and accomplishments.

* * *

Dr. Barnardo, by J. Wesley Bready, M.A., B.D., Ph.D., with a preface by A. A. Milne. Published by George Allen and Unwin Limited, Ruskin House, 40 Museum St., London, W.C. 1. Price 2/6d.

"I am sent primarily for the saving of children" is Dr. Barnardo's statement of his great mission. Once it was China, but London waifs and strays contended for the supremacy, and won, and for that service his name is known throughout the world and his influence felt in many distant lands. To the telling of that story Dr. Bready has devoted his well-known talent and the tale is so well told in this instance that the book is now in its fourth edition. It is a thrilling and stimulating narrative.

* * *

Miracles in a Doctor's Life, by Walter Lewis Wilson, M.S. The Bible Institute Colportage Association, 843 North Wells St., Chicago, Ill., U.S.A. Price twenty cents.

This book, number 167 in the Moody Colportage Library, may be described as leaves from a doctor's diary, but is not a

record of medical cases. It gives the story of evangelistic service and success under the guidance of God while the author prosecuted his medical practice.

* * *

Church Union, by Nalhalcam, Arthur H. Stockwell Ltd., 29 Ludgate Hill, E.C. 4, London, England.

The author's intent is to show by the history of each case that church union in no instance has fulfilled the glowing promises of its ardent advocates, and he succeeds. The union of different branches of the same bodies he excepts from this general conclusion, regarding them as "but amicable settlements of minor disputes among the members of a very large family." In the light of the Scriptures and in particular the teachings of Christ his judgment is against the attempt to merge and to produce uniformity.

REV. H. F. THOMAS

Rev. Herbert Francis Thomas died at Parkside Hospital, Toronto, on the 23rd of October in his 68th year. Born in Toronto he attended the Model School, winning the Marquis of Lorne bronze medal. In Upper Canada College he earned the distinction of Head Boy, and at the University of Toronto gained high standing. After graduating from Knox College, he held charges at Preston, Newmarket, and Toronto. In Toronto he was assistant minister in Knox, and subsequently was in charge of Todmorden. He was widely known as an able preacher. He had retired from the active duties of the ministry and for the past four years had been in failing health.

Mr. FRANK YEIGH

No name was better known in Toronto or more widely in Canada than Frank Yeigh. His hardy and welcome annual, *5000 Facts*, a book of ready reference on all things Canadian for all classes, kept him steadily in the public view. His profession was that of a writer and lecturer, and Canada in some aspect was invariably his theme. To know him was to be attracted by his sincerity, trustworthiness, selflessness, and his kind and radiant personality. The Church engaged his deep and abiding interest and the welfare of youth was his special concern. For twenty years he taught a young men's Bible Class in Bloor St. Presbyterian Church, Toronto, whose membership rose as high 600, and this great company of young men, to use the language of one of them, "are forever his debtors." He remained in the Presbyterian Church after union and served it ably by his gifted pen for years, devoting a great portion of his time to publicity in its behalf.

He was born in Canada and spent his whole life here.

His health having suffered in recent

years he lived quietly but still employed his ready pen. He died on October 26th after a short illness, in his seventy-sixth year.

REV. A. F. MacGREGOR, B.A., D.D.

A very worthy man, a choice spirit, kindly but strong, a ripe scholar, an able preacher and pastor, was lost to our Church when Rev. Dr. A. F. MacGregor was called by death. He passed to the other life on October 28th in his eighty-fifth year. His was a ministerial family for he was a minister's son and three brothers served in that calling. He was a native of Scotland but was a graduate of McGill University and the Congregational College, Montreal. He came into the Presbyterian Church in Canada in response to a call from St. Andrew's Niagara on the Lake, where he served for twenty years, retiring in 1924. He received from Knox College at its last convocation in April, 1935, the honorary degree of D.D.

A. E. PFEIFFER

St. Andrew's Church, Quebec, and the community at large recently sustained a severe loss in the death of Mr. A. E. Pfeiffer who passed away suddenly in his 67th year. Mr. Pfeiffer was a highly esteemed elder in St. Andrew's for over twenty-five years and ever loyal to his church and minister, as his parents had been before him. At the time of his death, he was also a trustee in St. Andrew's, whose wise counsel and good judgment was sought for and appreciated.

To his many employees he was kind and considerate and in sickness or trouble ever ready to give them a helpful hand. He was for several years a valued member of the Protestant Board of School Commissioners and had also served worthily as an alderman in the city of his birth, where his life had been spent.—Com.

MISSIONARY NOTES W. M. S. (E.D.)

The Home Mission work carried on by this organization in the Maritime Provinces, notwithstanding reduced income, is quite extensive and is ardently and patiently prosecuted.

In the work at the Port of Halifax Miss Fraser forwarded the names of about 2,000, to be exact 1,987, immigrants to receive attention from the local churches where they ultimately located.

Two workers, Miss Mary MacKenzie and Miss C. Estelle MacKenzie have served in the capacity of home missionaries, each covering in the service rendered quite a number of places. As typical of the work done one reports, twenty-five church services, sixteen mission-band meetings, seven W.M.S. meetings, eighteen cottage prayer meet-

ings, eight Young People's meetings, and eight Sunday School sessions.

Another lady worker, Miss Sylvester, was engaged in the cause at Whitney Pier, Sydney. Ill-health however compelled her retirement, and a student, Mr. A. R. Wilson Murray, carried on the work for the greater part of the summer.

At Chalmers Jack Mission Miss MacDougall, a deaconness, has represented the W.M.S. Here approximately 100 children and teen-age girls and boys depend for leadership upon this faithful worker, and this is an indication of the importance of the work. At this centre ministering to the needs of these children are Sunday Schools, Mission Bands, C.G.I.T., Summer Bible and Day Schools. In the period of ten years since 1925 the W.M.S. (E.D.) has contributed to the work of home missions in the Maritime Provinces the sum of \$65,116.31.

* * *

Three young women serving under the W.M.S. (W.D.) Miss Dorothy Douglas, Margaret Ramsay, and Mildred Weir, the former two returning from furlough and the last mentioned going for the first time, sailed from Vancouver on the Empress of Canada on November 2nd. Miss Douglas is of Lucknow, Ont., and is Principal of the Girl's School at Tamsui, North Formosa. Her destination in the meantime is Tokyo where she will study the Japanese language. Miss Ramsay whose home is in Brantford, Ont., will pursue her evangelistic work in the neighborhood of Taikohu and Tamsui. Miss Weir who is a trained nurse, and who has taken post-graduate work in the McGill School for Graduate Nurses, Montreal, and at Hartford Hospital, Hartford, Conn., will enter upon her duties at Mackay Memorial Hospital in Taikohu.

* * *

Some little time ago we had a letter from Rev. Edward H. Johnson on Board the Empress of Asia which we have not had the opportunity of printing. He writes in report of the experiences of the voyage on the Pacific en route to Manchuria.

"Although we still have more than a week before we reach our destination my wife and I feel like seasoned travellers with two weeks of land and sea behind us. As we near our field we become increasingly eager to face the work and start active preparation, even though the journey is proving both pleasant and profitable.

"The beautiful and varied scenery of Canada, the wonderful blue water of the great Pacific expanse, the strange and lovely scenes of semi-tropical Honolulu form delightful new pictures in the galleries of memory.

"We are enjoying the contacts with the many missionaries on board. They are quite a representative group going from many

parts of Canada and the States to widely scattered fields in China and the Japanese empire. Eleven of them, like ourselves, are going out for the first time, so we have formed into a group which meets occasionally for mutual edification. It is refreshing to see how keen they all are to use the opportunity of learning a little about the work, and how willing the older missionaries are to share their experience. The keen enthusiasm and intelligent devotion to Christ one can see in this small cross-section would indicate that the missionary enterprise is very much alive."

* * *

Speaking of Dr. Grant he says: "I suppose there is much talk and discussion in Toronto about the appointment of a new Board Secretary. Dr. Grant was a very good friend to us and we were most sorry to hear of his death."

Referring to the attitude of young people in the Church towards missions, he expressed the regret for himself and Mrs. Johnson that they had not had the opportunity of meeting many more than was their privilege. He feels the necessity of arousing them all to a high degree of interest in a cause which so fully engrossed the attention of the past generation.

Bhil Mission

Writing of the experiences of sorrow in this field during the past ten years, Dr. Buchanan says:

These ten years have brought joy as well as sorrow to the Church of Christ in the Bhil field. We have known grief, but we have known triumph too, and even where we cannot yet see the reason we are assured of God's goodness. We can still "Walk by faith and not by sight."

The losses from our ranks since 1925 have indeed been heavy. On January 5, 1932, Mrs. D. E. McDonald was suddenly called home. We miss her bright smile and her cheery ways; we thank God for the memory of her simple child-like faith.

In the spring of the same year Miss Robson returned to Canada broken in health after twenty-one years on the mission field. The Church owes much to Bertha Robson. She rendered valiant service in the pioneer days of the Bhil work. We are delighted to know that her health is improved, and do not wonder that she is keen to be back in a warm climate among her own beloved Bhil people. Her influence would be golden amongst us all.

On November 19, 1933, Miss Mildred Soutar, R.N., fell a victim to enteric fever. She had been only three short years in the field, yet by her devoted and singularly self-sacrificing service she was able in that brief time to consecrate the Abey Babies' Home to its high calling, and make it a House of Open Doors and Loving Welcome, dedicated to an eager, self-less ministry for

Christ's lost and needy children. Miss Soutar lived in the Babies' Home and when any of the "least of these" was ailing her lamp never went out. Few Bhils can read books, but they were all quick to read in her tireless devotion the "love that never faileth."

My dearly-loved son in Christ, the Rev. Gangji Bhai, first ordained Bhil preacher and first Moderator of the Vindhiya and Satpura Bhil Presbytery, died at Barwani in 1932. By the witness of his faithful life, by his earnest preaching of the Gospel, by his forty-eight Bhili hymns, he has blazed a trail for those who follow. Such men never die. 'He being dead yet speaketh.'

Am-khut means the Mango grove. In Amkhut from under the mango trees in front of the bungalow at sunrise on May 15th of this year Mrs. Buchanan was called home. Forty-six years ago, a young medical graduate of Toronto University, she set sail for India. Thirty-eight of these years were spent in pioneer work in the Bhil jungles. She had more than the ordinary share of sickness, far more than the ordinary share of hardship, loneliness and privation. Yet the "last, clear call" found her still eagerly about her Father's business.

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Jhansi, India

The Helen MacDonald Memorial School was opened in August 1926, with Mrs. Hawtin in charge. At that time there were seven Christian boarders and fifteen day scholars attending. The official opening of the school took place in February, 1928, when the deputation from the home Church and the leading Government officials of Jhansi were present. By the end of the year the number of pupils had more than doubled. In 1927 Miss Skinner took charge and the school has made steady progress ever since until now accommodation is inadequate for all who apply. In that year also the school was recognized by Government and sixth-class pupils were allowed to take the Government Middle Examinations. The first Girl Guide and Bluebird groups in Jhansi were formed in this school. The number now enrolled is 155 of whom 94 are boarders. Since 1934 small boys have been admitted to the first four grades, a new feature which meets with the Government's approval and which it desires should be extended to the higher grades. The aim is to prepare the girls in every way for life and in addition to her studies each girl must do her own share of housework, cooking, grinding, sweeping, dusting, and so on. This educational effort should mean much where apart from Christian missions the education of girls has been for the most part neglected.

The boys' educational work under Mr. Angus MacKay started in 1927 with four-

teen pupils and one untrained teacher. Now there is a good school building and a fine hostel accommodating 150 boys. In addition there is the Wilkie Memorial Industrial School.

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Japan

Two features are emphasized in the work among the Koreans, self-support and self-propagation. Self-support is necessarily slow, nevertheless there has been steady progress during the past seven years. Several congregations for whom rent was provided for the place of meeting are now self-supporting in that particular. Twelve groups have erected their own church buildings and two others are in process of doing the same. Korean Christians from the very outset have been known as zealous missionaries. It is not unusual for a Christian of a few days standing to go back to his old home bearing the good news to his parents and friends. In every congregation there are groups who give their Sunday afternoons and holidays to the distribution of Christian tracts, and the preaching of the Gospel.

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Formosa

The report states that financially 1934 was the best year in the mission's history. The grant from Canada was cut from Yen 3,168.52, the lowest in ten years. The fees from pupils totalled Yen 1,4931.00, the largest amount in ten years. Compared with 1925 the grant from Canada had decreased Yen 7,831.48, and the amount received from fees has increased by Yen 8,104.00. This advance has been made possible by a cut in the teachers' salaries, by rigid economy, and by the increase in the number of students.

The year 1934 marked the beginning of a new government policy for private schools in Formosa. Hitherto the Bible was permitted to be taught in the language of the people, namely, Chinese. Both this and the Amoy Romanized Formosan dialects hitherto used must no longer be employed in the schools. The Bible must be taught in Japanese, and teachers not able to speak this language must either learn it or be retired.

* * *

Manchuria

From the report these notes are taken:

In Cheng Chia T'un, Mr. Ch'en, a Mongolian, is one of our evangelists. He was sent to a temple when young to be trained as a Buddhist priest but finally went into the army. Perhaps the best proof of his conversion is in the way he has trained his own family.

Mr. Li Ta Ku Toa, meaning Mr. Li, the clapper to wake the Mongols, is the most

famous of the Mongolian workers we have. He dresses like a Mongolian and eats their food. He has chosen to live entirely by faith, having no salary. He has made several extremely dangerous journeys, enduring the privations of wilderness, floods, nights in caves, and wild animals, for the Gospel's sake. He has told them the story of the Cross in their own language. Besides this seed sowing he has been the means of leading a Mongol scholar with his whole family to Christ. This man has been most helpful in teaching Mr. Li the language and translating some tracts into Mongolian.

* * *

British Guiana

It became evident to our missionary, Rev. D. Marshall, that a publication of some kind was necessary in this field to cover purely local purposes. This want has been supplied by the issue of Church Record, the first number of which covering July to September has appeared. The foreword by Mr. Marshall is explanatory of the venture.

"In this the first issue of our Church Record, a dream of many years has materialized.

"The need for such a publication has long been felt. Hitherto, we have been working as individual churches, with little knowledge of what our neighbors were doing. Recently, I discovered that the members in Berbice had no knowledge that during last year a new church had been built and opened in Essequebo.

"The Church Record will become the official voice of our church. It will be the medium through which we will exchange views and helpful hints, and will be the tie to bind our church into one uniform whole. In the past our members have been guided by rumors as to what was happening or likely to happen to our mission. All kinds of wild reports were spread which had the effect of seriously disturbing the minds of our members.

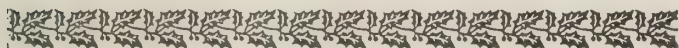
"Now that we have an official organ, the members will be kept informed of all new developments and changes.

"We believe that our church in the Colony stands at the dawn of a new day. Our missionaries and workers have a vision of an East Indian Presbyterian Church that in the near future will become a vital factor in the life of the community.

"We are fortunate in being able to secure the services of Mr. B. O. Yisu Das as Editor. Mr. A. H. Baburam as Secretary, and Rev. J. M. Miller as writer of Sunday School notes.

"I would urge every member and friend of our mission to become a subscriber and thus assure long life for our publication."

Children and Youth



THE HOLLY

George H. Morrison, D.D.

A Christmas Address

I SUPPOSE there is scarcely a house in Scotland but has its decorations at this season. Many of you have been busy lately in hanging up the greenery in your homes. Sometimes these decorations are splendid and elaborate, and sometimes they are quite poor and mean, but there are few houses in our country where something of the kind is not seen to-day. Now do you know the meaning of these decorations?

If our King were to come to Glasgow, you know how we would decorate the streets and hang festoons in front of all our buildings. And so, at Christmas time, Christ comes; He is our King, and it is because we honor Him and love Him that we want our houses to be decorated too.

Now there are certain plants which we use for decoration, and each of them, if you knew it, has its own history. Think, for example, of the mistletoe. Do you know why the mistletoe is used? Well, the mistletoe, when our land was heathen, was a sacred plant, and when the missionaries came preaching the Cross of Christ they said, "We will take this sacred mistletoe, and lay it at the feet of Christ," and so, in His name, it has been honored ever since.

Then again, there is the laurel. When I was a boy at school the prizes that we used to get were beautifully bound, and on the binding there was a certain Latin inscription, which few of us could read. Above the inscription there was a laurel wreath, that meant that the boy who got the prize was victor, for among the ancient Greeks and Romans, as I am sure many of you know, the wreath of laurel was the conqueror's crown, and so very naturally the laurel came to be associated with the Kingdom and the Victory of Christ; for never forget, spite of all our sin and failure, that we are more than conquerors in Him.

But of all the plants associated with Christmas none is so beloved as the holly. If any of you have been sent out to buy the decorations, I am sure your mother has said to you, "Now, whatever you forget, don't forget to bring us back some holly." Why, then, think you, has it such a foremost place? Why is all this honor paid to it at Christmas?

I think it was because, to our forefathers, the holly spoke in no uncertain way of Christ. You know our forefathers were not learned men. A great many of them could not read, but when they saw the holly at the Christmas season they

would think about it and meditate upon it, until at last it began to speak to them of the Babe who was born in Bethlehem, perhaps in some such way as follows:

In the first place, the holly speaks of Jesus because it is always the same. I have been, as you know, in the country for the past few months in one of the most beautiful parts of Perthshire, and when I went there the leaves were all on the trees and the woods were beautiful and green; but by and by the leaves began to fall, and lay on the roads, glowing like living fire, and then came a day of rain and tempest, and they lost their glory and were dimmed. But all the time there was one tree that shone out green, and never changed, and that tree was the holly.

It is the same in February, when the snowdrops come; it is the same in April when the ground is yellow with celandines; it is the same in July when the roses blossom; and in December, when the whole earth seems dead. When men thought on that—and, though they could not read, our forefathers perhaps thought a good deal more than we do—it spoke to them of One Who was unchangeable, "the same yesterday, to-day, and for ever."

Again, I think the holly spoke of Jesus just because it is so prickly and spinous. Now, if this were a place for talking about botany, I could give you a long address upon thorns and spines. I could tell you how they arise, what purpose they serve, and how high up on plants they disappear.

I could direct you to a beautiful poem by the poet Southey on the Holly, which takes notice of that very fact. But to-day I cannot dwell on that. All I say is, that the holly is prickly and thorny, and that when men looked at it and saw these thorns, it recalled to them the earthly lot of Jesus Christ.

Many of you are very happy boys and girls, many of you have a very happy lot, you are so taken up with the prospect of your presents that you have hardly patience to listen to me this morning, but always remember that the lot of Jesus was one of grief and pain and sorrow, and that out of that sorrow we are made rich and strong.

There is a legend of the Roses of Subiaco, which is told by Dr. Hugh M'Millan in one of his books. The great St. Benedict lived at Subiaco, which is a quaint and romantic town in Italy, and there he had a little garden filled with thorns, and upon these thorns he was wont to fling himself when he was sorely tempted of the devil. Then, some eight hundred years afterwards, there came to Subiaco St. Francis, one of the sweetest and most saintly men whom God has ever given to the world, and when St. Francis saw the thorns, and when he remembered how they had blessed the world, he prayed over

them, and they were changed to roses, and, says the legend, the roses without any thorns are blooming in the monastery garden until this day.

There is something in that which speaks of our Saviour; through His love and intercession how many a thorn for us has changed into a rose! As the years pass, more and more, boys and girls, you will come to understand the depth and truth of that.

And then, lastly, I think the holly spoke of Jesus by its blood-red berries. The berries of the mistletoe are white. The berries of the ivy—I wonder which of you could tell me what color the berries of the ivy are? But all of you know how the berries of the holly are blood-red, and I am sure that, as in the dead of winter men looked at them shining blood-red long ago, and perhaps as they looked, heard the Church bell summoning to worship, their thoughts went to that hour in Palestine when the blood of Jesus was shed upon the Cross.

Now, to-day we are of course commemorating the birth of Christ, but I want you to remember that that life which began in the manger of the inn ended for our salvation upon the bitter Cross, and I want you to remember that these little hands, which were stretched out entreatingly to His mother, were at last nailed by Roman soldiers to the Cross. It has taken that death as well as that birth to give us what we call our happy Christmas, and that yours may be, in the best sense, a happy Christmas, is my sincere prayer for you to-day.—Twenty-five Talks with Boys and Girls, H. R. Allenson Limited, London, Eng.



TUXIS COMES OF AGE

John G. Middleton

IN the dusky basement of a certain Presbyterian church in Toronto, just twenty-one years ago, a group of Sabbath School boys, of whom the writer was one, held its weekday meetings. It was one of the first groups in our Church to carry on what is now Trail Ranger and Tuxis work. Soon there were many more and now thousands of groups, in every denomination throughout Canada, are celebrating the coming-of-age of this great fellowship.

It was in 1907 that Taylor Statten and Wallace Forgie began their first experiments with a four-fold boys' program. Mr. Forgie was inspired to suggest the fifty-second verse of St. Luke's second chapter as an underlying idea or basis and as an ideal of achievement for boys and their mentors, "And Jesus increased in wisdom and stature and in favor with God and man." By 1914 it was apparent that there was need for Dominion-wide promotion of

this valuable plan in the churches. It had been nurtured within the Y.M.C.A. for seven years. That body generously urged that the churches now assume some official guardianship for the rapidly increasing groups.

So, on the 10th of July, 1914, there took place an event of far-reaching significance. Representatives of the Anglican, Baptist, Presbyterian and Methodist Churches, and of the Young Men's Christian Association organized the National Advisory Committee for Co-operation in Boys' Work. Later, representatives of the Congregational, Evangelical, and Disciples Churches joined the committee. Its responsibility was to promote and to enrich church boys' work on the four-fold Canadian Standard Efficiency Training plan.

In 1916 and 1917 were held the famous Coast-to-Coast Boys' Conferences during which thousands of men and boys caught a vision of the trail of life blazed by our Lord and Master who, as a boy, "increased in wisdom and stature and in favor with God and man." Nine thousand boys attended the fifty-five conferences of 1917. Six hundred centres were represented and nearly six thousand forward steps were recorded. The four-fold plan spread from the cities and industrial centres into the towns and rural places. Provincial advisory committees, patterned after the national one, assumed direct responsibilities for organization and promotion.

In 1920 the national committee changed its title to the National Boys' Work Board of the Religious Education Council of Canada. Organized by the several denominations in 1918, this council became, as it now is, the parent body for all interdenominational work in religious education. In the provinces, the seven provincial boys' work boards, one for the three Maritime Provinces, assumed their present-day status.

About 1916, "Trail Rangers" was chosen as a distinctive and significant name for intermediates, twelve to fourteen years, and "Tuxis" for seniors, fifteen to seventeen. The place of the trail in Canadian history, the suggestion of a trail of life and the particular meaning attached to each letter, make the first name appropriate. The word Tuxis was coined for the purpose. T is for training, S for service, you and I are personal pronouns and X is the Greek letter 'chi', first in the name Christos (Christ). Hence, Tuxis means "with Christ in the centre, you and I in training for service."

For 1935-36 the boys' work boards have chosen as their general theme, "For Christ and the Church." This is a most suitable designation of the real purpose of the Trail Ranger-Tuxis plan of church-centred work with boys. The intellectual, physical, devotional, and social development of each

boy is a noble objective within that plan. To help each boy find and live life at its Christian best in his home, school, church, and community is an aim equally fine. But, above all, the Trail Ranger-Tuxis fellowship is one in which boys may be led to commit themselves, individually and socially, to Jesus Christ and to His way of life.

YOUNG PEOPLE'S CONVENTION

The second Ontario Presbyterian Young People's Convention held in Knox's Church, Galt, October 11th-13th, was an outstanding success in every particular. Convening Friday Evening with a period of fun and fellowship, and closing Sunday Night with a highly inspirational service of consecration, the spirit and purpose of the gathering mounted from session to session until great and lasting blessing was received by every one of the 536 delegates and by the many others who attended.

Dr. Buswell, President of Wheaton College, Wheaton, Ill., U.S.A., was the speaker, and he based his four addresses on the convention theme, Seeking, Finding, Following. These addresses were instructive and inspiring and were greatly appreciated. Dr. McKerroll, the Moderator, made a powerful appeal on Saturday Night in presenting the need of the Church and the opportunity for young people to-day. He was accorded an ovation by the convention. The Moderator also preached in the convention church on Sunday morning. Dr. Goforth addressed the group on Sunday afternoon, and his great address on Missionary Martyrs was followed by discussion groups on missionary topics as follows:

Stewardship, Dr. James Smart; Attractive Missionary Programs, Miss I. Hunter; Materials for Missionary Instruction and How to Use Them, Miss Dorothy Douglas; The Christian Attitude to Economic Problems, Rev. G. Deane Johnston; Worship in Missionary Programs, George Douglas.

Other topics were:

Aims, Dr. Frank Morley; Real and Attractive Worship, Rev. R. E. G. Dennys; The Place of Bible Study in the Y.P.S. Program, Hugh Davidson; Music as an Expression of Spiritual Life, Mrs. Harold Jerome; Planning a Social Program, Alex. Parker; Administration, Rev. E. A. Thomson; Presbytery Projects, Cameron McTaggart.

There were also demonstration model meetings introduced by Rev. H. H. Coulter who briefly spoke on Program Building. Discussion followed on the various methods presented.

The heart of the gathering was the Communion Service early Sunday morning, presided over by Dr. Davidson of Central

Church, the Moderator dispensing the sacrament. It was one of those unforgettable experiences.

A happy crowd of nearly 500 travelled by special train to Kitchener on Saturday Night to enjoy the banquet in Kitchener's largest hotel. Songs and toasts were followed by Presbytery and other greetings from across the province, and the Ontario Oratory Finals were conducted before an appreciative audience. The award was given by the Moderator to Gordon Phillips of Toronto.

The officers elected were:

President, Ernest W. Moodie, B.A.Sc., Toronto; Secretary, Miss Lois McRae, Galt; Treasurer, John N. Stephens, Lansing.

YOUNG PEOPLE'S RALLY

The northern group of congregations in Barrie Presbytery, Muskoka, Bracebridge, Bala, Port Carling and Torrance, held their second rally for the year in Bala on October 30th. There were 110 present at the banquet, representing the respective societies, and a meeting in the church which followed was attended by a large congregation. Rev. Bertram Nelles was in charge, Rev. Peter W. MacInnis of Bracebridge brought greetings from Presbytery, and Rev. M. W. Heslip of Penetanguishene gave the address. Mr. Bruce Burgess, President of the Bala Society, presided. An invitation to hold the next rally in Port Carling was accepted.

YOUNG PEOPLE'S BANQUET

The Editor had the privilege of addressing a most interesting gathering of youth in the Presbyterian Church, Glencoe, Ont., on Monday Evening, October 21st, the occasion being the annual banquet of the Young People's Society. The company was large, almost one hundred being seated at the tables in addition to those in attendance, and constituted a gratifying spectacle having respect to the condition and outlook of the congregation. This appearance of worth and capacity was amply supported by the program which followed the banquet every item of which was of high merit and indicative of talent. The speeches of the young men and women evinced interest in the Church, knowledge of its history, familiarity with its work, and a capacity for clear, orderly thinking and expression. Mr. C. McTaggart presided, and as toastmaster did his part well. Rev. J. R. Waldie, of Mosa and Burns, a neighboring parish, was present and gave a brief and effective address. The minister, Rev. B. L. Walden, has reason to rejoice in the number of capable helpers he has in the circle of his young people and should see the fruits of his labor for many years to come.

INTERNATIONAL S. S. LESSONS

(From Peloubet's Notes)

LESSON—DECEMBER 8

Nehemiah Rebuilding the Wall of Jerusalem

Nehemiah 2:1-7:4

GOLDEN TEXT.—The people had a mind to work.—Nehemiah 4:6.

TIME.—All the events recorded in the first seven chapters of the book of Nehemiah took place within a period of one year, 445-444 B.C.

PLACE.—Susa, the ancient capital of Persia, the winter residence of Artaxerxes, about eighty miles east of the Tigris River; and the city of Jerusalem.

SUBJECT.—COMPLETE DEPENDENCE UPON GOD ASSURES US OF ULTIMATE VICTORY OVER ALL OPPOSITION TO OUR ACCOMPLISHING GOD'S PURPOSES.

- I. NEHEMIAH'S MISSION TO JERUSALEM, 2:1-20.
- II. THE BUILDERS OF THE WALL, 3:1-32.
- III. THE VICTORY OVER OPPOSITION, 4:1—6:14.
- IV. THE WALL COMPLETED, 6:15-19.
- V. HANANI AND HANANIAH GIVEN CHARGE OVER JERUSALEM, 7:1-4.

LESSON—DECEMBER 15

Ezra Teaching the Law of God

Ezra 7:10; Nehemiah, Chapter 8.

GOLDEN TEXT.—Thy word have I hid in my heart.—Psalm 119:11.

TIME.—The year of the revival recorded in Nehemiah 8 is not definitely stated, but it would seem that this event followed immediately the completion of the rebuilding of the walls of Jerusalem, and, consequently, occurred B.C. 444.

PLACE.—Jerusalem.

SUBJECT.—THE POWER OF THE WORD OF GOD, WHEN CLEARLY EXPOUNDED, OVER THE HEARTS OF MEN.

- I. EZRA'S INNER PREPARATION FOR THE WORK OF INSTRUCTING ISRAEL IN THE LAW OF GOD, Ezra 7:10.
- II. THE PEOPLE CALL FOR THE BOOK OF THE LAW, Nehemiah 8:1.
- III. EZRA READS THE BOOK OF THE LAW TO THE PEOPLE, Nehemiah 8:2-8.
- IV. THE PROCLAMATION OF A HOLY DAY, Nehemiah 8:9-13.
- V. THE RESTORATION OF THE FEAST OF TABERNACLES, Nehemiah 8:14-18.

LESSON—DECEMBER 22

Malachi Foretells a New Day

Malachi 1:1—4:6.

GOLDEN TEXT.—Behold, I will send my messenger, and he shall prepare the way before me.—Malachi 3:1.

CHRISTMAS LESSON

Matthew 2:1-12.

GOLDEN TEXT.—Thou shalt call his name Jesus; for it is he that shall save his people from their sins.—Matthew 1:21.

Malachi

TIME.—Malachi was contemporary with Ezra and Nehemiah and therefore ministered probably between the two visits of Nehemiah, 445-432 B.C.

PLACE.—No doubt Malachi ministered in the city of Jerusalem.

Christmas Lesson

TIME.—The visit of the Wise Men to the manger of Bethlehem occurred 4 B.C.

PLACE.—The two cities prominent in this lesson are Jerusalem and Bethlehem.

OUTLINE OF LESSON FROM MALACHI.

SUBJECT.—WHEN SIN ENVELOPES A NATION IN DARKNESS, GOD BREAKS THROUGH WITH A PROMISE OF FUTURE HOPE.

- I. GOD'S LOVE FOR ISRAEL, 1:1-5.
- II. THE SINS OF THE PRIESTS, 1:6—2:9.
- III. THE SINS OF THE PEOPLE, 2:10-17.
- IV. THE PROPHECY OF THE COMING OF JOHN THE BAPTIST AND OF THE LORD, 3:1-6.
- V. THE SIN OF ROBBING GOD, 3:7-15.
- VI. THE FAITHFUL REMNANT, 3:16-18.
- VII. THE DAY OF THE LORD, 4:1-6.

OUTLINE OF THE CHRISTMAS LESSON.

SUBJECT.—TOWARD THE LORD JESUS, THE WICKED MAY BE EXPECTED TO BE VICIOUSLY HATEFUL, WHILE THE WISE AND THE RIGHTEOUS WORSHIP AND ADORE HIM.

- I. THE WISE MEN APPEAR IN JERUSALEM, Matthew 2:1, 2.
- II. THE RESPONSE OF HEROD TO THE ANNOUNCEMENT OF THE BIRTH OF A KING, 2:3-8.
- III. THE WISE MEN BEHOLD THE DIVINE BABE, vs. 9-12.

LESSON—DECEMBER 29

Review: Significance of the Exile and the Restoration

GOLDEN TEXT.—The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children.—Psalm 103:17.

THE CHARACTER OF GOD AS REVEALED IN THE MESSAGES OF THE LATER PROPHETS AND LEADERS OF JUDAH.

- I. God's love for us revealed in his laying our sins on his Son that we might have forgiveness and peace. Isaiah 52:13—53:12.
- II. The patience of God in repeatedly sending messengers to his stubborn and rebellious children inviting them to turn again unto him. Jeremiah 1:1-10; 26:1-24.

- III. The anger of God displayed toward those who, after repeated warnings, persist in disobeying God. Jeremiah 7:1-26.
- IV. The power of God manifested in his ability to bring a nation to disaster and defeat when he was so determined. Daniel 5:1-31.
- V. God's justice and holiness must be vindicated and to do so he will not hesitate when necessary to punish his own children as he did Judah by bringing her into captivity. 2 Kings 24:2-4.
- VI. God will judge each soul on its own merits, not on the merits of another. Ezekiel 18:1-32; 33:1-20.
- VII. God is sovereign over the kings of the earth and the nations of the earth, using them to accomplish his holy purposes. Ezra 1:1-11.
- VIII. God, in assigning great tasks to men, will, at the same time, give them the needed strength and wisdom for executing these tasks. Haggai, Zechariah.
- IX. God is able to make even apparently adverse circumstances fulfill his will. Ezra 7:1—8:36.
- X. God is one who hears and answers the prayers of his greatly troubled and tempted servants. Nehemiah 2:1—7:4.
- XI. God reveals himself to men through his Word. Nehemiah 8.
- XII. God's ultimate purpose for his children is to bless them, but he will not do so until their sins are confessed and forsaken. Malachi 1:1—4:6.

LESSON—JANUARY 5

A Mother's Song Luke 1.

GOLDEN TEXT.—My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.—Luke 1:46, 47.

TIME.—Approximately 6 B.C.

PLACE.—The events recorded in the first third of the chapter (vs. 5-22) occurred in Jerusalem and especially in the temple. The events recorded in vs. 23-25 and 39-80 occurred in the hill country of Judæa, the home of Elisabeth and Zacharias; the annunciation to Mary (vs. 26-38) occurred in the city of Nazareth, far north in Galilee.

SUBJECT.—THE DIVINE PREPARATION IN PALESTINE FOR THE BIRTH OF JESUS CHRIST, THE SON OF GOD.

- I. INTRODUCTION TO THE GOSPEL OF LUKE, Luke 1:1-4.
- II. THE PREDICTION OF THE BIRTH OF JOHN THE BAPTIST, Luke 1:5-25.
- III. ANNUNCIATION TO THE VIRGIN MARY, Luke 1:26-38.

IV. THE MEETING OF MARY AND ELISABETH, Luke 1:39-45.

V. THE MAGNIFICAT, Luke 1:46-56.

VI. BIRTH OF JOHN THE BAPTIST, Luke 1:57-66.

VII. THE BENEDICTUS OF ZACHARIAS, Luke 1:67-79.

VIII. THE CHILDHOOD OF JOHN THE BAPTIST, Luke 1:80.

OUR CHURCH CALENDAR

Vacancies

- Arthur and Gordonville, Ont., Mod., Rev. A. L. Howard, Palmerston, Ont.
- Bolton and Nashville, Ont., Mod., Rev. C. H. Bowman, Maple, Ont.
- Boston and Omagh, Ont., Mod., Rev. J. N. McFaul, Milton, Ont.
- Calgary, Alta., North Hill, Mod., Rev. T. A. Rodger, 240 13th Ave. W., Calgary, Alta.
- Caledonia, Ont., Mod., Rev. H. D. Currie, Smithville, Ont.
- Eversley, Strange, etc., Ont., Mod., Rev. J. D. Cunningham, Richmond Hill, Ont.
- Georgetown and Limehouse, Ont., Mod., Rev. J. B. Skene, 30 Benlamond Ave., Toronto.
- Glenarm, Ont., Mod., Rev. J. R. Dickenson, Kirkfield, Ont.
- Guthrie, Central and St. Andrew's, Ora, Ont., Mod., Rev. J. K. West, Hillsdale, Ont.
- Hamilton, Ont., St. John, Mod., Rev. Donald MacInnes, 132 Province St. S., Hamilton, Ont.
- Kildonan, Man., Mod., Rev. D. Johnstone, 1652 Alexander Ave., Winnipeg, Man.
- Kincardine, Ont., Mod., Rev. J. L. Burgess, R.R. 5, Lucknow, Ont.
- Lancaster, Ont., Mod., Rev. Dr. R. S. Quigley, Cornwall, Ont.
- Levis, Charny, and Breakeyville, Que., Mod., Rev. Dr. Gordon, 106 Ste. Anne St., Quebec, Que.
- Montreal, Que., Cote des Neiges, Mod., Rev. Dr. I. A. Montgomery, 3590 Vendome St., Montreal, Que.
- Montreal, Que., Kydd Memorial, Mod., Rev. D. O. Lavis, 501 St. Joseph's Blvd., Montreal, Que.
- Moose Jaw, Sask., Knox Church, Mod., Rev. D. G. Cameron, D.D., Box 607, Swift Current, Sask.
- New Westminster, B.C., St. Andrew's, Mod., Rev. Dr. R. J. Douglas, 550 Campbell Ave., New Westminster, B.C.
- North Vancouver, St. Andrew's, Mod., Rev. J. R. Frizzell, 1122-18-E. Vancouver.
- Perth, Ont., Mod., Rev. Thomas McAfee, Arnprior, Ont.
- Prince Albert, Sask., St. Paul's Mod., Rev. W. Lyall Detlor, Melfort, Sask.
- St. George, Bocabec and Penneld, N.B., Mod., Dr. W. M. Townsend, Fairville, N.B.

Smiths Falls, Ont., Rev. James Foote,
Carleton Place, Ont.
Toronto, Ont., Riverdale Church, Mod.,
Rev. Dr. R. G. Stewart, 32 Bayfield Cres.,
Toronto.
Townline, Ivy, Baxter, Ont., Mod., Rev. N.
R. D. Sinclair, Allandale, Ont.
Woodlands, Farrans Point and Aultsville,
Ont., Mod., Rev. W. E. Davies, Finch,
Ont.

Calls

Calgary, Alta., Grace Church, to Rev. Al-
fred Bright, Toronto.
Fort Frances, Ont., to Rev. J. J. Cowan,
Boissevain, Man.
London, Ont., Hamilton Rd. Church, to
Rev. C. H. MacDonald, Lucknow, Ont.
Shakespeare, Ont., to Rev. James Hagen,
Kirk Hill, Ont.

Inductions

Grand Valley, Ont., Rev. C. G. Jones, No-
vember 19th.
Englehart, Ont., Rev. W. J. Forbes Robert-
son, November 7th.
Kirk Hill, Ont., Rev. D. A. Robertson, No-
vember 14th.
New Glasgow, St. Andrew's, N.S., Rev.
Wm. Ooms, December 1st.
Springhill, N.S., Rev. J. A. Pritchard, Oc-
tober 31st.
West Hill, Ont., Rev. Murdo MacInnes, No-
vember 27th.

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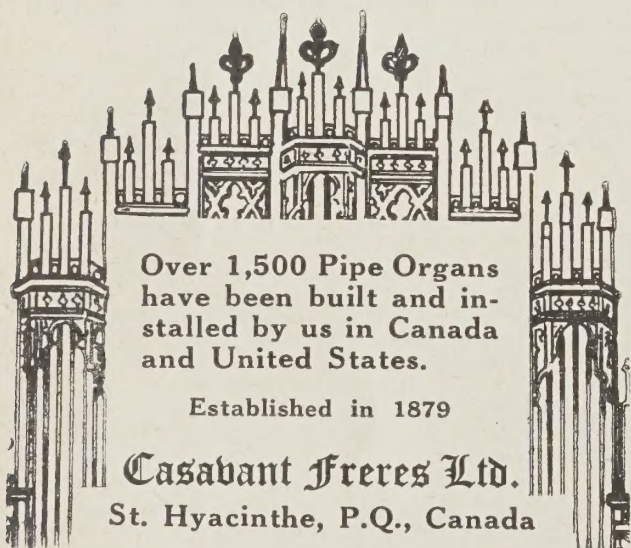
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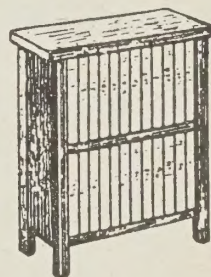
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Duties are ours; events are the Lord's.

He hurts one most who lavishly commends.

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Hold on. No contrary wind can last forever.

The Church often still seeks a glory too external.

Goodness has ever been a stronger guard than valor.

Why pray about our difficulties and continue to fret?

They never sought in vain that sought the Lord aright.

The mark of a saint is not perfection but consecration.

Prayer is the door forever open between earth and heaven.

Life is not a goblet to be drained, but a measure to be filled.

Love will not speak evil of any; neither will it speak good of all.

The music that can deepest reach and cure all ill is cordial speech.

The sure road to invariable right opinions, acts, and words is habit.

All places are the temple of God, for it is the mind that prays to Him.

Four cardinal virtues are, prudence, fortitude, temperance, and justice.

The service of the Lord will ever be hard to those imperfectly performing it.

Do not hurry but be diligent; enter into the sublime patience of the Lord.

God pardons like a mother who kisses the offence into everlasting forgetfulness.

The day when calamity, disgrace, or poverty comes to your friend is the time when he needs you.

The training which makes men happiest in themselves also makes them most serviceable to others.

There will always be scandals to make us humble, faults and wants crying aloud to make us diligent.

Those who are found blessing God under their losses will find God blessing them after their losses.

There is such a thing in the world as joy, and certainly the man who is a believer in God possesses it.

The jolts, set backs, sorrows, worries, fears, and discouragements are the things which make us strong.

If you have made mistakes reparation lies not in regrets but in thankfulness that you now know better.

Drudgery is as necessary to call out the treasures of the mind as harrowing and planting those of the earth.

True goodness is like the glowworm in this that it shines most when no eyes except those of heaven are upon it.

From David learn to give thanks in everything; every furrow in the Book of Psalms is sown with seeds of thanksgiving.

Satan does with sinners as the Philistines with Samson; first puts out their eyes, then makes them grind in his mill.

If your life is dark, then walk by faith; and God is pledged to keep you as safe as if you could understand everything.

Let not the refinements of society make us forget that it is not the refined only who are received into the kingdom of God.

We are under bond for the moderate use of every faculty, and he who misuses any of God's gifts may not hope to go unscathed.

Education does not mean teaching the people to know what they do not know: it means teaching them to behave as they do not behave.

If man owes much to Christ, woman even more, and in her liberty and exaltation through Him she has acknowledged the debt by sweetening homes and purifying social life.